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THE CHURCH

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AT HOME AND ABROAD

PUBLISHED MONTHLY



BY ORDER OF
THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA

VOLUME II.

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK
No. 1834 CHESTNUT STREET
PHILADELPHIA, PA.
1887

1. The first part of the document is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the Corporation.

2. The second part of the document is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the Corporation.

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ERRATA.

Page 433, line 3, for Cattell read Cort.

Page 520, 8th line from bottom, omit "and wife."

Page 532, line 11, for U. S. A. read U. S.

Page 592, "Faculty of Syrian Protestant College," omit "Rev. W. W. Martin, M.A., Louis Giroux, B.A., William S. Nelson, B.A."

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, JULY, 1887.

EDITORIAL.

REPORT OF THE GENERAL ASSEMBLY'S COMMITTEE ON THE CONSOLIDATED MAGAZINE.

The resolutions of the General Assembly of 1886, under which this Committee was appointed and its duties assigned, were appended to the Report of the Committee on Missionary Periodicals, and are as follows:

Resolved, (1) That the whole subject of the organization and methods of the consolidated magazine, as determined by the Assembly, is now referred to a special Committee consisting of—Ministers: Marvin R. Vincent, Howard Crosby, Erskine N. White, William P. Breed, Charles A. Dickey, Arthur T. Pierson, John S. MacIntosh; ruling elders: Anson D. F. Randolph, Warner Van Norden, John H. Dey, Robert N. Willson.

(2) That this Committee is hereby instructed to consult with all of the boards through their respective secretaries, so as to be fully informed as to their wishes and the reasons thereof as to the arrangement of the new magazine.

(3) That this Committee shall have power to determine whether an editor shall be employed; and, if one is employed, to determine his duties and fix his salary; to apportion the expenses of the magazine among the boards, and to do whatever may be necessary to start this publication, and to conduct it until the next General Assembly.

(4) That this Committee is directed to

report to the next General Assembly any measures which they may deem necessary to continue the magazine in the manner best adapted to meet its purposes; and that, when their report is accepted, their duties will cease.

The resolutions which determined the consolidation of the magazines provided that the first number of the new consolidated periodical should appear on the 1st of January, 1887.

The first meeting of the Committee was held in New York, June 30, 1886. Owing to the summer vacation it was not practicable to hold another meeting until September 17, at which time, according to the instructions of the General Assembly, the secretaries of all the boards were present by invitation, with the exception of Dr. Ellinwood, who was detained by illness. They were invited to express their views at length upon all points relating to the structure and conduct of the new magazine, and a long and interesting conference was held, in which every board was fully represented.

Shortly after the organization of the Committee, the Rev. Erskine N. White, D.D., was elected secretary of the Board of Church Election, and presented his resignation to the Committee in a letter bearing date September 20. Under the peculiar circum-

stances the Committee felt constrained, though with regret, to accept the resignation.

From the time of the conference with the secretaries until within a short time before the meeting of this Assembly, frequent meetings have been held both in New York and in Philadelphia. The discussions of the Committee have been marked by great frankness and minuteness, but by uniform cordiality, constantly deepening interest, happy reconciliation of conflicting views, and ultimate substantial agreement upon all important points. The result may be said to represent the unanimous action of the Committee.

The following principles gradually shaped themselves as a basis of the Committee's action :

(1) That the magazine should distinctly represent the officially organized benevolent work of the Presbyterian Church, and should therefore exclude all matter relating to questions of doctrine or ecclesiastical polity.

(2) That it should therefore aim to set forth in the best and largest way the claims of all the church boards.

(3) That it should clearly recognize and endeavor to develop the idea of the *essential unity* of the church's work as represented by these different boards; to discourage any possible antagonism or rivalry between them, and to exhibit them as representing merely different aspects and functions of one thoroughly compacted system for the proclamation and diffusion of the gospel, and therefore as standing toward each other in a mutually dependent relation. It was held by the Committee that a clear recognition of the interdependence of the several boards would go far to secure for each its due place and emphasis in the mind and conscience of the church at large.

(4) That while the principal emphasis should be given to the official work of the

church as represented by its boards, the magazine might, within the instructions of the General Assembly, deal with other benevolent interests, in which, though Christian rather than denominational, members of the Presbyterian Church in many parts of our country, notably in the great cities, are so largely engaged. City missions, hospital work, medical missionary schools and other similar matters, it was thought might be represented with great benefit in diffusing larger knowledge of the variety and power of Christian agencies, in stimulating effort on similar lines, and in making more generally available the experience of those who direct these movements.

(5) In order to foster the popular conception of the unity of our church work, it was held that the magazine itself should exhibit a corresponding unity of structure. A mere combination of the three existing periodicals within a single cover could have been easily made, and a clerk of average capacity could have pieced together the material furnished by the different boards. The Committee was unanimous in the opinion that if this were the ideal of the new magazine, consolidation was unnecessary, and that the three periodicals might better be left as they were.

The action of the Assembly in consolidating seemed, however, to make possible the attainment of a higher ideal in a magazine which, while fully representing all the separate agencies of the church, should be informed and shaped by a single mind, thoroughly possessed with the conception of the unity of our church work, and arranging and shaping all material, so far as possible, with that principle distinctly in view. The Committee therefore held that the matter of the magazine should be not only *compiled*, but *adjusted*, and, so far as practicable, *worked up*; that facts should be not only *cited*, but *marshalled and massed*; and that,

while the magazine should not attempt to enter the field occupied by the popular secular monthlies, its conductors might wisely take a lesson from these in making it bright and readable. It seemed to your Committee that if these ideas could be realized, a larger field would be open for the consolidated magazine than for its predecessors; and an opportunity provided for creating and forming healthful sentiment, no less than for diffusing information.

(6) Having gone thus far, it was necessary for the Committee to go farther. The logical outcome of this ideal was *an editor*. On this point the Committee took high ground from the beginning, insisting that the new magazine should represent, if possible, a power of the first order in our church machinery, demanding for its manipulation the best ability joined with ripe experience and recognized position in the church.

It was therefore resolved that the consolidated magazine should be furnished with an editor who should reside either in New York or in Philadelphia, as circumstances might thereafter determine. His salary was fixed at *five thousand dollars* in the event of his residence in New York, or at *four thousand* in case he should reside in Philadelphia; this salary being a legitimate and proper part of the expenses of the magazine, authorized and directed to be paid by the General Assembly. The Committee further authorized the payment of the editor's travelling expenses between New York and Philadelphia in the interest of the magazine.

The Rev. Henry A. Nelson, D.D., was unanimously elected editor at a full meeting of the Committee, October 26, and signified his acceptance on November 11. The action of the Committee assigning the publication of the magazine to the Presbyterian Board of Publication fixed his residence in Philadelphia.

The Committee was deeply impressed with the importance of so adjusting the relations

of the editor to the heads of the several boards as to secure and maintain perfect harmony in the conduct of the magazine. To this end they deemed it wise not to extend editorial supervision to the curtailment or modification of material furnished by the secretaries. It was accordingly resolved that, within the pages allotted to each board, the secretary or secretaries of that board should prescribe the character and form of the matter, the only discretion left to the editor being that of *arrangement*, a discretion rendered imperative by the practical necessities of publication. Any possible complications from this source it was believed could be easily adjusted by personal conference between the editor and the secretaries. In order to facilitate the settlement of these or other possible difficulties, Messrs. Vincent, Crosby, Dey, Pierson, Dickey and Willson were appointed an Advisory Committee to co-operate with the editor until the meeting of the present Assembly; and it was further provided that the editor should have power to exclude any matter which might be regarded by himself and any three of the Committee above named as in conflict with the general interests of the church or the principles already laid down for the conduct of the magazine.

Twelve pages, afterwards increased to sixteen, were assigned to the editor, over which his control should be absolute, subject only to the action of the Advisory Committee aforesaid. The matter of a children's department, and that of notices of the publications of the Women's Boards, were left to the editor's discretion.

The Committee decided that the magazine should be made up as follows:

(A) *Two* general departments, OFFICIAL and EDITORIAL.

(B) The *official* department to consist of *two* sections, designated, respectively, the HOME and the FOREIGN Department.

The Foreign Department to represent the interest of Foreign Missions, and the Home Department to include the work of the Board of Home Missions, the Boards of Ministerial Relief, Education, Church Election, Freedmen, Publication and Aid for Colleges.

(C) The Editorial Department as previously described.

The magazine to consist of ninety-six pages, royal octavo, to be distributed as follows, the pages allotted to each department being in every case consecutive: Foreign Department, 32 pages. Home Department, 48 pages, apportioned as follows: Board of Home Missions, 24 pages; each of the other six boards, 4 pages; Editorial Department, 16 pages.

All details of a merely business character, such as the addresses of the boards, names of officers, etc., to be printed, as far as practicable, only on the third and fourth pages of the cover.

The magazine to be issued monthly, and sufficiently early to be used for the monthly concert; and to constitute two volumes annually, ending respectively with the months of June and December, and each to be provided with a complete index of contents.

In assigning the publication of the magazine to the Presbyterian Board of Publication, the Committee was guided by the following considerations:

(1) In the line of the unification of our church work, it was felt that the official church magazine should have the imprint of the church's official Board of Publication. Such recognition of that agency was simply decorous.

(2) The publication of the magazine in New York, though on some accounts desirable, would have involved expenses which could be avoided or greatly diminished by employing the facilities for printing, mailing and editorial accommodations already or-

ganized in Philadelphia under the supervision of the General Assembly.

The Committee desires to acknowledge in the strongest terms the hearty, prompt and efficient co-operation of the Board of Publication in launching the new enterprise. The Board promptly advanced the necessary funds, and the experience and energy of the superintendent, Mr. John A. Black, and all the facilities of the Publication House, were placed at the Committee's disposal, without any charge beyond that for actual outlay.

The title of the magazine, *THE CHURCH AT HOME AND ABROAD*, was selected with no shadow of ecclesiastical pretension going to represent the Presbyterian body as peculiarly the church of Christ, but rather as expressing the identification of the Presbyterian body and work with the universal church, consisting of all true disciples of our Lord and Saviour. The Committee assumes that wherever Christians of any name are engaged in diffusing the gospel and establishing its institutions, there the church is at work—the church of Jesus Christ, including the sects, but larger than them all combined. From this point of view, the Committee claims that the title is the most catholic which they could have chosen, representing not our distinction from other branches of the church, but our oneness with them on the great lines of evangelical work.

At the same time, it was proper that the denominational character of the magazine should be fairly announced on its title-page; and this, in the judgment of your Committee, was amply secured by the official imprint of the General Assembly and by the business imprint of its denominational publishing house.

From the denominational point of view, the Committee also desired to emphasize in the title the principle which they designed

the future magazine to express—the principle, namely, of the superintendence and general direction of Christian effort by the church instead of by voluntary societies; the principle, in other words, of work on church lines. The title, therefore, denominationally considered, stands for the solidarity of our denominational work under the direction of the General Assembly. Christianly considered, it represents Presbyterians as at one with the great purpose and work of the whole true church of Christ under different names—the diffusion of the gospel of our common Lord and Saviour.

The price of the magazine, after considerable discussion, was fixed at two dollars for single subscriptions, one dollar for clubs, and one dollar and a quarter when members of the clubs should desire the numbers mailed to their addresses. The subscriptions to the three magazines before the consolidation amounted to two and a half dollars, and at club rates to one and three-quarter dollars; and the Committee think that in giving to subscribers two volumes annually, containing 1152 pages, for two dollars at the utmost, and for half that sum at club rates, they have put the matter on a most liberal basis. It has been their policy to make the magazine sustain itself by subscriptions. They have excluded all advertisements; and while the new enterprise is still a matter of experiment, they have thought it wise to draw the lines of the free list within those laid down by the three magazines. In view of their responsibility for the administration of the large amount of church funds required for the inauguration and equipment of so important an enterprise, they did not feel justified in extending the free list beyond home and foreign missionaries. The circulation must, in the nature of the case, depend largely upon pastors, and your Committee feels justified in assuming that the loyalty and

devotion of the great body of pastors may be counted upon to do gratuitously what they can for an enterprise so important.

The expenses of the magazine have been apportioned among the several boards according to the amount of space occupied by each in its pages. The Board of Publication has been authorized to receive all moneys coming as subscriptions or donations to the magazine, and to place the same in a separate and distinct account, and to disburse such sums as may be necessary for the current expenses of publication.

The first number of the magazine was issued, according to the Assembly's instructions, on the 1st of January, 1887. Dr. Nelson being unable to superintend the preparation of that number, it was published under the supervision of an editorial sub-committee, consisting of the members of this Committee who resided in Philadelphia.

While the Committee has thus shaped the new magazine according to its best knowledge and judgment, its action with regard to certain details has been necessarily tentative, and consciously open to modification in the light of increasing experience. We have therefore carefully studied the numerous suggestions and expressions of opinion called forth by the publication itself since its first issue. These have included, as was to be expected, some adverse criticism; but we are pleased to be able to say that the general drift of sentiment, so far as expressed to us, has been favorable beyond our expectation, and that censure has been mostly confined to minor details. On a few points objections have been so general and persistent as to render immediate changes advisable. The emblem on the cover has called out very emphatic disapproval and protest. Objection has also been taken to the color of the cover and to the omission of the tables of monthly receipts by the different boards. This last point has caused the

Committee much perplexity, and has led to a request for a formal expression of the wishes and opinions of the secretaries concerning it. On the one hand, the Committee has felt that the amount of space required for the publication of these receipts involved the exclusion of matter more valuable and interesting; since it has been reluctant to incur the expense of additional pages for that purpose. On the other hand, we have been aware of the interest taken by many in these reports, and that they are considered important by many as furnishing additional security for accurate and prompt returns from the churches. The opinion of the secretaries was by no means unanimous; but as the publication of the receipts was strenuously urged by the secretaries of the two principal boards, the Committee finally adopted a resolution that, "Beginning with the July issue, the receipts of such of the boards as shall furnish the same shall be published monthly, and for this purpose the number of the pages of the magazine shall be increased to 104." The numbers of the new volume will also appear in a cover of a different color, from which the present device of the cross and serpent will be removed.

The total of cash receipts of the magazine from November 29, 1886, to April 14, 1887, was \$27,398.75. Disbursements or payments during the same period, \$12,366.55. Cash on hand, \$15,022.20. The above items of payment include all charges and expenditures for the January, February, March and April numbers. Of the first number, 55,000 copies were printed, and an average of 33,000 of the other numbers. The total circulation April 15 was 27,394, as follows: paid circulation, 25,708; free copies to home and foreign missionaries and exchanges, 1686. The total cost of publishing 30,000 copies of the April number, including paper, composition, printing, binding, salary of editor, wages of clerks, wrapping-paper.

stationery and postage, was \$2537.43. At the same rate of cost for the same number of copies for the balance of the year [eight months] the outlay would be \$20,299.44. If the paid circulation should remain just where it was on April 15, the deficit at the end of the year would be \$5267.24. But no such result is anticipated. New subscriptions are coming in daily.

It may be well to present in comparison the figures of the former magazines. The total circulation of the *Foreign Missionary* in May last was 20,500 copies; the number of paying subscribers, 14,000; free circulation, 6500. Receipts, including \$1048 for advertisements, \$10,100; cost of publication, \$9777; profit, \$323. The average circulation of the *Home Missionary* for the twelve months ending April, 1886, was 22,000. The Committee is not advised as to the relative number of paid and free copies. Cost of publication, \$10,573.11; receipts, \$8324.52; deficit, \$2248.59. Cost of publication from April, 1886, to December, 1886, inclusive, \$6768.46; receipts, \$2728.81; deficit, \$4039.65. With regard to this last statement, it is proper to quote the words of the treasurer of the Home Mission Board: "Very few of the subscribers renewed their subscriptions after the action of the General Assembly became known; but for reasons, we continued to send the publication to a larger part of the subscribers till the publication was suspended." The monthly circulation of the *Record* from January, 1886, to December, 1886, was 8375 copies. Cost of publication, \$3819.25; receipts, \$433.72; deficit, \$3385.53. This deficit was paid by the various boards in proportion to the space occupied by each.

It will thus be seen that the publication of the two missionary magazines for the fiscal year 1886, on an average circulation of 21,500 copies, after deducting the credit balance of \$323 on the *Foreign Missionary*,

involved a loss of \$1925.57; while the loss on the Record, which became a tax on all the boards, was \$3385.53. Total deficit, \$5311.10.

These figures are presented simply to show that the publication of *THE CHURCH AT HOME AND ABROAD*, representing all the boards, even should its circulation remain what it now is, would not create a greater deficit than that on the combined publication of the Home Missionary [for the fiscal year ending April, 1886] and of the Record [for the year ending December, 1886]; or, to put the matter another way, assuming the deficit on *THE CHURCH AT HOME AND ABROAD* to be \$5267.64 at the end of the present calendar year, nearly two-thirds of that amount would be covered by the amount of deficit on the Record alone from January to December, 1886.

We desire to say that the entire management of the magazine by the Board of Publication has been eminently satisfactory. The work has been produced at the lowest trade rates, and distributed at a very trifling expense. Under no other arrangement could its publication have been more economically or more satisfactorily accomplished. Carefully considering the nature of the work itself and the method of its publication, its financial success thus far is,

we think, without a parallel in the history of magazine publishing in this country.

Notwithstanding this, the Committee, as already stated, has thus far been able to realize only in part its ideal of what the magazine should be, and is convinced that it yet needs the guardianship of this or of some other committee. Under these circumstances we recommend the adoption of the following resolution:

Resolved, That the Special Committee on the consolidated magazine appointed by the last General Assembly be continued for another year with the same powers which have been already conferred, and to report to the General Assembly of 1888; and that their future expenses be paid out of the funds of the magazine.

Respectfully submitted.

MARVIN R. VINCENT.

HOWARD CROSBY.

WILLIAM P. BREED.

CHARLES A. DICKEY.

ARTHUR T. PIERSON.

JOHN S. MACINTOSH.

ANSON D. F. RANDOLPH.

WARNER VAN NORDEN.

JOHN H. DEY.

ROBERT N. WILLSON.

PATRIOTISM NOT A SORDID AFFECTION.

Do any think that patriotism is a selfish sentiment, and can have no flavor of Christianity until it is diffused and lost in universal philanthropy? Surely none who have learned their philanthropy from the Christian Scriptures.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem

above my chief joy." This doleful plaint of pious Israelites in sorrowful exile, refusing to "sing the Lord's song in a strange land," and weeping "when they remembered Zion," was deemed worthy of an everlasting place in the inspired canon. Nor less the exultant gladness breaking forth in the "Song and Psalm for the Sons of Korah." "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of

the north, the city of the great King. . . . Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

Whether in the rapturous songs of the sweet psalmist of Israel, beholding the glory of "Jerusalem, builded as a city that is compact together, whither the tribes go up, the tribes of Jehovah, unto the testimony of Israel, to give thanks unto the name of Jehovah," or in the plaintive lament of her weeping prophet, over "the city sitting solitary that was full of people, sitting a veiled widow,—she that was great among the nations,—weeping sore in the night, tears on her cheeks, and among all her lovers none to comfort her"—whether in glory and power or in depression and desolation, the land which God gave to their fathers was dear to every devout heart in Israel.

Will any one suggest that in this there was something of Jewish narrowness? Surely not any one who has strolled up and down the slope of Olivet, and thoughtfully trodden the path that leads over it from Bethany, and remembered him who so loved that walk, and who, looking down from that height upon the grand walls, the commanding towers and the gilded roofs, cried out, "O Jerusalem! Jerusalem! how often would I have gathered thy children together, even as a hen doth gather her chickens under her wings!"

Does any one think that there was only divine compassion for a great city's sins and sorrows, with no blending of human, patriotic grief? Such care to eliminate the human would not exalt the divine, but would discredit the incarnation.

Is it yet again suggested that when he who thus wept over Jerusalem had borne his cross through her streets, and been crucified on it outside her gates; when he stood again upon Olivet as the cloudy chariot

swung low to receive him up into heaven, in his memorable parting words, he swept away all barriers of nationality and all sentiments of patriotism, announcing his gospel as for all the world, for every creature?

Certainly we recognize in this the fulfillment of the ancient promise that in the seed of the woman, the seed of Abraham, all the families of the earth shall be blessed. Barriers of nationality that would shut in the gospel are surely swept away from the feet of our ascending Lord; but are all sentiments of patriotism thenceforth disowned and discredited?

When the risen Redeemer thus ascended, having given commandments to the apostles whom he had chosen, there was one still frequenting the streets of Jerusalem, still consorting and consulting with Gamaliel, to whom and in whom the Son of God was afterwards revealed; who then learned that from his mother's womb he himself had been set apart a chosen vessel, to bear that name before the Gentiles, and kings, and the children of Israel. The recognized apostle of the Gentiles, he magnified his office. No Jewish exclusiveness, no ritualistic restriction, should restrain him from journeying to all lands, publishing salvation to all nations, himself becoming all things to all men, and everywhere proclaiming that in Christ Jesus there is neither Jew nor Greek, neither circumcision nor uncircumcision. Did patriotic feeling then die out of the bosom of Saul of Tarsus, when he became Paul the apostle to the Gentiles? Listen to him: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that I myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh." "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I,"—"of

the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews."

Not in the school of Tarsus, not at the feet of Gamaliel, not when he kept the raiment of them who slew Stephen, not on the road to Damascus to hunt down the Nazarenes, was Saul more ardently patriotic than when as an apostle of Jesus he had travelled through the Roman empire preaching him to Gentiles, and proclaiming that all who accept him are Abraham's seed and heirs according to the promise.

Even the temporal woes of his brethren according to the flesh touched his sympathetic heart, and he gathered contributions from his Gentile churches to feed them in their famine. Yet more earnestly he longed for the removal from their faces of the obscuring veil which prevented their beholding the Messiah, and for their happy conversion to him, when the fullness of the Gentiles shall have been gathered in.

Nay, verily, patriotism is not a sordid affection. Patriotism is not a narrowing affection. Patriotism is not an unchristian affection. True Christian patriotism is concentrated, intensified, sanctified philanthropy.

Breathes there an American who can look in thought over the wide, good land which God gave to our fathers; can behold its vast extent and its immense resources; can think of its majestic mountains, its broad prairies, its mighty rivers, its peerless lakes, and its awful cataract; can ponder its history; can see its banner, and know the regulated liberty and the happy union of free states which its stars and stripes symbolize,—and never say to himself with exultant and thankful gladness, "*This is my own, my native land*"?

Yes, truly there are Americans whose *native land* this is not, but who have intelligently chosen it to be their *own*, and to be the native land of their children; these, in

such numbers as never thus chose any other land. They are no longer strangers and foreigners, but fellow citizens. Many such are with us who love this land as the Plymouth pilgrims loved it, as the Carolina Huguenots loved it, as the generation whom Joshua led into Canaan loved their land of promise.

What shall we do with this land to which we have come from lands less favored, to which we all have come either of our own choice or in the loins of not very remote ancestors? In the brief lifetime of the current generation, while this great land is our own, to till, to defend, to enjoy and to transmit, momentous issues of its history are to be decided, as awfully momentous issues have been decided here since we were born. The Bible, the Sabbath, the family—what are these in our history? With a loosened hold on these, what is our country's hope? The faithfully preached word, the faithfully living church—know we any other powers that have held any commonwealth, any region, any small neighborhood on all this continent to order and soberness and thrift and peace? Where these are not is property safe, or virtue, or life? Where these are not is even any sober and industrious unbeliever willing to live and rear his children?

Shall we consent that these conservative, salutary, celestial forces shall be relatively diminished? that they shall not be provided and increased proportionally to our increasing population? Do we consent that pastorless flocks, and churchless townships, and unevangelized city populations, shall be multiplied over all our land?

Shall we arrest the progress of our evangelizing agencies? Shall we halt our Board of Home Missions on its present "home mission line," and sternly order it to report to the next General Assembly—no progress westward, southward, eastward, if it must—but, progress or retrogression, expansion or

contraction, growth or shrinkage, in any case, *no debt*? Or shall that Board hear, from General Assembly, from synods, from presbyteries, from pulpit and from pew, from the holders of Christ's millions and the givers of Christ's mites, from those who practice self-denial that they may give and those who practice self-denial that they need not longer take from the Lord's treasury,—from all shall the Board hear the loud and

unanimous cry, swelling like the voice of many waters, "Go forward, waste no money, pamper no self-indulgent applicants for your help, but keep back no preacher from the place that needs him; leave no rural region, no frontier settlement and no city street without the gospel, where you can find a man to preach it; and trust God, and by God's grace trust us, that no debt shall trouble you"?

CALLED TO BE A MINISTER, BUT NOT TO BE A BACHELOR OF ARTS.

When a young man offers himself to enter a theological seminary in the Presbyterian Church, he is commonly met with the advice that he had better first go through college. This is as it should be in ordinary instances. But suppose the applicant is far along in years; suppose he has a wife and children to support; suppose he has some bodily infirmity that renders it not best for him to subject himself to the strain of the college course; suppose that for some other reason the degree of bachelor of arts is unattainable by him—what then?

Its unattainability does not prove that he has no call to preach. A man may be prevented from going through college by causes which would not prevent acceptable service in the pastorate. We should distinguish here. If a man fails to graduate because he has not the requisite brains or grit or perseverance, or because he does not see the use of it, or for some such reason, that man ought not to be encouraged to enter the ministry. He has too low an idea of the demands of the sacred office. He is mistaken if he supposes he is called to the ministry. His supposed call does not bear the indorsement of him who has made the ministry the highest and holiest calling upon earth. But the case is different with a man who has been providentially held to other

employments until the years for college life are past, or with the man who did not until late become conscious of his call to be a disciple or a preacher.

There are men of great gifts who never entered college walls. There are many others of lesser gifts who are yet fitted to fill some of the little fields which the church finds it so hard to fill. No one doubts that God often calls such men to the work of the ministry. When they become conscious of the call, what shall they do?

Send them all through college, says one. Let them test the reality of their call by seeing whether they can overcome the obstacles that stand between them and the ministry. If they have not character enough for this, they have not enough to make them good ministers. This last statement we need not hesitate to accept. If a man thirty years old has not sufficient character to enable him to take a four years' course, and get as much out of it as the younger men in his class get, he is hardly qualified for the ministry. But on the other hand, if he is man enough for this, he is man enough to use his time more profitably in some other way; at least, this may be the case. And what is true of such a man is true of many other men. For a healthy boy, just growing to manhood, there is no other training equal

to going through college; for others the question of the best training is a question the answer to which differs in different cases. There are men who ought to be ministers, and some who give the highest promise of success in the ministry, who ought not to go through college, who ought to get to work as soon as possible, instead of spending more years in preparation.

It is lawful, of course, for a presbytery to license and ordain a man without his studying at any theological school. The presbyteries occasionally do this, especially in the case of men whose circumstances preclude them from the regular college and seminary course. Oftener, however, the presbyteries let such men alone. They either remain out of the ministry or go to some church which lays more stress than we upon the apparent gifts possessed by a minister, and less upon the course of study he has pursued. It is not very uncommon for the Presbyterian Church to reclaim such men, receiving them as ministers from other churches. Often they are an exceedingly valuable addition to our ministerial force. But in all such cases it would be better, if the men are to enter our ministry, that they should be trained for it. If the alternative is to be between a partial training for them and no training at all, certainly the former is to be preferred.

Then let us have special schools for them, says one, that they may not drag down the standard of sacred scholarship in our theological seminaries. This sounds plausible, but we may well doubt whether it offers the true solution of the problem. That our standard of theological learning should be protected from deterioration is, indeed, a statement that no one will dispute; but it is equally indisputable that we ought to avoid fostering a caste element in our ministry. There are serious dangers in this direction. College men have some disposition to think

slightly of men who have not been through college; city residents are somewhat inclined to disparage men who live in the country; and on the other hand, men who are not college bred and men who live in the country are unduly sensitive to the supposed disposition to depreciate them. Just now, while our population is so strongly drifting toward the towns, these tendencies are especially strong. An arrangement that would look like our having one set of schools to train college men for city churches and another set to train inferior men for country churches would be very unfortunate. Men of self-respect would be slow to put themselves under a training which would stamp them for life, in the estimation of many, with the badge of inferiority. This plan of training would fail to reach the best of the men for whom we desire to provide. It would intensify the present unfortunate unwillingness of college men to go to the country churches, and would in other ways do great harm. The fact is that the men who are really called to the ministry without going through college have the advantage of the men just out of college in maturity, in experience of serious living, and in other similar matters. Their average of training is, of course, inferior to that of the college men. They get great good from the college men by being associated with them. But the advantage is not altogether one-sided. It is a good thing for a college honor man to find himself standing near the head of a class in a professional school, side by side with a man whom he had at first undervalued for his lack of previous schooling. It is every way better that men who are to work together in the ministry, and who therefore ought to know and respect one another, should be together in their theological course. The work can be so adjusted that there shall be no lowering of the standard of theological learning. Thus to adjust

it will cost the theological instructors some painstaking and much additional labor; but they can do it if they will, and they ought to be willing to do it.

All this is on the supposition that we had our choice between schools of the two classes. As a matter of fact, however, we have no schools especially for men of limited preparation, and nobody is willing to endow any. We can keep men of this class out of the ministry, we can let them in with a mere picked-up training, or we can give them such advantages as they are capable of using in the seminaries that have been founded for training college graduates. Practically, only these three courses are open. It can hardly be doubtful which course is best.

It should be added that no class of people needs so much *sifting* as that now under consideration. There are legions of untrained men who imagine themselves called to the ministry, and it is not always easy to distinguish between those who are really called and those who are merely cranky. This part of the work can ordinarily be better done by the presbyters, who have known the candidate for years, than by the professors, to whom he comes as a stranger. We need better co-operation between the presbyteries and the faculties, both for discouraging unworthy candidates and for encouraging worthy ones.

The question of adapting the studies of imperfectly prepared men to their needs can here be only touched upon. Emphatically, it should never be a question of adjusting the seminary course itself to their lack of preparation. The course is designed neither for the men who desire advanced university training in some branches of theology nor for the men who are deficient in preparation. Its purpose is to prepare the average college graduate for practical work in the ministry. The course itself should not be changed for the purpose of adapting it to individuals; rather, the studies needed by individuals should be provided for and adjusted to the course. There should be optional and post-graduate studies for those who seek special scholarship. For the relatively unprepared men a course of selected studies may sometimes be best—a *short-cut* course, even, in a few instances. In a much larger number of instances the best adjustment may probably be reached by dividing the work of the junior year, arranging for a part of it to be brought up by vacation study or by an additional year at the beginning of the course. In no case should a man be admitted to the regular course unless he belongs there, and in no case should a Christian seminary resort to the heathenish practice of admitting a man with *conditions*, to be worked off in term time by work additional to that of the course

The question suggested in our April number (p. 374), "How shall young men and boys be interested in mission work?" seems to have found an answer in the Princeton Church, Philadelphia, Rev. J. A. Henry, D.D., pastor. At their missionary anniversary, when reports were presented from eight or nine bands connected with the church, a noticeable feature were the bands of young men and boys who took part in the exercises of the evening. The boys who

exhibited their map of Mexico moulded in clay, with lighted tapers to mark the mission stations, were just as eager and enthusiastic in their interest as the little girls who told us their reasons for joining the mission band, and we could not see that there was any less interest on the part of the young men who gave the opening Scripture reading. Certainly somebody, a good many somebodies, must have worked hard to accomplish the results that were exhibited

that evening. The printed programme that was put into our hands showed that these bands were under the guidance and care of ladies of the congregation; but we noticed in the report of the young men that they had appointed an executive committee of their own number, who were expected to relieve their president of much of the care that has

rested upon her in previous years. Besides its actual mission work this band has secured a room in the neighborhood of the church where the young men and boys of the congregation are welcome, where they can pass their evenings safely and pleasantly, and where the different bands and committees find a convenient place of meeting.

SOME LITTLE NEW PRESBYTERIANS.

I was lately at a Sabbath service in a Presbyterian church, and noticed that there were two ministers in the pulpit—the pastor, and a minister from another city. I guess the two men are intimate friends. They seemed to be quite in sympathy with each other, and fully to understand each other. The whole service went along as smoothly and evenly as if one man had conducted it. I like that word of Paul, “true yoke-fellow.” When I was a boy I lived on a farm, and used to yoke and drive oxen. I remember nothing more pleasant to see than a good yoke of oxen, taking the yoke upon them so meekly, bowing their strong necks to it obedient to the word of a boy whom they could have tossed on their horns; and then, when hitched to the load or the plough, pulling together so evenly. It was this *pulling together* of which the two ministers reminded me, and I am sure they will not take offence at my comparing them to oxen, if they learned, as I did, in boyhood, what a noble creature the ox is, and especially if they remember how many interesting things are said in the Bible about oxen. Have you noticed that, my little Presbyterians? Will not you look up all the places, and send them to me? I shall probably have more to say to you about them in *THE CHURCH AT HOME AND ABROAD*, if you will do that.

But I started to tell you of some little

new Presbyterians. On that Sabbath morning, when I saw the two ministers in the pulpit, the pastor said that if there were any little children to be baptized they might be brought forward. The congregation was very still for a minute, and several men and women came before the pulpit, holding babes in their arms. The pastor stepped right down and placed himself among them, taking one of the babes and holding it in his arms, and facing the minister in the pulpit as the other fathers and mothers did. You have guessed rightly that that was the pastor's own baby. He looked as if it was a great and sweet joy to him to be for a few minutes just one of the flock to which he usually ministers; to be ministered to, and to know that all the people would pray for his child, as his friend sealed it a child of the covenant. He stepped forward first, holding up his child, while the other minister spoke its name, and baptized it into the name of the Father, the Son and the Holy Spirit. Then he stepped aside, and the pastor took his own place, and set the holy mark of the good Shepherd on the other little lambs.

When I call them little new Presbyterians, I do not mean that the baptism made them Presbyterians. I call them new because God has so lately given them being and life; and I call them little Presbyterians because they are born into Presbyterian households, in a Presbyterian church, and

are to be taught and trained in the Presbyterian way. Do you think that there is any better way to bring them up for God? If their fathers and mothers teach them and train them as they have promised, and if God's Spirit makes them obedient to that

teaching, will not they become happy and good and useful men and women?

Are any of you sorry that you were born into Presbyterian homes? Do you not like to be called little Presbyterians?

H. A. N.

THE BEACON CHURCH.

Does that seem a strange name for a church? Perhaps the word suggests some rocky coast, with the waves dashing wildly along the shore, where a tall tower has been erected, from whose summit a beacon light shines to guide the bewildered mariner through the dangers of storm and night.

Well, with such a picture in your mind, perhaps the name will not seem so inappropriate if you make your way through the streets of Philadelphia to the quarter where, in the midst of the factories, this beautiful church is located. For where can there be greater need of steadily-shining beacon lights than in our great cities with their daily and nightly dangers of temptation?

A few of us took that long journey one Sabbath evening this spring, rather more than a Sabbath day's journey, perhaps, from West Philadelphia, and sat with that great congregation at the Lord's table. It was a precious opportunity. The house was full, and a solemn hush prevailed as the pastor read the names of the thirty-three who were to make their first public profession of their faith in Christ, with a number who came from other churches, making, I believe, one hundred and twenty-eight who have been added to the roll since the opening of the year, of whom we were told that more than seventy were from the Sabbath-school. Surely that beacon light has not shone in vain if it has guided so many barks into a safe harbor. Very tender were the words of exhortation and counsel that were uttered at that sacramental feast. In connection with the petition of the Lord's prayer, "Lead us not into temptation," we were assured that the

temptations will come, and that there is no safety, no deliverance from the evil one save in the loving, constant care and guidance of the Great Pilot. "Greater love hath no man than this, that a man lay down his life for his friends," brought the sacrifice of Christ very close to our hearts, and we were reminded that there can be no adequate proof of our responding love save as we keep his commandments. We were not permitted to separate without a few words of earnest, affectionate invitation to those who were only lookers-on at this feast to come with us and share in all that it represents.

After the service we had an opportunity to go through the building. The large audience-room is octagonal, and rises into a lofty dome. Its acoustic properties are said to be perfect. The gallery consists of a series of recesses which can be divided off into Bible-class rooms. There is also a commodious reading-room, where we noticed a supply of papers and magazines, with other means of entertainment. On the same floor with the audience-room we were shown the chapel where the primary class meets on the Sabbath, and where, during the week, a free dispensary is held, at which we were told that during the past three months one thousand cases had been treated by skillful physicians.

Those engaged in the work have large plans for further development as time and means shall permit, and we cannot but be thankful that it has been put into the hearts of some of God's stewards to provide such a beacon for the people of that part of the great city.

F.

MY FIRST SERMON.

Not the first sermon I ever preached, for I am not a minister. Not the first sermon I ever heard, for my father was a minister, and of course I had heard sermons—or they had been preached in my hearing—ever since I was old enough to be carried to church in my parents' arms. But I do not believe I had ever *heard* a sermon—at least not all of one—before. It was not a “sermonette,” as it was not prepared specially for children,—though I believe one child was specially prepared for it.

Yes, it *was* prepared specially for children, as well as for older people; for the one who preached it could not love children as he did and not think of them as he prepared it.

One Sabbath morning there was a strange gentleman with Mr. and Mrs. C——. A stranger could be easily seen, for the congregation was not very large, and I knew all the people who usually attended, and nearly all the people in the town who occasionally came or might possibly come. When church was out, Mrs. C—— introduced her friend to my father and mother, and sure enough they all went home with us to dinner; and as the older folks walked on before, and Martha C—— and I followed, she proudly told me that the handsome and kind-looking gentleman was her uncle, her mother's brother, her uncle John McE——; that he was a minister, was only lately through with his studies, and that he was here to pay them a visit before he would take charge of a church.

When we reached home, my sisters and I were introduced, and soon understood that Mr. McE—— was to preach in the afternoon, by my father's invitation. I must hurry, then, to help mother get the dinner on the table; there was no time to lose, for the afternoon service was at three o'clock, as the church members nearly all lived in the country.

The children had to wait for the second table; and when Martha's uncle John left the table, he came directly to us and began talking with us. Pretty soon he asked me

if I was a Christian. My stereotyped answer since I was five years old came more faintly than when father and mother asked me—“I hope so.” “Why do you not *know*? Do you love the Saviour?” “I try to.” Then he asked me, “Do you know whether you love your mother? Do you have to *try* to love her?” Whatever followed is forgotten, for I was much embarrassed; but I was very much pleased that he had spoken to me, and felt strangely stirred that he talked with me about my Christian life in that natural way, just as people talked with each other and with me (a few of them) about other things which they and I could both enjoy,—with a voice and manner and happy smile that said so plainly that talking with children about the Saviour and his love for them and their love to him was a part of his daily life, just as much as eating his dinner.

Then he told me I was to call him “Uncle John,” just as Martha did. He left us at that, and we went and ate our dinner.

But this little talk was not my sermon. It was, perhaps, my preparation; but I was permitted to go in the afternoon and hear that sermon that interested and edified and pleased not me only, but Uncle David L—— and Mr. B——, whom I so much feared, and Mr. G—— L——, whom I loved (these were the elders), and my father the minister, and my mother—and all the rest, I think. The announcement of the text arrested my attention: “The name of the Lord is a strong tower: the righteous runneth into it, and is safe” (Prov. 18:10). The minister explained to us how a tower or fortress is a place made so strong that those inside fear nothing from the enemy outside. He drew the picture of that strong tower so that I understood that the enemy cannot enter,—that dreadful enemy who brings every weapon to try to break down the tower, and who will try to enter by fraud; but those within are safe, *are safe*.

But while this protection was such a wonderful thing to have, I felt a misgiving, a fear, for what was to come. “The righteous

runneth into it, and is safe." But I was not righteous; I was full of sinful thoughts. Once I told a lie, or nearly did; and I had read some books that I knew mother did not want me to read. But those sinful thoughts distressed me most of all. I could not hope to have the protection of the strong tower.

But now the minister held up the righteousness of Christ. He showed us plainly how well pleased the Father is with that perfect life, that full atonement for sin, and how, by accepting the righteousness of Christ as our own, we thus run into the

strong tower and are safe. Now indeed there was hope for me, for I could trust in Jesus the Saviour, and believed that I was one of his.

All the years since, when I see occasionally the name of Rev. John McE— (a home missionary in Iowa the last I knew of him), I have no doubt he is going on with his winning voice and manner, speaking the message that confirms the feeble ones, clearing away difficulties and making impressions that will not be effaced in time or in eternity.

EMMA C. C.

PEW AND PULPIT.

A communication entitled "A Comment from the Pew" was published in our April number on page 331. The writer expressed regret that the pastor and elders of the church in which he is a member "had not had collections taken up for scarcely any of the boards for several years, except for the Foreign and Home." He thought that this did not "relieve him of the responsibility nor take from him the privilege of giving." So he sent \$—— to the treasurer of the Board of Aid for Colleges and Academies.

This has brought us "a comment from the pulpit on a comment from the pew." The writer, a synodical superintendent of home missions, states that he has been "thrown into direct and personal relationship with a great number of churches," covering "a wide range of numerical and financial strength and weakness." He avows the conviction that the scarcity of funds in the treasuries of our church's boards is largely owing to the refusal or neglect of sessions to give their people instruction concerning the work and wants of the boards, and opportunity to make contributions for them. He affirms that "no church has been found which has refused to contribute when the opportunity

has been given." . . . "The session is in official relations with our boards, and unless the session sees fit to have the people instructed, the large majority of the members know nothing about the work or the needs of the church at large. Benevolent men and women of large means are often found who do not know where our boards are located, who are the officers and how to reach them." From this, he thinks, it comes to pass that liberal gifts of such persons often go to objects outside of our church, when they would prefer to entrust them to our church's responsible agencies, if they knew about them.

It probably will be generally acknowledged that there is truth and force in these suggestions. THE CHURCH AT HOME AND ABROAD has been instituted and is conducted for the purpose of making our people acquainted with the whole work of the church, and especially with the boards, which are the prominent agencies for conducting it. Our theory is that information is what the church needs—its people and its officers. We are almost daily receiving evidences that our labor herein is kindly appreciated, and are encouraged to hope that it "shall not be in vain."

A pleasant and brotherly note from Rev. C. C. McCabe, at the Mission Rooms of the M. E. Church, informs us of an increase last year in their collections of \$142,458, and confident expectation of a further increase of \$80,000 in the current year, making a total increase of \$222,558 in two years. Kindly seeking to provoke us to emulation,

the genial secretary playfully says, "Pick up your feet lively." No doubt our columns will march the more briskly for hearing such lively music on the fifes and drums of another corps of fellow soldiers. We would fain give them reciprocal cheer. Do not they get it in the reports of proceedings in our recent General Assembly?

"PRESBYTERIAL OVERSIGHT."

The excellent article under this title in our February number, by Dr. John Hall, of New York, has brought to us a response from one who subscribes herself "A Christian Woman." She chooses to emphasize the catholic term "Christian;" she would cultivate the spirit of catholicity in the denomination of her preference and her providential connection; and she longs to have all the appropriate powers of presbytery utilized for the Christian ends for which they were given. She says:

I read in *THE CHURCH* an article on "Presbyterial Oversight," and appreciated it fully because I have been situated in such a way that I have frequently seen the need for something of the kind. Of course we say that the power is in presbytery, but is it? The shell of a principle will not do for the kernel. In my, perhaps limited, observation, presbytery is hardly anything more to the churches than the executive factor, to carry out the designs (or want of designs, often) of the people. I could show you a country church not twenty miles from one of our largest cities, easily accessible by railroad or stage, and having been pretty faithfully represented in presbytery for a long time, and having, as is said, "a good history"—whatever that means—but in which, owing partly to frequent removals and deaths, the membership has continued at about the same figure for a good many years. Of this fact they have been reminded at presbytery, when applying for the yearly

sum of \$100 or \$200 for pastor's support. This church has had pastors coming ten or twelve miles, conducting one service Sunday afternoon. When the pulpit is vacant a minister comes and preaches a sermon; declares it vacant; goes away and seems to forget all about it. The people do not feel that the presbytery is at all interested in them, but know that they are an incumbrance.

To bear one another's burdens means more than to give money. No doubt if these people were more faithful in the few things committed to them they would do well, for they have had pious pastors; but the church has been composed almost altogether of hardworking people and needs encouragement. No doubt the pastors of large churches are fully occupied, for well I know the pastor of the church in question could not attend to the wants of others, but he is a part of the presbytery, and there is none but the presbytery to do this unless they were congregational, or willing to be governed or misgoverned by any one sufficiently self-assertive to do it. If the pastor is asked, as he has often been, to hold special evening services, he can seldom get any one to help. We read of city ministers addressing assemblies outside of their own flock. The Protestant Episcopal church in the vicinity holds convocation and has the bishop's visit. The Methodist Episcopal and Methodist Protestant and the Baptist have revival services; even the Roman Catholic church has its missions, where several priests conduct services. You see that the Presbyterians have to be very pious and zealous year in and

year out to keep from being forgotten. It would be pleasant if they *felt* that they were really a living part of the beautiful, active and powerful church of which they read—"The Great Presbyterian Church."

An eminent minister of the last generation, in that branch of the Presbyterian Church which then did most of its missionary work through voluntary societies, in co-operation with Christians of other denominations, once said that an unhappy effect of this was to make the churches know the presbytery only as a ruling power, and not as a protecting and cherishing power. He compared the unwisdom of this to that of parents who should put into the hands of their children's aunts and uncles all the money to be spent in giving them toys and pastimes, reserving to themselves only the prerogative of chastisement.

It is quite possible for presbyteries to make a similar mistake, with no such excuse for it as "co-operation." If the presbytery is thought of only as a court to which an appeal can be taken from the session, or before which a minister can be accused and tried, there is very little in all this to attach the people to the presbytery. If it is only known by the feeble churches as the body through which they must send applications

to the Board of Home Missions to get the money they need, it is little better. Dr. Hall's article was intended to call attention to the neglected episcopal functions, for which our correspondent has so earnestly longed in behalf of the little church for which she speaks so tenderly and so considerately. She is not the only wise woman who feels thus. Women like to feel the bracing and guarding and the steady pressure forward of legitimate authority. A session that vacates its important functions and lets some pro-tempore committee usurp them, or, as this Christian woman puts it, "any one sufficiently self-assertive to do it," is not satisfactory to such women. If a presbytery "is hardly anything more than an executive factor, to carry out the designs, or want of designs, of the people," such women cannot see the use of such a presbytery.

We are persuaded that there is a way in which presbyterial oversight can be made a precious reality—an organized pastoral care. It is possible for a presbytery to watch and guard its churches, to advise and help and lead them, so as to win their grateful and reverent love, by deserving it. In seeking for this, we shall do well to give heed to the wishes and longings of women as well as to the thoughts and theories of men.

THE GALATIANS AND THE GERMANS OF OUR DAY.

The apostle Paul already preached the gospel to German tribes. *The Galatians were Germans, Gauls*, who had wandered from their old home to Greece about the year 238 before Christ. From there they were directed by Attalus to the land subsequently called Galatia. Their leaders are reported to have been Leonarius and Lutarus (Lothar, later Luther). The latter bore the name which became world-renowned, because the prince of the German Reforma-

tion, Martin Luther, bore it. Jerome tells us that the Galatians spoke Greek, but at the same time retained their German language, which he compares to the language spoken at Trèves (Trier, in Germany).

Paul loved the Germans in Galatia and preached the gospel to them. They were infidels and heathen when he came to them. But did he say, as is so often said to-day, It does not *pay* to work among the Germans? No! He loved them before they were Chris-

tians, and they felt the love pulsating through every word and tone of the great apostle. What was the consequence? The Germans always were a nation of deep and warm feeling; they consequently rewarded his love. Love begat love. They received him "as an angel of God, even as Christ himself" (4:15), and would have plucked out their eyes to give them to Paul, if it were possible, so as to relieve the apostle, who seems to have been afflicted with an eye-trouble.

Why, then, should our German nation be despised to-day in the most Christian country? It is true there are socialists and anarchists among our kinsmen, but even to-day some of the foremost theologians are Germans, and hundreds of American pastors and professors honor and esteem them as their beloved teachers. Few English theological or philosophical works are translated into German, but many German theological and philosophical works are translated into English. No! No! The Germans as a nation are not infidels and socialists; only many Germans, arriving in "free America," mistake liberty to mean licentiousness, and degenerate here. The normal German is a Christian German, ever since the gospel was brought to the ancient Germans living in the primeval forests and accepted by them.

It is evident that a grand work for the advancement of Christ's kingdom can be done among the German immigrants, and no American church is better equipped to do this work than our Presbyterian Church. But it cannot do the work through American pastors. If Germans are reached by American preachers, those cases are exceptional. Only a German can understand the Germans fully, and labor with love and success among them. In Madagascar, China, Japan and India, everywhere on foreign fields, native evangelists are trained to work among their own people. It is, for this reason, absurd to say, "We want no German churches. Let them come into our American churches." Such men forget that the speedy Americanization of all immigrants is a political problem. The foremost, all-absorbing problem

of the Church of Christ ought to be the speedy evangelization of all tongues and tribes of this vast continent.

Granting, as no German will dare gainsay it, that a portion of the laboring class of Germans has been saturated with socialistic and nihilistic ideas, we must not forget that the unjustness and rigor of monarchy, the military despotism, taking the best years of a man, and the sore distress and poverty in which these Germans were reared, nursed such ideas, similarly as among the Irish. Many passed "from a childhood of degradation to a manhood of hardship and an old age of unpitied neglect" (Farrar); but diligent, self-sacrificing, prayerful labor and preaching among them will ameliorate the Germans in the end.

Politicians reckon with the "foreign" element as an important factor; dare we as a church of Christ, who died for his enemies, turn a cold shoulder upon the immigrants who are to a great extent helping to mould the future of our land? "Our country for Christ" is the sublime motto of Home Missions. Well, brethren, win the Germans for Christ, and so much the more rapidly the whole country will be Christ's. It is my earnest conviction that we, as a church, must take care spiritually of them, or they will take care of us and our country. The United States must either digest this heavy food or die. We can digest it if we add to our laws and our liberty enough of Christian love. THE CHURCH AT HOME AND ABROAD (p. 392) well says, "We cannot defend our altars and fires in any way so well as by . . . the potent and gracious power of Christian love. The most effectual way of defending ourselves from enemies is by transforming them into friends." Henry M. Stanley made the arch slave-trader of Africa, Tippu Tib, an ally of the Congo State. He says, "I found that Tib was either to be fought or to be employed, and I preferred the latter." So it is with many German immigrants. They will either have to be fought or loved and won for Christ.

Our Germans need to be Americanized to some extent. You Americans have a higher regard for the Lord's day, a clearer percep-

tion of the fact that Christianity is not merely knowledge, but new life wrought by the Spirit of God, and thus far our Germans need to be Americanized. There is too much memorized Christianity among our people. Biblical history is taught well in Germany, but personal piety, spiritual life, is often sorely wanting. It is not quickened so generally as here by the work of laymen in the Sunday-school and prayer-meeting.

Now what can we do for the Germans arriving on our shores? If the harvest does not come in spontaneously, we must go out and gather it in. We, who are under the sanctifying power of the Holy Spirit, are in duty bound to preach the gospel not only to the far-off Chinese and the fanatic Mohammedan, but also to our brethren after the flesh—the large, influential German fraternity.

H. J. WEBER.

OUR SECOND VOLUME.

The report of the Committee on the Consolidated Magazine, printed in the first seven pages of this number, gives a clear and full account of the labors of that Committee, and of the results thus far. The Committee have reason to be happy in the approval of their work by the General Assembly. The report was accepted and adopted, as it stands printed at the beginning of this first number in the second volume. The changes which are therein indicated as already decided upon by the Committee were approved by the General Assembly, and are now made, as will be seen by inspection of this number.

The Committee, the editor, and all connected with them in this work, grateful for such generous approval, will still study and labor to make the magazine more and more worthy of it. We have no expectation of ever carrying it beyond the possibility of further improvement. We are receiving

pleasant evidence of continued endeavor to extend the circulation, and desire in all proper ways to encourage and help such endeavor. Specimen copies are freely sent to all who ask for them, and in many churches the clubs are kept constantly growing. It should be understood that additions may be made to any club at any time, new members paying, from whatever date they wish, to the end of the time to which the earlier members of the club have paid. We trust that in every case pastors and elders, or others in charge of clubs, will promptly attend to the renewal of subscriptions before they expire. We intend that on our part no effort shall be wanting to make the magazine so interesting and so helpful to all parts of our church work that none of its readers, loving that work, will feel willing to discontinue it. For all help in this effort from correspondents—men, women or children—we are very thankful.

Eight pages are now added to the ninety-six heretofore found in each number, to report the contributions to our church's treasuries. As the fiscal year of most of the boards begins in April, the eight pages are not sufficient to contain all the receipts. Those for which we cannot make room in this number will appear in the August number.

On the second page of the cover will be found the table of contents, and on the third and fourth pages, the addresses of the officers of the General Assembly, its boards and committees; also the standing notices, directions for bequests, etc.

With the new color of the cover, it is hoped that these will all be easily legible, as they were not on the deep-blue cover.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities.—*The Assembly of 1887.*

THE STAKE ADVANCED.

It showed no small nerve and courage on the part of the Standing Committee and the General Assembly to ask for \$800,000 for home missions this year. It was, to be sure, but \$50,000 advance upon last year's call; but that mark has been repeatedly set and never yet reached. To attain the new standard will involve the contribution of almost \$150,000 more than last year. To set the stake so far ahead, not in vain show, but with calm judgment and in sober earnest, is a move whose significance calls for careful pondering by every pastor, elder and member of our church.

The arguments in favor of it are many and mighty. The work plainly in sight even now, which every coming month will widen, and which cannot be done with smaller means; the steadfast but hard-pressed workers in the field, who must bear a large share of any shortcoming; the large success of the past year, even with smaller resources than were hoped for at its beginning; the unusual fervor of the Assembly in the direction of home missions,—all these both demand and encourage the most strenuous endeavor to raise the year's gifts to the new standard.

And why should it not be reached? The special committee of elders appointed by the Assembly for the purpose will handle

that question, in a practical way, far better than any discussion here could do. The 21,000 elders at their back, if they will, can make success both certain and easy.

BEGIN AT JERUSALEM.

The distinction between home and foreign missions is, of course, purely conventional. Two boards instead of one are merely for convenience and economy and system and division of labor. "The field is the world." A Chinaman in China has equal need and equal claim with a Chinaman in America. East Indian and western Indian are alike in relation to God's law and the church's duty. There is no more difference between Mormon in America and Mussulman in Asia in our day than between Jew and Greek in Paul's day. So the work is one and the aim is one. The instinct and impulse to seek and save the lost which the disciple catches from the Master knows no latitude or longitude. There is no real severance or diversity between laborers at home and abroad. There is no logical propriety or possibility of collision or friction between board and board. They march abreast, shoulder to shoulder, in the one campaign. They are the two hands of the one body. They are compacted and interlocked in the structure and life of the one church.

The only precedence, in any sense or shape, which home missions can claim is that suggested by our Lord's direction, "beginning at Jerusalem." It is often said in regard to this, "we are to begin at Jerusalem, but we are not to end there." It is just as necessary to a full, all-round view of the meaning of the words to say, "we are not to end at Jerusalem, but we *are* to *begin* there." The point of "beginning" must stand first, in order of time and in order of place. And thus and no otherwise home evangelization may assume priority. It has

no other precedence, but it has this,—self, home, neighborhood, country,—and then beyond, to the world's end, is the divinely-indicated order of work. Like the Macedonians, we “first give ourselves to the Lord,” and then to the church and the world. Home claims our earliest endeavor, by contiguity and natural affection. Neighborhood appeals to us, as to the Good Samaritan. Fatherland brings to bear the mighty motive of patriotism and self-preservation. And then the more distant claims take their turn, and so on to the outer verge of humanity and the utmost scope of the divine command. A zealous Christian obedience must and will resort to the telescope to discern the furthest range and region of its duty; but not until it has used and taxed the naked eye in its survey of the nearer fields.

And this precedence of the home work in this modified sense, far from rivalling or retarding, directly fosters and furthers, the work abroad. Every fresh access of home missionary zeal rouses a new interest in the regions beyond. Every newly-organized congregation on our frontier is to be a new and sure source of missionaries and means for the ends of the earth. Let home missions droop, and foreign missions will die. Stop building churches and sending out ministers here, and we shall lose our power to evangelize heathen abroad as well as immigrants at home. God speed these two great departments of the one grand work; but, for the sake of both, let home missions lead the way. Go into all the world, but *begin at Jerusalem.*

The Women's Home Missionary meetings were unusually enthusiastic. The reports of the year's work were most encouraging; the schools had been prosperous, and a goodly number of pupils had been converted and had united with the church; the General Assembly had never more heartily or broadly endorsed their work; so from the place where the Assembly met,—in the midst of the mission field,—and every transpiring at the Assembly, it was well entitled

to what it was so frequently called, *the Home Missionary Assembly.*

Some elders are worth their weight in gold. One such wrote us the first of March asking how many churches in his presbytery of 44 had failed to contribute to the Board up to date. Finding there were 22, he began to urge on them the importance of a collection, and 20 out of 22 responded promptly to the appeal, and at the last he sent \$10 from his own pocket to be divided between two feeble churches, thus leaving no delinquents in the list.

OUR WANTS.

The Standing Committee on Home Missions represented the *wants* of the Board as greater than ever before. They say truly:

In the older states help is needed for old churches, new railroad centres, new suburbs of large cities, new fields growing in population, and new workers are needed to meet the immense and increasing tide of immigration. West of the Mississippi river, Texas needs 12 men for new work; the Indian Territory 16; Iowa 20; Idaho, Utah and Arizona 27; the Pacific coast 45; Missouri, Nebraska and Kansas 45 men; and other states and territories in proportion. Not less than two hundred men are needed now.

Our school work never was so widespread. It is enlarging and strengthening among the Mormons, the Mexicans and the Indians. It is capable of indefinite extension. The field which is opening in the South seems to us to have no bounds whatever.

Missionary conventions, that we have found so useful in other years, were strongly recommended by the General Assembly; but the laboring oar was placed in the hands of synodical home missionary committees rather than in the hands of the Board. We hope such committees will organize such conventions early and wisely and well. There can be no better months than October and November; then the evenings are long and the weather is not cold. Synodical missionaries can help each other; the Board will

offer aid as far as possible; and good, capable speakers can be found among the pastors in every synod who would undoubtedly lend their assistance gladly. Let us have a large number of missionary conventions before Christmas.

DEATH OF REV. TIMOTHY HILL, D.D.

The following letter was received the 20th of May. The next morning another brief letter came, and two hours later the following telegram: Dr. Timothy Hill fell dead this morning at 10 o'clock.

His preparation for the unexpected event is beautifully expressed in the letter itself.

See also his desire to see the organization of the Synod of Indian Territory. He did not live to see it. But that synod was organized Tuesday afternoon at about the same hour that Dr. Hill was lowered into the grave.

DEAR BROTHER KENDALL:—I reached home Saturday night sick, suffering extremely. Home and the promptest and tenderest care relieved me somewhat, but not until the doctor came, and with his little serpent-tooth instrument injected morphia, was there any real relief. I am now in a fair way to be out soon, but have not left the yard as yet, and am quite weak. The occasion was a break in the railroad, necessitating a transfer of cars, which required a long walk. I became extremely heated, and on reaching the car sat down by an open window, and was seized with extreme pain in what I supposed to be the lungs, but the doctor said it was the diaphragm. The ride home—eighty miles—and up to the house was a hard one, but it was home. How much of providential care has been around me! For twenty years I have been coming and going at all seasons, day and night, and I have never before called for a doctor at home. Twice only in these twenty years I have had some difficulty that required medical attention when away from home. In all these years of travel I have never seen a railroad accident that injured life or limb of any passenger. With a grateful heart I look back and thank the heavenly Father for his infinite goodness. May he guide me to the end, and call me home when and how he will. Humbly but confidently I can say, Father in heaven, thy will be done.

I hope by Monday I shall be well enough to go to Omaha, if it is best. I would like to be at the Assembly Tuesday, would like to go before the Committee of Polity of Church and advocate the Indian Synod.

The new Synod of the Indian Territory is to hold its first meeting at Vinita, the 7th day of September next.

We call the attention of our readers to the following extracts from letters of Rev. Messrs. Pomeroy and Peterson as to the Black Hills of Dakota. A dozen years ago there was great excitement about this country as a mining country. But it was difficult of access. Passengers and freight had to be hauled 400 miles by private conveyance through a country inhabited only by Indians. But now mining is settling down to a sober industry; the mountains are covered with pine forests; broad areas of valley and prairie land are already beginning to respond bountifully to the demands of agriculture; while, on the same latitude of northern New York, Michigan and Wisconsin, the climate must be healthful and invigorating. That country, and what lies to the north and west, is now laid open by railroads, and it will soon be occupied by hardy and enterprising men. Two faithful missionaries are already in the field. Where are the two other men who are ready to join them?

THE BLACK HILLS—NOT BOOMING BUT GROWING.

REV. J. B. POMEROY, SUPERINTENDENT.

I believe that no better work could be done than to send two live men into the hills. We have already two church organizations and two church buildings at a total cost to the church of a few hundred dollars only. There is money in the hills. A machine man tells me that they ship farm machinery by the car-load, and that the dealers pay cash for it and sell it for cash to the farmers. I had but poor success at Omaha in getting men.

REV. W. S. PETERSON.

Please let me present a plea for this "Black Hills" country. I have not been able to explore much, but from reliable sources have gained some information. We meet men from

all parts of the hills, and men engaged in nearly all business pursuits, and begin to realize that the business of the region is to be of all kinds. The mountains are full of minerals, precious and useful. They are covered with forests of pine. They are interspersed with small parks. These parks and valleys are being occupied with farmers, to what extent is indicated by the large quantity of seeds of all kinds for garden and farm products taken from the trade centres. There is really a total of large and I believe exceptionally fine farming country in the hills. Could you see the implements stored in the yards of salesmen in Rapid City you would think a state the size of New York was to be supplied from this city. One firm brought in nine car-loads at one order of machinery—mowers, ploughs, cultivators, etc., all for the farm. Statistics are not within my reach, or I should like to give definite information as to the number of farms occupied this year past.

The mining of gold and silver is becoming a settled, substantial industry, somewhat as in the coal mining of Pennsylvania, or even of New York state. Regular shipments of gold in bars and dust range from three to five hundred thousand dollars per month, or about four and one half millions of dollars per year. The larger part of this, of course, is mined by the strong corporations, but a proportion equal to perhaps one fourth or one third comes from individuals owning and working mines. The taking up of claims and working them at an advantage by individuals is an increasing industry. Especially is this true of silver. Most of the silver is shipped in the ore to Omaha and other smelters. The ores are brought by the wagon-load to the cars, some of them by companies, others by individuals. One of these firms engaged in shipping sent over by the cars during the months of January and February about two hundred thousand pounds of silver ore, or one hundred thousand pounds per month. This firm told me this morning that these figures are no just representation of the large amounts of silver ore mined and awaiting a favorable condition of the roads such that they can be hauled to the cars. The great bulk of the ores that have been mined are thus stored in the mountains waiting for summer and solid roads.

And now all this means a steadily-increasing and profitably-employed population. When once the real conditions are illustrated, and it is generally known, as it must be soon, that mining like farming can be carried steadily

forward, and with about as great certainty of reward, a larger population will turn attention that way.

Another fact which claims attention is the railroads being built. The Chicago and Northwestern Railroad is grading on beyond Rapid, toward Sturgis and the northern hills.

Contracts are now being let on a narrow-gauge road from Rapid to the northwest through the hills. This latter is under contract to open seventy miles of road within eighteen months, and has ample backing to be able to fulfill the contract. It means for one thing an outlet for the miner and minerals via Rapid, and for another permanent and substantial increase in the towns along its line.

Half way between Rapid and Sturgis is a point where two fine valleys open out through the foot-hills, and where all agree must be another good railroad town. A good man now on the ground would be for our Board a paying investment.

I think two more men at least might profitably be employed here now. As the open weather and long days shall come, and I can get a little respite from the work here, I propose explorations with an eye to new churches in different parts of the hills.

Rapid church at its communion, May 1, added seven members, among them a banker and his wife, an old staunch Presbyterian. We are in full occupancy of our neat little edifice, with congregations running from sixty to one hundred and ten attendants. Send us some good, active, live Christian young ministers, and we will report you grand results in due time.

HIS DYING REQUEST.

As noticed elsewhere, Dr. Timothy Hill died at ten o'clock A.M. the 21st of May. After his death we received, at Omaha, the following letter, written the morning before he died—perhaps the last he ever wrote:

MAY 21, 1887.

DEAR BRO. KENDALL:—The letter which I send with this is in full confirmation of all that Moffat has said about that wild West. I am much moved by it. As soon as I feel equal to the task I must go out there; but I must be a great deal stronger than I am now before I can undertake such a journey. *Is there no man who can go out into that region and take up the work so urgently needed?*

I am in a hurry just now, and will write no more. Yours always, T. HILL.

THE NEW SOUTH.

What is said about the development of new industries and the increase of northern people and northern capitalists in the readjustment of the South since slavery has ceased and the war passed away has given to it the name of the "New South." These new features, which involve new towns, the necessity for new churches, suggest the inquiry, What is the duty of our church in the case? Are we doing our part to evangelize the South? Are we showing as much zeal in the work there as we are in that of the great West? Our hands seem to be full without enlarging our work; but has not the enlargement of the work always brought the enlargement of our resources? The ability of the church has not been exhausted. He that opens the work can enlarge our resources. "The Lord reigns;" let us follow when he leads.

Work among the foreign population and the evangelization of cities, that seem to go hand in hand, have gained in interest during the year. The whole church has become interested in the work, and it scarcely needs urging on our part. The rapid growth of all our cities presses itself so powerfully on the church that presbyteries which embrace them are alive to the importance of planting more churches in all our cities where foreigners most do congregate.

Our work is augmented for the year to come by what has accumulated on our hands on account of our inability to meet the demands made upon us the previous year. And if it should be asked how we can expect to do a larger work the present than the last year, it may be said that the church will be larger, perhaps more consecrated and generous than before, and it certainly will be well for us to see what opportunities lie before us and what responsibilities God has laid on us.

We are always glad to record the changes which have been wrought by the faithful work of our pioneers in the West. There

are few places in western Kansas which have had a worse reputation, in years past, than Dodge City. The whole history of the town covers a period of only fifteen years. It was given up for some years to the control of the roughest elements of frontier society. Gambling, drunkenness and bloodshed were the characteristics of the place. In 1876 Rev. O. W. Wright began his labors in a chapel built by the combined efforts of the Christian people of the town. After four years, failing health obliged him to leave. The work did not stop, although it was not always conducted under Presbyterian direction.

To-day the whole character of Dodge City has changed. There are several churches. The Presbyterian congregation has outgrown its building and will immediately enlarge its edifice. A Presbyterian college is to be started in the fall, with substantial support from business men of the city. There are now 5000 people in Dodge City, and it has become a beautiful place. This is but one of the many places which owe their prosperity to the work of home missions.

The Rev. M. G. Mann and his native assistant, Peter Stanaup, labor among the Puyallups, Chehalis, Nisqually and Squaxon tribes of Washington Territory. Over 300 members have been brought into the church, and give good evidence of being faithful and consistent Christians.

The late ex-Vice-President, Hon. William A. Wheeler, of Malone, N. Y., was a warm friend of the Board of Home Missions, and for many years gave to its treasury \$1000 annually.

The report of the Standing Committee of the General Assembly on Home Missions, found on another page, is the condensed expression of the Assembly. We hope it will be read carefully.

The Treasurer's Report and General Summary following will be interesting to the thousands of readers who do not see the Annual Report.

TREASURER'S REPORT.

O. D. EATON, *Treasurer, in account with the BOARD OF HOME MISSIONS of the Presbyterian Church in the United States of America.*

Dr.

1887—

To Cash received to date for Home Missions, viz.:

From Churches,	\$277,155 31		
“ Sabbath-schools,	28,760 44		
“ Women's Missionary Societies,	153,362 79		
“ Legacies,	90,264 43		
“ Individuals, etc.,	50,117 09		
“ Interest on Permanent and Trust Funds,	16,033 29		
		\$615,693 35	
“ Special for Debt,		11,196 40	
			\$626,889 75

SUSTENTATION.

To Balance,		\$8,180 45	
“ Cash received to date, viz.:			
From Churches,	\$13,128 91		
“ Individuals,	69 09	13,198 00	21,378 45
			\$648,268 20

Cr.

1886—April 1—By Balance, Indebtedness in part this date,		\$43,634 50	
“ Cash paid to date, viz.:			
Acct. Home Missions,	\$604,937 02		
“ Sustentation,	16,423 60	621,360 62	664,995 12

Expended as follows, viz.:

Missionaries,	422,332 18		
Special,	3,655 50		
Teachers and Chapels,	161,469 43		
Taxes on Real Estate (bequeathed),	20 24		
Interest on borrowed money,	3,587 89		
		591,065 24	
Corresponding Secretaries,	7,916 67		
Treasurer,	3,000 00		
Recording Secretary,	2,500 00		
Clerks,	3,569 50		
Travelling Expenses,	760 07		
		17,746 24	
Rent,	3,416 67		
Expense of Rooms,	246 65		
		3,663 32	
Printing Annual Report of last year,	1,626 65		
Printing and Stationery,	1,119 46		
*Presbyterian Home Missionary,	4,039 65		
Monthly Record,	508 39		
		7,294 15	
Postage,	1,337 42		
Legal Expenses,	254 25		
		1,591 67	
		\$621,360 62	

Balance,			\$16,726 92
Home Missions, Indebtedness,		21,681 77	
Sustentation balance,		4,954 85	

RECAPITULATION.

Received for Home Missions, Current Work,	\$615,693 35
“ “ “ “ Debt,	11,196 40
“ “ “ “ Permanent Fund, Legacies,	3,000 00
“ “ “ “ “ “ Donation,	368 28
“ “ “ “ Trust Fund (donated),	10,000 00
“ “ “ “ Sustentation Department,	13,198 00
	\$653,456 03

O. D. EATON, *Treasurer.*

* Expense of publishing nine months, less receipts.

GENERAL SUMMARY.

We condense the main features of the year's work into the following, viz.:

Number of Missionaries,	1,465
Number of Missionary Teachers,	215
Years of Labor,	1,155
Additions on Profession of Faith,	10,812
Additions on Certificate,	7,046
Total Membership,	87,294
Total in Congregations,	138,590
Adult Baptisms,	3,974
Infant Baptisms,	4,658
Sunday-schools organized,	392
Number of Sunday-schools,	2,132
Membership of Sunday-schools,	142,246
Church Edifices (value of same, \$4,307,388),	1,547
Church Edifices built during the year (cost of same, \$306,772),	125
Church Edifices repaired and enlarged (cost of same, \$65,036),	262
Church debts cancelled,	169,072
Churches self-sustaining this year,	54
Churches organized,	175
Number of parsonages (value, \$384,228),	312

The following is a summary of the schools and teachers among the exceptional population of our land, viz.:

	Schools.	Teachers.
Among the Indians,	21	84
Among the Mexicans,	21	40
Among the Mormons,	37	81
Among the southern whites,	4	10
Totals,	83	215

COURAGE AND ENCOURAGEMENT.

WORCESTER, N. Y.

REV. F. H. COFFMAN.

At the conclusion of nine months service with the church of Westford, I can see many things to encourage—things which perhaps it is easier to recognize than it is to describe. One noticeable change is in the spirit of the people. They have passed the period when the having of services is an experiment. They look upon it now as a settled fact. Their belief that this church has a future grows stronger every day. It is touching to see the love of some of the older ones for their church. One of the oldest ladies says all she wants to live for is to go to that church on Sunday. During the period of its close the building became quite out of repair. I tried to have them fix it last fall, but they had not faith enough to try it;

but this spring they have gone at it of their own accord. They have raised enough money to shingle it, relay the chimneys, plaster it overhead and paint it outside. This requires about \$250, and they have sacrificed a great deal to do this. The congregations keep up to the usual size, and at our last communion there was one addition by letter. I lost one or two services in the months of March and April, owing to the bad going. On Easter Sunday I started for there with a wagon and driver. We got along about half the distance, when we found the roads just impassable. I sent him back home and went on afoot, but the road was so very bad that I did not reach there until so late that the congregation had given up my coming and gone home. Then, after a little rest, I walked home six miles through snow, mud and water, and I thought that I was becoming quite a home missionary. It hardly seems possible now to think that the roads were so bad just a couple of months ago. We are much encouraged about the church and believe that there is still work for us to do in that place.

SELF-SUPPORTING UNDER DIFFICULTIES.

NATRONA, PA.

REV. H. R. JOHNSON.

Our church this quarter has been suffering a pretty severe trial on account of the strike at the works of the Pennsylvania Salt Manufacturing Company. Our town is made up of the employees of that company, and as the time of the strike kept nearing, their interest in church matters appeared to decline. Only two of the members of our church are among the strikers, but quite a number belong to families of which some of the members are strikers. We shall lose many of our Sabbath-school children, and probably some of our church members. The strangers who come in will very likely fill their places, so we do not need to feel discouraged. All the churches will suffer.

Just before the strike four persons were about to join our church on profession of faith. I had read, prayed and talked with all of them, and called on them for that purpose at their own request. They had already made great outward changes in their conduct. But when the strike came on they were carried away, and three of them are now probably far worse than they ever were before.

Rev. A. F. Walker, of Tarentum, and I are con-

ducting a very prosperous Sunday-school in the town between us (Avenue). It was only lately started, but there were 109 persons present last Sabbath.

My church has been well attended notwithstanding the strike and the fact that many persons dread to leave their homes and be on the streets. Only one person has joined this quarter—an adult, on profession of faith. It is very difficult to accomplish much here at present.

Thanks to the Board for the help of last year. We shall not apply this year.

SELF-SUPPORTING.

SAN LUIS OBISPO, CAL.

REV. WILLIAM M. HERSMAN.

You have heard from a member of the finance committee that this church has resolved to ask no aid from the Board this year. They have paid me up in full for last year and promise \$1200 for the year to come. May our heavenly Father bless our efforts for the future as he has in the past.

Now let me most heartily thank you for your kindness to me and to the church. I shall ever have the highest esteem for the officers of the Board for the gentlemanly and Christian conduct they maintain toward their brethren to whom they minister of the church's worldly substance. May

God bless you and long spare you in your useful work, is my prayer.

I think you owe me \$100. Please take \$50 and use it as the exigencies of the Board may require, and send me the other \$50.

General Miles has lately occupied the new headquarters of his department at Los Angeles. While on the way, with his family, to take possession, he said to representatives of the press that he looks for a speedy solution of the Indian problem in the plan of granting the Indians land in severalty, and thinks that placing them in families and houses will in five years civilize them. That system, which he says he has advocated for the past fifteen years, will do away with the agencies.

The reports of the Indian commissioners for years past have contained most complimentary acknowledgments of the part performed by the different missionary societies in civilizing the Indian, and the government now assists all these societies in their school work by contracting to pay a certain sum per annum for each Indian child cared for and taught. This branch of the work would be facilitated if Congress would appropriate enough money to enable the department to pay these societies the bare cost of the food, clothing and care of the pupils. At present only about one-half the expense is met by the government.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

January.—The evangelization of the great West.
 February.—The Indians of the United States.
 March.—Home Missions in the older States.
 April.—Woman's work.
 May.—The Mormons.
 June.—The South.
 July.—The Roman Catholics in our land.
 August.—Our immigrant population.
 September.—The Mexicans.
 October.—The treasury of the board.
 November.—Our missionaries and missionary teachers.
 December.—The spiritual condition of the whole country.

[We hope our readers who are fearful and timid about the Roman Catholics in this country will read the following article of Dr. Pomeroy, and see how the Lord is managing them and saving the country.]

IS ROMANISM OVERWHELMING US?

CHARLES S. POMEROY, D.D., CLEVELAND, O.

Fears in this direction have periodically shaken popular composure. Those fears need periodical relief in the interest of truth and Christian courage. One of the providential marvels of the ages is that our republic is not

absolutely a Roman Catholic country to-day. Romanism girdled our land at the start. It had earliest chance of unchecked possession, from ocean to ocean, from the great lakes to the Gulf. Roman Catholics were the early explorers of this continent. British America and South America were theirs. Jesuits pioneered the exploration of our magnificent Mississippi valley. In a long southern belt—from Florida to California, including Texas, Louisiana and New Mexico—missions of the papal church were once the only religious stations with a Christian name upon them. So it continued until almost within the present generation. Then in a northern zone, covering Michigan, Wisconsin, Illinois, and reaching from Missouri's western edge far out into the wilderness that now is blossoming, the Roman Catholic Church held all the ground. Not a Protestant church of any name was known there until within the present century; while Maryland, on the Atlantic, was a papal colony from the first. French and Spanish Romanists bade fair to parcel out the land between them, at a time when a papal decree was as good a title as any king could show. Only by unforeseen victories for Protestantism, as providential as when Wolfe conquered at Quebec, have papal expectations been thwarted.

Until we traverse the peculiar reasons for its increase, the phenomenal growth of Romanism will appear surprising. It must be remembered that no country, either in modern or ancient times, has ever matched the increase of population in these United States during the present century. From five and a third millions in 1800 we advanced in 1880 to 50,158,000, and in 1887 to 60,000,000—more than eleven-fold increase in eighty-seven years! *But Romanism has increased relatively far faster than that.* Beginning with its 100,000 adherents in 1800, its growth in some decades has been three times faster than the unparalleled growth of the nation at large.

For instance, the ratio of increase for the total population from 1840 to 1850 was 36 per cent., while for the Roman Catholic portion it was 125 per cent. From 1850 to 1860 the popular ratio of increase was 85 per cent., while

Romanism increased 109 per cent. Suffer another comparison. In 1830 the Romanists were one-twenty-ninth of the entire population; in 1840, one-eighteenth; in 1850, one-eleventh; in 1860, one-eighth; in 1870, *over* one-eighth. We shall presently see what they are in 1887. A like amazing increase of property has occurred in the accumulations of the Romish Church. In proportionate growth, it has cast the increase of national wealth into the shade. Two hundred millions of dollars would not cover the property of these ecclesiastics to-day—property wherein the people who paid for it have no title or authority whatsoever. We see a closely-banded hierarchy, under absolute central control, with unparalleled organization, perfected by experience of centuries for the ends it has in view; moved from Rome as by machinery, keeping its own secrets, consumed with zeal for propagandism; shrewd, able, aggressive, untiring, changeless in dogma, yet with practiced adaptation of its methods to every grade of human nature, every changing environment, every phase of human society, holding its adherents from the cradle to the grave with a grasp that never slackens in its purpose or its effort.

That old corrupted church has in bright vision the repair in this land of her shattered throne in Europe. Her grand rally is here. And we must not forget that the hiding of her power is in the amount of essential scriptural truth she holds in her doctrinal system as a visible church. In this point she excels some denominations that are ordinarily classed among the Protestant ranks. Here she stands, pushing with all her might, not at all reticent about her expectations, in feverish eagerness for conquest, in asserted, often confident, exultant hope of one day controlling the majority of our population, and so, one day, ruling this land. We know their purpose. How near are they coming to it? Let us see.

Such figures of numerical increase as I have given need to be translated by a mention of associated facts. The unprecedented growth of the United States has not occurred from natural increase merely, but by bodily importation of fresh material. The old world has been un-

loaded upon us. No such immigration was ever known before on the face of this earth. What has composed this influx? Why, in vast proportion it has come from Celtic nations, and has consisted in large part of Roman Catholics. This element, with its descendants, covers undoubtedly about half of our present population. Yet we find, by careful examination of their latest statistics, they have less than seven millions of Romanist population—counting men, women and children—to show for a papal immigration of as many as that during the past generation—to say nothing of their natural increase, or the descendants of that million and a half who were here thirty-five years ago. If they had merely held their own, they would have numbered twenty-two millions to-day, instead of less than seven.

When the Romish authorities are not playing games of bluff, haranguing for popular effect, but writing for their own people, they deplore enormous losses which have been fully as great as they confess. Some institutions never could healthily endure a voyage across the Atlantic Ocean. Romanism is one of them. Our very atmosphere, oxygenated as it is with influences of religious freedom, must be unfriendly to Romanism. The second generation can hardly breathe it without some chilling toward the Romish faith. In the assault of that church upon our country to capture it, as many have fallen away as would have dropped from the ranks of a forlorn hope in some desperate charge on hostile batteries. They emigrate from lands where they were securely fastened under papal dominion, to a continent where they melt out of papal hands like snow in a warm palm. As a scheme for killing off Romanism from the face of the earth, facts go to show that emigration to America is a pronounced success. They were much more than one-eighth of our people in 1870. Now they are considerably less than one-eighth, and the falling off is powerfully suggestive.

Every source of information points steadily to the fact that the relative increase of the Romish Church has reached flood tide already. The ebb is upon her now. Sisyphus has rolled his stone to the top of the hill. Immigration

has done more for that church than it is likely to do again, and without immigration she would have wellnigh died out of the land. Growth is the custom of this country, and so she will grow; but never so fast again, unless some wholesale importation of new material should unexpectedly occur.

Then, although Romanism has so largely increased upon the population, it must not be forgotten that evangelical Christianity among us has largely increased upon Romanism. Remember that, in order to match the mode adopted by Romanists in their count of population, the number of evangelical communicants must be multiplied at least by three—some will think by four. Yet, if we waive this for the present, our increase of enrolled communicants in the last thirty years has been two millions greater than the increase of the entire Romish population. Single Protestant denominations have greatly outstripped Romanism within that period. From 1850 to 1880 Romish priests increased 5100; but meanwhile Presbyterian ordained ministers increased 4276, Baptists 11,428, and Methodists 15,490, to say nothing of large growth in the other denominations. The aggregate increase was 44,315 evangelic ministers, to match about 5000 priests. Then, estimating the evangelic population by adding only *two* for each enrolled communicant, it has grown within the past ten years alone more than six times as fast as the Romish population, and the proportion seems to be rising every year.

Romanism is comparatively at a standstill in everything except financial accumulation and political strategy. Even in those favorite departments of her effort she has received many a pronounced arrest, and others stand ready for her upon occasion.

The two great rivals of evangelical Christianity before our people are Romanism and materialism. They instinctively dislike each other as much as they both dislike us. By the blessing of God we have been enabled to gain upon them both, and marshal them against each other where we can, in the interest of an open Bible and an unfettered gospel.

Our Washington was not blind when he

solemnly warned us against the advance of Romanism. That hierarchy, so long as they stand absolutely obedient to a foreign ruler, their pope, who curses by every anathema the basic principles of our national life, is the sworn enemy of our institutions, our political rights—religious freedom and state neutrality—our civil marriage, our free press, our free public school system, our separation of church and state, and our open Bible. Not one of these has escaped papal denunciation. The hierarchy is more of a secret society than the free masonry which it inconsistently opposes. Their work is not to elevate the people, but to induce the people to elevate them.

Romanism is the smallest contributor to common charities in proportion to wealth and numbers, and it draws more from the community than any other. Its annual gifts for foreign missions will not exceed \$25,000, against thirty times that amount from our Presbyterian Church alone, and three millions of dollars from our evangelical bodies combined. It leaves the rest of the world to shift for itself, while it bends its energies and spends its funds in strengthening its position in this country. Our institutions are prevailing more on Rome than Rome on us. She makes no systematic attempts to proselyte among Protestants. All her efforts are roundabout and furtive. She has her hands full to hold her own people and secure their children. In this the hierarchy has conspicuously failed. They have not at all kept pace with their opportunities. Our American people see the world-history of Romanism written in spiritual tyranny, in enslavement of intellect and corruption of morals. They judge the tree by its fruit. History tells no lies.

How shall we meet this subtle foe? By intolerance? Not for an instant. Our policy is not to fight fire with fire. We depend on religious truth to put down religious falsehood. We shall beat them if we work harder, live truer, love stronger, preach Christ more sincerely—not otherwise. Rome may bargain for votes, control venal legislation, rope in multitudes by her seductions, but she cannot conquer the Spirit of the living God. If we break

loose from him and from his truth, we shall be defeated, and deserve to be. All Romanists are not the hierarchy. They are neighbors, fellow citizens, our fortune wrapped up with theirs. Effort is not wasted always upon Romanists. Many a convert from their ranks is in our churches. We remember that converted priests brought on the Reformation, and our hopes are strong.

THE ROMAN CATHOLICS IN OUR LAND.

There are many Protestant Christians, even in our own communion, who undervalue or absolutely oppose and decry evangelistic work for Romanists. They are sometimes very severe upon efforts under the auspices of foreign missions to enter Romish countries. They say the Roman Catholic Church is a Christian church. It may be corrupt, defective, degenerate, but it is not absolutely apostate. It teaches saving truth, and, with all its glosses and additions, supplies enough of it for salvation. If its adherents fail to discern and receive the truth offered through its services and ministrations, and accept only the error joined with it, that is their fault and folly; and we are not called on to ply them with missionary effort, as if they were utterly destitute of the gospel, when there are myriads and millions wrapped in a darkness compared with which Romanism is light.

Now no one denies that there is Christian truth taught to Romanists and offered variously in the Roman Catholic Church. Nor is it worth while to insist here on the weakening and corrupting of this truth by human additions and alterations. The true test is to be found in the results of the system. We look at the lands where Rome has had full swing and sway, and a chance to show how she can form a community and build a nation. We see there popular ignorance, degradation of morals, poverty and beggary, impurity and falsehood, and all forms of evil, patent and rife, in spite of the ministers and the forms of religion without number on every hand. And we fairly infer that if

Rome should ever dominate America as she dominates Italy or Spain or Ireland, we might find her rule as fatal an incubus as those hapless countries have found it. Who could bear to think of a United States of America as priest-ridden as the United States of Colombia? Why would not a paramount papal influence blight North America as it has blighted South America? We are sending missionaries to the Roman Catholics in Chili. Still more need is there that we seek to ply Romanists around us with a simple gospel. Patriotism and self-defence, and love of civil and religious liberty, and the interests of popular education, and care for personal freedom and the right of private judgment—all the rights and dignities of manhood and citizenship—demand that we do our best and utmost to bring the truth as it is in Jesus to bear upon the masses of those in our own land who are now adherents of Rome.

THE GOSPEL IN SAINT SULPICE.

Not long ago, in Paris, the writer attended the Sunday vesper service in the well-known old parish church of Saint Sulpice. The attraction to a Protestant stranger was of course the service, the music being famous for its rare excellence, and the organ one of the three or four largest and finest on the continent. We hardly expected to hear anything in the shape of a sermon, and were somewhat surprised when the preacher mounted the pulpit—a man of middle age and pleasant and benign appearance. He took for his text the parable of the prodigal son, and discoursed on it for half an hour in a most admirable and delightful manner. He set forth the misery of sin, the forlornness of separation from the Father's household, and the blessedness of repentance and confession and amendment and return to God, the fullness of the divine mercy and the sweetness of divine welcome, the joy of pardon and reconciliation, and above all the redeeming love of Jesus, whom he named in almost every sentence, and glorified as the only Saviour from beginning to end. There was not a word of saint or virgin; not a

word of penance or indulgence or human merit or sacramental grace; not a sentence which any evangelical preacher might not have gladly uttered in his own pulpit. The whole sermon was such a delightful surprise that, unable to find the preacher after the service, we ventured to send him a note expressing grateful pleasure that a gospel so pure, so tender, so devoted to the exaltation of the Lord Jesus, was preached to the habitual attendants of Saint Sulpice. A day or two after an answer came, of which the following is a translation:

REVEREND SIR:—I thank you for the favor with which you judge my discourse. Your indulgence exaggerates my feeble talents; but the fact is that I have made of Jesus the passion of my life, and it is my sole ambition to make him known in his truth and to make him loved for his goodness. You also, reverend sir, have consecrated to him your life, under another flag yet as the same adored Master. Go to him always with a true conscience, a generous heart, a devoted life; and, as I hope for myself, you will be happy one day that you have believed in him, that you have served him, that you have loved him.

I am, reverend sir, your devoted servant and your brother in Christ.

Would that such preachers and such preaching might be found in all the pulpits of the vast Romish communion, where there is too much reason to fear they are all too rare! There would then be small need of that missionary work among Romanists which for lack of this we feel it necessary to press with all our might.

REPORT OF THE STANDING COMMITTEE ON HOME MISSIONS.

The Standing Committee on Home Missions would respectfully recommend to the General Assembly the adoption of the following paper. Instead of reciting the encouraging facts and achievements set forth in the report of the Board, we urge our ministers and people as far as possible to secure a copy of the same and give it careful and earnest attention. No words of ours could improve on that presentation of this cause, its capacities and the duties of

our people in regard thereto. We therefore submit the following:

1. *Thanksgiving.*—We thank God for a full year of prosperity—for 1465 missionaries in the field, doing 1155 years of work, gathering 175 new churches, receiving 10,812 members on profession of faith and 7040 members by certificate from other churches, and supplying about 138,890 people of their congregations with the word of life; 215 teachers have cared for 83 schools scattered throughout this country. The work in every form and in every direction is prospering abundantly.

2. *Regrets.*—We have nothing to regret in the features of the year except our failure to reach the sum of money which was set as our standard by the last General Assembly. We sincerely mourn the death of the Rev. Timothy Hill, D.D., one of our oldest and most faithful superintendents. Death has dealt hardly with our missionary list this year. Fourteen missionaries rest from their labors, and their works do follow them. Two teachers are among the list of the deceased, and from our Women's Executive Committee the beloved Mrs. Haines.

3. *Wants.*—The wants of our people were never so large as at the present time. In the older states, help is needed for old churches, new railroad centres, new suburbs of large cities, new fields growing in population, and new workers are needed to meet the immense and increasing tide of immigration. West of the Mississippi river, Texas needs 12 men for new work; the Indian Territory 16; Iowa 20; Idaho, Utah and Arizona 27; the Pacific coast 45; Missouri, Nebraska and Kansas 45 men, and other states and territories in proportion. Not less than 200 men are needed now.

Our school work never was so widespread. It is enlarging and strengthening among the Mormons, the Mexicans and the Indians. It is capable of indefinite extension. The field which is opening in the South seems to us to have no bounds whatever.

4. *Funds.*—With reference to the money to be raised for the year to come, we reaffirm with more emphasis than ever all that has been said by the Committee, the

Board and the Assemblies of the past. We especially charge the eldership of the Presbyterian Church to see to it that in each congregation an earnest effort is made in the name of the session for an increase of contributions to this Board. Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat therefore our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities. To this end we urge them to present the substance of the annual report of the Board, with their own comments thereon, to their several congregations.

5. *Missionary Conventions.*—We would urge upon the attention of the synodical home missionary committees the holding of conventions, according to the wants of their several sections, for the discussion of this great subject, the dissemination of information and the warming up of the hearts of the people toward this cause.

In many churches it is found useful to devote one of the monthly concerts to home missions, and have private members of the church to present brief papers on different phases of the question.

To still further promote wide dissemination of information among our people, we recommend that a committee of thirteen ruling elders—Warner VanNorden, William Strong, Hon. R. N. Willson, George Junkin, E. R. Perkins, William Howard Neff, Thomas Kane, S. M. Breckenridge, W. W. Spence, W. E. Dodge, William A. Wheelock, W. L. Skidmore and Archibald McClure—be appointed as a central committee with power to fill vacancies, or to add to their number, whose duty it shall be to inform the church on this subject of home missions, to arouse the eldership and the people to the necessity for greatly-increased effort in behalf of this cause, and the imperative need of larger contributions, that thus this whole sum of \$800,000 should be secured, and to report to the next General Assembly. The matter of the expenses of

this committee is referred to the Board of Home Missions.

6. *Sustentation*.—Several of the synods, such as New York, New Jersey and Pennsylvania, have organized *sustentation systems*, by which they care for their own home mission work. We strongly commend this to other synods where it is feasible. Some presbyteries in synods which are as yet without a sustentation system are doing the same work in their own bounds, and we think many more presbyteries can also do so, and thus relieve the Board from mission work within their territory.

7. *Reducing applications*.—The action of the Board, recorded on page 15 of their report, in urging churches to strive to reduce their requests is approved. It does seem as if any church ought to be able to make a clear case of special misfortunes as to hard times and large removals, if it does not show growth toward self-support. Presbyteries are urged to make special inquiry as to such churches as continue year after year asking the same amount of aid.

8. *Women's work*.—We highly commend the efficiency and thoroughness with which the woman's executive committee under the Board has organized the sympathy and effort of the women, the children and the Sabbath-schools of our church. We bid them "God speed" in their work, and rejoice in their prosperity: Their magazine is a remarkably successful and interesting monthly visitor, and we urge upon our people its still wider circulation.

The experience of secular schools, Sabbath-schools and business enterprises shows that wise superintendence secures both efficiency and economy. We believe the largeness and complexity of the school work may call for the appointment of a special superintendent of that department, who can unify the system and preach as occasion may require. We refer this subject to the Board for special consideration.

9. *Distribution of resources*.—As to the proportion of money to be used in the various forms of work (school work and church work) conducted by the Board, we refer that to the Board itself without in-

structions. So many special providences of an open door and the money to enter it have been granted us by our good Lord, that we believe it best for the Board to follow his leading day by day. Our church is under profound obligation to the faithful and judicious men and women who gave their unpaid time and talent, thought and brain power to the oversight and management of this great scheme of evangelization, and they have our thanks and our prayers, and we unhesitatingly confide to their care the management of this work for the year to come.

In the distribution of their resources, let them consider the question of numbers of population, the condition of the people and the prospect of growth in each several case. All restrictions are hereby removed, and the Board is bidden to go anywhere in this broad land, in accord with the presbyteries on the ground, wherever they find the most hopeful openings to make the best use of all the money they can possibly get.

10. *Officers and members*.—During the past year the Rev. W. C. Roberts, D.D., the corresponding secretary, was called to another field of labor, and his resignation was accepted by the Board with regret. In this regret we sincerely unite, and wish him all success in his new field of labor.

The Rev. William Irvin, D.D., was elected by the Board as his successor. We earnestly commend him to the confidence and co-operation of the church throughout all our bounds. The Rev. Jonathan F. Stearns, D.D., long a member of the Board, also resigned during the year, and in his place the Board elected the Rev. Thomas A. Nelson. Their action in this election is hereby approved.

The term of office of the following persons expires with this Assembly. They are hereby recommended for re-election:

Ministers—The Rev. Wilson Phraner, D.D., the Rev. Thomas A. Nelson.

Laymen—Robert Lenox Kennedy, John Taylor Johnston and John E. Parsons.

All of which is respectfully submitted.

GEORGE P. HAYS,
Chairman.

NEWS FROM THE FIELD.

OBERLIN, KANSAS.

SELF-SUSTAINING—HAS IT PAID TO ESTABLISH THIS CHURCH?

REV. JOHN WILSON.

Sometimes fault is found with the Board for sending ministers where they are not needed, and with presbyteries for organizing churches with few members in sparse communities. But this church is an example of the wisdom of the Board and Presbytery in selecting and maintaining fields of this character. I came here at the bidding of Presbytery without an invitation from the field. Indeed, there was no field to invite me. People were few, the village small, members none, and railroads far away; but it was a good place to hold, and from which to keep an eye on the needs of surrounding counties. Eight months afterward I organized the church with nine members. The first year my receipts from this town were \$2. Then came years of drought and discouragement, and I was often asked why I had buried myself in this wilderness, and sometimes invited to greener pastures. But we and the Board held on, and now after eight years we have a self-sustaining church of sixty-nine members, that has a large influence in the community, and are helping to place ministers and churches in the adjacent counties; and although the church pays the whole of the minister's salary, it yet spares one-fourth of his Sabbath services for missionary work elsewhere. Nor have we had a mushroom growth. We had to win every inch of the way. Members did not eagerly flock to our church. Evangelists, who do so much to increase the membership of city churches, did not come out into the wilderness. Trained elders and deacons and trustees in churches east did not settle here. We did the best we could with the material we had, instead of sighing for the efficient workers who would not come, and we now have no need to be ashamed of the pillars we have hewn. There is harmony of feeling and unity of plan and purpose and work, so that there is good prospect of efficient work in Christ's vineyard hereafter.

Therefore, I think my labor and the church's money have not been thrown away, and the Board, instead of being criticised for its improvident use of funds and unwise enlargement, should be com-

mended by the church for its foresight and faith, and be supplied with funds that will enable it to continue such work.

I cannot say "good-by" as one of your missionaries without making grateful acknowledgment of your uniform kindness. For fourteen years and one month I have served you on various fields.

I have had the privilege of speaking with Drs. Kendall and Roberts each only once, but in all my correspondence I have had only words of cheer and encouragement, even when you were faithfully "cutting down," and when I knew the Board were bearing a load of debt and anxiety almost greater than their strength; and now if I prefer to lean upon my congregation for my whole salary, it is not because I have ever had cause to complain of the Board.

We are sorry to hear of sickness in the Nuyaka Indian school. Mrs. Moore writes as follows:

For a month we have had one case of malarial fever and dysentery after another, each week hoping for a change for the better, but each time, after a few hours or possibly a day or two of seemingly perfect health, suddenly a new case breaks out. Three successive Fridays I have been compelled to send to Red Fork for a physician—thirty-five miles. Every doctor we have ever had said he saw no local cause for our sickness, and so says the present one. This malarial fever is prevalent all through the country. We are having frequent heavy rains after nearly two years of drought; and as the fevers came simultaneously, in different localities, after the rains, they seem to be the cause. Whatever the cause, the fact remains that in spite of care the sickness keeps coming. I do not like to take the responsibility of closing early and beginning earlier another year, without hearing from you; but if I cannot get a physician, and there should be another case this week before the trustees meet, we shall feel compelled to do so.

SALT LAKE CITY.

REV. R. G. M'NIECE, D.D.

With this quarter (ending with May) will close ten years of unbroken ministerial labors in this city. Considering the immense pressure

and combination of work in the church, the school, the Home Mission Committee of the Presbytery, and official connection with the other important local boards, to say nothing about continued discussion in the papers and correspondence, that I am now above ground at all must be due not only to the general mercy of the Lord, but to his special mercy in hardening my frame into iron by hard labor in a hard country farm in boyhood and youth. It now takes on an average three hours a day five days in the week to attend to correspondence. Still, during ten years, by the grace of the Lord I have been disabled for service only one Sabbath.

But I see it is unwise to try to keep up this high rate of speed, without prolonged rest, although my general health is first rate. And the deaths and disabilities among the members of our Presbytery the past ten years bring me warning which I think I ought to heed, and get ready for the still greater demands of the future by getting down to a lower and less nervous altitude for six or eight months.

I expect to start for Galesburg, Illinois, next Tuesday, where I expect to take absolute rest during June, July and August. On the 1st of September I wish to begin, in a private way, the work of raising the money we need for this corner. I will also accept appointments by the Board, if it is desired, to address synodical meetings on behalf of the Utah work during a part of the fall, if that be the Lord's will.

As I look back over the past ten years, the thing that impresses me most is the abundant ground for thanksgiving to the Lord for his grace and help to myself and my Christian co-workers in this difficult but interesting field. The continued peace and harmony in this church, where there are so many workers with strong individuality; the steady, wholesome growth of the church from 48 to 128 members (after dismissing 108 to go elsewhere), and in the face of great obstacles; the steady growth also in moral and spiritual power; the steady growth of the school from 105 to 815 pupils, involving three enlargements of the school building from an empty treasury, which enlargements were due mainly to the self-sacrifice, generosity and energy of Professor Coyner;

the constant supply of new and efficient workers to fill important vacant places; and the pleasant harmony and close fraternal union now existing in all our ranks in both church and school, when there are so many opportunities for strife and division—surely all this is a clear and most impressive indication of the presence and guiding hand of the Lord, in answer to continued earnest prayer.

As I look back, I am glad that I did not yield to importunities to go to other inviting fields. The most moving appeal was from President Bartlett, who urged me to take a professorship in Dartmouth College. But I am now satisfied, more than satisfied, that I was induced to hold on here and continue to participate in this "good fight of faith."

My faith in the great commercial, educational and religious future of this city is unbounded—so much so that I shrink from being absent so many months, when there is so much important work to do. But you know that sometimes the best way to push forward work is to take a good rest. You may depend upon it, the remarkable growth and prosperity of Denver and Omaha are going to be repeated here and on a still broader scale during the next ten years; hence my great anxiety to get our buildings here in better condition, so as to be ready to meet the demands which are even now pressing upon us, so that we are like an oak planted in a flower-pot. In closing, I wish to put on record here my grateful appreciation of the fraternal kindness manifested toward me by you all during our ten years of official relation.

The work in church and school has gone steadily forward, without special anxiety to record, during the past three months. The attendance upon all our services has been larger than I have ever known it at this season of the year.

LONG CREEK, OREGON.

W. A. WILSON.

I am the only Presbyterian in this part of Oregon. We have no preacher at this time. I can safely say that there is a space of 75 miles here that has had no preaching since I came here one year ago. There have been two ministers of an-

other denomination through the country, one of whom left its people in worse condition than he found them, as he proved faithless to his calling. The people here are desperately wicked and full of infidelity. Now I think if a preacher would come here he could build up quite a church in a few years. This is a healthy climate, though both country and people are rough. If a man could be found to undertake such a field as this, I would be pleased to have him come.

INMAN, NEBRASKA.

NEW CONVERTS AND NEW CHURCHES.

REV. JOHN C. SYLVANUS.

I have been quite busy throughout the past quarter holding protracted meetings at different places, and the Lord has blessed abundantly the efforts put forth in his name.

The results of one series of meetings was the organization of a church of twenty members, called Bethany, which is about nine miles from South Fork church. In another neighborhood, about nine miles from Bethany and the same from South Fork church, I held a three weeks' meeting where there had been no previous preaching of any denomination. The result will be the organization of both a Methodist Episcopal and a Presbyterian church in the near future. Twelve persons have already expressed their desire to have a Presbyterian church organized, and I think several others will come in. Both of these places are important points. I also held three or four days' meetings at a large frame school-house, where the people are very anxious to have regular preaching. There are large congregations always there, and much good might be accomplished.

Several persons have united with our South Fork church since I wrote you last. The work is very encouraging indeed there. They have an excellent Sabbath-school, and are talking of building a church edifice next summer.

I neglected to say I assisted in organizing large Sunday-schools in both places where we organized and will soon organize a church.

Brother Sexton, who was out with me in the South Fork country a short time ago, thinks that field demands my whole time, and probably Presbyterian will recommend that I should confine my labors to that part of the country. If so, I will move out there.

BEAVER CITY, NO MAN'S LAND.

ROUGH BUT READY HEARERS.

REV. R. M. OVERSTREET.

I have thought that it would be well to report to you, and through you to the Board of Home Missions, if you so desire to extend the information, that I arrived here last Saturday evening with my family, after a terribly hard week's work, travel and exposure to bad weather; but we all kept well, and stood the racket remarkably well; got fairly set up in our own sod house comfortably before Sabbath.

On Sabbath, the day after our arrival, I preached to a very respectable congregation, improvised on the moment. Many were greatly delighted to have religious service, and still more at the prospect of regular stated meetings. The town and county are rapidly filling up around this place, and so all along the line of the strip. But much is as yet in chaos and disorder. Two outlaws were shot dead a few hours ago, and now lie in one room awaiting interment to-morrow. The lovers of law and order shot them because they persisted in their evil doing. I am to preach at the funeral of these desperadoes to-morrow at ten o'clock. What in the world shall I say to the motley audience? May God help me and direct me what to say and how to say it.

Were I not here as an exponent of the gospel I would regret having my wife and children in such a place. But to be God's witness-bearer and his instrument to mould society in the right way is a great compensation.

SELF-SUPPORTING.

REV. JOSEPH LANMAN.

With this quarter we end another prosperous and happy year: having received a larger number of additions to the church, witnessed a greater increase in church and Sabbath-school attendance, and paid over to our church boards a larger sum total than in any previous year of our brief history as a church. After four years of labor with this church I am now formally called to the pastorate, and, with the new relation as pastor and people, we declare our independence of the Board of Home Missions. I feel profoundly thankful for this double blessing. From the beginning we have been high in the list of churches in our per capita gifts to the boards; but our indebtedness to the Board of Home Missions is greater than to any other, and I

trust that we shall do greater things for it in the future. I wish in the next four years we could pay back into its treasury all that we have received in the past four. This may not be possible; but we will aim high and do all we can, even in these first years of self-support. I am sure that all who have aided us through the Board would rejoice could they see what we have accomplished: the more than 150 received into the church; the 200 in our Sabbath-school; the home and foreign missionary societies; the congregation gathered; the tasteful sanctuary built, and all paid for; and our generous and self-denying offerings to the boards of the church. In behalf of Bethlehem Church, I thank the officers of the Board for their sympathy and kind co-operation in our work. I trust that our example of early self-support and hearty interest in the work of the church, both home and foreign, may be useful.

SHEENANDOAH, SCHUYLKILL Co., PA.

REV. D. M. HAZLETT.

I return to you the commission forwarded me. The trustees of the church authorize me to do the same, and to say they had rather make an effort, and be free from obligation to contribute to all the boards. They think it will be as much to their own honor and the glory of Christ's kingdom to help themselves and not help others, as to ask help from others and then contribute help to others.

JUNEAU, ALASKA.

REV. EUGENE S. WILLARD.

The work goes on, but to me the progress seems slow, though for the most part our congregations have been large for Juneau.

About the middle of the quarter the Awk people commenced to attend. We had been using the government school-room for our Sunday services, but the school was to occupy another building; whereupon we took our organ and our charts away, and prepared our dining-room, 13 by 20, for our meeting-house, and we pack the people in as we used to in Chilkat. I do not think our prayer-meetings are as well attended as they were before we moved, but the day services on Sabbath are.

We are very much interested in some of the Awk people, for there are now more of them attending than of the Aakoo.

One old man thanks me nearly every Sunday because, as he puts it, I show him where the rough

places are. He had some trouble in his family. I asked the wife to tell me all about it, and maybe I could help them. The old man spoke up immediately, and said he knew he talked too much, and he was going to try very hard to hold his tongue.

One Saturday I saw the old man coming to tell me that he had to go off to be absent from church two Sabbaths. He was very sorry, but it was necessary. He said he was getting old, and he didn't want to miss any of God's words.

We have a good missionary Indian in our friend Chilkoot Jack. He lives on Douglass Island, and comes over on Sunday, generally bringing several others besides his family. He does a great deal of talking among the people at the quartz mill.

CISCO, TEXAS.

REV. S. G. FISHER.

I have been here three months at work. You want to know something of the outlook. I have just this to say: I am extensively acquainted with the people here—almost the entire community. I found a Methodist meeting in progress when I arrived. I went immediately and heartily into the meeting with them. It gave me an introduction such as I would not have gained for months, perhaps, under ordinary circumstances.

Our church stands well in the estimation of the people. It is not so large in membership as the other, but has much which makes up for its limited membership. It is weak financially this year. As you know, this country has suffered greatly from drought. Brother Brown has given you full particulars of what we are passing and must pass through. Some of the members have moved away; were not here when I came. But this we find true of any place.

The church is a unit in everything; harmony prevails. Our congregations are good; indeed gratifying. The prayer-meeting not largely attended, but the interest is good, and the Sunday-school is in good condition, taking all things into consideration. We have had one communion service; two united with us; I think others will soon follow.

A church was organized at Roxbury, Mass., a few weeks ago. At the roll call of the names of those who had expressed a desire to become members, one hundred arose. Four elders were elected at the same time.

A FINE EXAMPLE.

MINNESOTA SYNOD MEANS TO BE SELF-SUSTAINING NEXT YEAR.

REV. B. N. ADAMS, SUPERINTENDENT.

Nine churches at the spring meeting of presbyteries requested to be dropped from the roll of home mission churches. They are as follows:

1. Litchfield, St. Paul Presbytery.
2. St. Cloud, " "
3. Farmington's Station, " "
4. Bethlehem, Minneapolis "
5. Bloomington Ave., " "
6. Fifth, " "
7. Merriam Park, " "
8. Redwood Falls, . . . Mankato "
9. Tracy, " "

I want to say that since you weaned St. Cloud it has been thriving wonderfully. The people not only make up what the Board ceases to supply, but have increased the pastor's salary by two hundred dollars.

FLORIDA.

REV. A. W. SPOULL.

JACKSONVILLE, March 31, 1887.

I will now reply to the second topic of your letter of the 23d, drawing upon my own personal knowledge or from such data as I have at hand. Instead of going back six years I will run back only four years, or about the time when I entered upon my present work. Within this time the progress in railroad building has been marvellous.

1. The whole of the Jacksonville, Tampa and Key West system has been built—232 miles.
2. Nearly the whole of the Florida Southern system, extending in its main branch to Charlotte harbor from Palatka—195 miles.
3. The South Florida system—206 miles.
4. Florida railway and navigation system—291 miles.

St. Augustine and Palatka—24; making 948 miles; with several small branches, fully 1000 miles, or 250 miles a year.

I may add that there are to-day hundreds of miles of railroads being pushed forward to completion with a tremendous enterprise, and with a determination to complete them for the next season.

II. You ask for evidence that the *permanent settlers* in the state are on the increase.

a. This is apparent to even the casual observer. Wherever you go you see fresh clearings and signs of development and enterprise. Within every few

miles you see the new cabins of the adventurous settler. Many of these settlers are an intelligent class of foreigners, who have purposed to make Florida their home.

b. But not only are there these individual settlements along all these railroads; new towns are being built, which are not designed to be "deserted villages" during the summer months, but places of intense activity and enterprise.

c. The census tells its story of increase. I give you from the census of 1885:

Total permanent population in 1880, . .	269,498
" " " 1885, . .	346,799

Increase for the entire state in five years, 77,306

Take the counties of Orange, Marion, Putnam, Polk and Alachua, to which our mission work is chiefly confined, and we find in these, in 1880, a population of 45,568, and in 1885 a population of 77,945, giving an increase of 32,377, or not far from 75 per cent., in five years. Since the census of 1885 was taken the rate of increase has been very largely in advance.

III. Ten large towns are "growing with a people" who are making them their homes, and who have no other home but Florida. It is true we have a large winter population who are merely birds of passage. And we have a large population who, if they have the means, will not remain in Florida during the prolonged summer months, just as you have a large population in the North that will not remain in the cities during the summer months if they can possibly get away. But there is here a large population that will remain.

IV. In this time fully twenty churches have been built, and the money largely raised among the people themselves. This is no time to put on breaks on our general work, if it can be avoided.

MORMONISM AND ADVENTISM RAMPANT IN MICHIGAN.

FROM LACK OF PREACHING. WHO WILL LAY IT TO HEART? MORE MEN NEEDED.

REV. J. O. GEORGE.

Everywhere in the country the people are very anxious to have stated services, but it is utterly impossible with only two Presbyterian ministers within a distance of thirty miles. The *Latter Day Saints*, or Mormons, are making terrible inroads in this section of the country, all because the people are ignorant. They will sooner have that than

no religion at all. Every form of *ism* takes advantage of the ignorance of these people. We have just six churches in Sand Beach, and shortly another one will be built called *Second Advent*. They mostly have those who have gone the round of all the other churches, and they end up with either *Mormonism* or *Adventism*. I am situated here; Brother Craig at Port Austin, thirty miles north; Brother McMaitin at Bad Axe, eighteen miles west and south. I suppose you would have to go to Port Huron before you would come across another Presbyterian minister.

BEAUMONT, PA.

Draft came all right; much obliged. I also wish to thank you for sending my name to the ladies of Short Hills, N. J. They sent us a most generous box of elegant things, largely new, and not an old garment in the lot.

Respectfully,
GEO. G. SMITH.

PASADENA, CALIFORNIA.

L. P. CRAWFORD.

Pasadena is spreading out all over the valley. I should not be at all surprised if I should find myself in harness before the year is out. My old church here, which before my coming drew so heavily on the Board, is growing strong in resources. They have plans for a \$20,000 church, and about two-thirds of the amount required to build has been secured. There will be no difficulty experienced in raising the other third.

WESTERN KANSAS.

WHAT A YEAR'S WORK!

We have had occasion, within the last few months, to speak of the growth of population and church work in western Kansas. Rev. J. A. Griffes, of Hoxie, Kansas, writes of his labors the past year:

Total of year's work: Churches of Hoxie and Sheridan organized, with present membership of 44 and 20 respectively; house of worship at Hoxie, built and furnished three Sabbath-schools. Outside work, three churches organized in Graham county, and three in Sherman county, besides another completed organization

at Gettysburg, for which I prepared. All this work has required very much travel and exposure and preaching.

Of Presbytery and its work: Eleven churches received at last meeting. Arrangement for organization of about ten or eleven more in Logan, Wallace and Sherman, and yet we cannot keep up with the demands of the westward tide of population. Will the Board sustain us in the necessary enlargement of our work? If so, we will hold *solid three fourths* of our *eighteen counties* by rights of *pre-emption* and *due cultivation*.

With gratitude for health, strength and success, and now mindful since the death of Dr. Gerriah, falling with his armor on, my co-presbyter twenty-two years ago in Saginaw Presbytery, that I stand next to Brother Batchelder in order of ordination.

JACKSON, MICHIGAN.

REV. E. VANDER HART.

The work is going on quietly but successfully. My time has been largely taken up in looking after the financial matters of the church.

Our present lot costs \$4000, and our chapel about \$2000. All this money, with the exception of \$1000, has been raised. This work has fallen upon me.

About the 22d of this month we hope to dedicate our building. This will give a new impetus to the work. Our location is the very best in the city, and our chapel is the finest in all the state. You will see an account of it before long.

There is some probability of my leaving here about the middle of April. This church can get along without me now. They are in such a condition that almost any one can take up the work.

The prospects of the church are brightening. With God's blessing it will be a strong organization some day, and repay the Board tenfold for what it is doing for it now.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries, Rev. Henry Kendall, D.D., and Rev. William Irvin, D.D., 280 Broadway, New York, P. O. Box 1938.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, Esq., Treasurer—same address.

COLLEGES AND ACADEMIES.

REPORT OF THE STANDING COMMITTEE.

ADOPTED BY THE GENERAL ASSEMBLY IN
OMAHA, MAY 24, 1887.

The report was presented by Hon. J. K. Ewing, chairman of the Committee.

The Standing Committee on the Board of Aid for Colleges and Academies respectfully submits the following report:

Your Committee has duly considered the annual report of the Board, has examined its minutes and otherwise informed itself concerning the work. Its scope, extent and importance are interesting and surprising, and broke upon us almost as a revelation. That this, the youngest of your boards, should in so short a time, with limited means, have made such strides, is wonderful and gratifying. Nothing but the blessing of God upon wise, constant and faithful effort could have effected such results. The work has been far-seeing and far-reaching, and its influences for good will continuously widen and deepen.

The wisdom of the Assembly in the erection of this Board is amply demonstrated. These institutions are the very foundation stones of of an educated Presbyterian Church and ministry. Next to the home and fireside, and in yet wider spheres, comes the formative power of academies and colleges. If these be godless, we are without hope. Allow the young to seek such and they are possibly lost. But let Christian institutions be established and maintained, and the church will move forward with bright anticipations.

We do not propose to repeat what is so fully and ably set forth in the report of the Board; sincerely hoping and earnestly asking that all read and circulate it. Looking at the map accompanying it, they will see, printed in red, the vantage ground thus early occupied and the strategic points already fortified. The extent of the field will also be seen, and the land yet to be possessed. "Westward the course of empire takes its way," and the church must follow and keep pace with it. Divers considerations must preclude the sending of the youth to distant institutions, and somehow and by somebody academies and colleges will be reared. Shall the church be indifferent to this, her op-

portunity—faithless to her trust—or shall she not rather grasp all this goodly land for God and for Christ?

As already intimated, your Committee refrains from details, simply stating that the number of institutions aided last year was thirty-five, whose joint property exceeds \$1,000,000 in value, of which about one-half was acquired through the agency of the Board, and the aggregate is growing at the rate of \$80,000 per annum. The students number nearly 8000, and are increasing at the rate of thirty per cent. yearly. Three-fourths of them are pursuing systematic Bible study, and more than one-third the classics. We are pleased to state also that the Committee had before it reliable evidence wholly outside of the Board to the following effect. We quote the exact language used, viz.: "It is the testimony of those who are brought in contact with theological students coming to the seminaries from the young and smaller colleges, and in particular from colleges aided by this Board, that these students show a scholarly fitness for theological study in no way inferior to that exhibited by the graduates of older and larger institutions, while they are almost uniformly characterized by a marked faithfulness and a persistent energy in the discharge of their seminary duties which indicate the high estimate they place upon their educational opportunities, make them valuable members of the institutions to which they belong, and afford promise of their great usefulness in the church."

The contributions of the churches fall very far short of their duty in this great cause. Yet it is gratifying to know that they are steadily increasing. In the first year 480 churches gave less than \$14,000; in the second, 1830 gave less than \$20,000; in the third, the number of contributing churches rose to 1529, giving \$22,711; and in the past year, 1761 churches gave \$27,880. And we trust they will rise herein still more rapidly to the measure of their duty and ability. Liberal individual donations have been received in the last as in previous years.

The Board is duly incorporated under the laws of Illinois, its charter being perpetual, and its title "The Presbyterian Board of Aid for Colleges and Academies." It takes steps to secure all moneys donated, through its agency,

to building funds or permanent endowments, against loss by possible failure or disaster, and also exercises a very careful scrutiny over the affairs and management of all the institutions which receive its aid. The general policy pursued has been judicious, the funds have been discreetly expended and debt carefully avoided.

We respectfully recommend the adoption of the following resolutions :

1. That this General Assembly hereby gives thanks to God for his blessing on this work in the past, and earnestly prays for his guidance, direction and continued blessing in the future.

2. That we cordially recognize and commend the wisdom, fidelity and ability exhibited by the Board and its officers in the management of its affairs during the past year.

3. That the Assembly advises and urgently calls upon all the churches to take up yearly collections for this Board, and to place the same at its disposal by paying them promptly into its treasury.

4. We earnestly commend to liberal givers the wisdom of making generous and prompt donations to the property or funds of special institutions which they shall find to be well placed and promising.

5. That the first century of fully-organized American Presbyterianism, which closes with the year, has so signalized the importance and power of the educational arm of the church's work as to exalt the agency of this Board as one of the very first elements of the church's hope and courage for the centuries which may follow.

6. That the following persons be elected members of the Board, viz.: Ministers—The Rev. John Hall, D.D., the Rev. S. J. Niccolls, D.D., the Rev. J. H. Worcester, Jr., D.D., the Rev. W. H. Roberts, D.D., and the Rev. John F. Kendall, D.D., the latter to fill the vacancy caused by the resignation of the Rev. R. F. Sample, D.D. Laymen—John S. McDonald, W. O. Hughart, Henry W. Johnson, Dexter A. Knowlton.

Respectfully submitted.

JOHN K. EWING, *Chairman.*

May 24, 1887.

FOURTH ANNUAL REPORT OF THIS BOARD.

The General Assembly's Standing Committee, in its report above printed, earnestly bespeaks for this fourth report of the Board an attentive reading. Of course we hope that it may get it. Every reader will see, by the minuteness and fullness of the information given, that the Board believes in the persuasiveness of its facts. If any man has at heart the cause of Christ and of our country, and yet thinks little of this work, we are sure that he does not understand it. Will not the readers of *THE CHURCH* send for the report? Address the Board's office, 22 McCormick Block, Chicago, Ill.

We here make a few extracts. The accompanying showing of "joint totals" gives the footings of two pages that are filled with tabulated statistics concerning all the colleges and academies which the Board has aided during the last year.

An accompanying map gives the location of all the institutions, their names fairly dotting the newer part of our country. The tables and the map, viewed together, will seem to others, as they have seemed to the Standing Committee, to set forth results which, at so early a stage, are "wonderful" and demand "thanks to God."

TOTALS OF TWO YEARS COMPARED.

It will be interesting to make direct comparison between the totals of this year's tables and of last year's. Last year's total of property was \$902,280; this year's is \$1,030,460. The property reported as having been added in a twelvemonth was, last year, \$76,656; this year it is \$80,542. Last year's total of students was 2281; this year's is 2950. Last year, 767 students were studying the classics; this year, 1014. Last year reported 846 church members among the students; this year, 1259. The next comparison is very noticeable: last year's

JOINT TOTALS.

		Property, 1886.	Increase of Property from April 30, 1886, to April 20, '87.	Total of Aid given to end of 1886-7.	Total of Stu- dents.	Total in Classical Study.	Total of Church Mem- bers.	In Sys- tematic Bible Study.	Credible Conver- sions, 1886-7.	Having the Min- istry in view.
Colleges . .	16	\$790,674	\$50,458	\$48,628.00	1840	736	766	980	106	117
Academies . .	19	239,786	30,084	21,511.72	1610	278	493	1287	103	22
Totals	85	\$1,030,460	\$80,542	\$70,139.72	2950	1014	1259	2267	209	139

reports gave the total in "systematic Bible study" as 1127; this year's returns more than double that number—2267. The conversions which are believed to have occurred this year are 209, against 143 of last year; and the returns of students having the ministry in view show some increase—189 in place of 180.

THE SUBSTANTIAL BEGINNING MADE.

Any wise and good man who thus studies the meaning and drift of the figures that have been given will see that by means of this Board our church has already made an impression on the history of the West, which, like the early results at Cambridge, New Haven and Princeton, may be expected to last as long as the soil. One can, by a stretch of fancy, conceive of the possibility of distributing again to the several donors the money that has been put into the colleges and academies at Deer Lodge, Emporia, Longmont, Geneseo, Corning, Wichita and the other new points upon which the Board has entered, and so of blotting out these vigorous contributions toward the Christian education of the West. Any patriot and believer would as soon think of cutting off his right hand as of putting it to such a task.

Of the total of thirty-five institutions receiving aid, twenty-five lie west of the meridian of St. Paul. Of these twenty-five, all but five—namely, Park and Sedalia, in Missouri, Highland, in Kansas, Salt Lake, in Utah, and Albany, in Oregon—have been opened since the General Assembly established this Board, and all of them in dependence upon the Board's assistance. The map thus exhibits and locates the substantial beginnings of a great work.

VASTNESS OF THE PROBLEM.

But it reveals the need of a remaining work of proportions so large that at first view they seem to discourage endeavor. Montana, Utah, Oregon and New Mexico have one Presbyterian school apiece. In Wyoming, Idaho, Nevada, California and Arizona we have not a single school, though from California some approaches have been made to the Board. Into all these regions population is pouring with great rapidity. That American Christians ought to arrange for raising up from within all these populations their own Christian leadership stands for an axiom in a church like ours. Unless, at fitting centres through all these immense spaces, there shall be, at no remote day, schools that shall mould young souls to the best pattern of Christian learning and purpose, the Christian part of the

nation will suffer terribly for that neglect. The census of 1880, as sifted by Dr. Dorchester, made a fearful showing of the minute percentage of the evangelical Christian element then present in these regions, ranging down from about five per cent. in California to less than the sixth part of one per cent. in Arizona and New Mexico.

THE PLAIN SOLUTION.

But there is a most hopeful side of this vast problem, and the experience of this Board has made it suddenly manifest. Migrating Presbyterians are found to carry with them both a zeal for Christian schools and the thrift by which zeal is effectual. Thus far every dollar of school help that the church has pushed forward into the new regions has evoked about ten dollars of local property in which to begin the school work. There is no reason for expecting that local zeal to fail. It has developed, as if by established law, over the widest distances. This interest in their children is one of the first flowers with which the advancing church makes the desert bloom. Upon that spreading zeal the church can safely count, if she will only allow the zeal to count upon the church. If the heart and the members will consent to do together the work of one body, it can be well done and with ease.

CONDITIONS OF SUCCESS.

The report presents three, which cannot be brought into this brief statement. Will not the reader please examine them as they stand in the report?

"TO SOME ONE WHOM THE LORD HAS ENTRUSTED WITH MONEY."

An article with the foregoing heading was printed in the second number of this magazine. It asked help for a worthy but struggling college. A gentleman saw it, and made request for fuller information. This was given. The result is his gift of the amount that will end the struggle, and introduce a band of devoted teachers into what they have never yet known—light-hearted work. They never doubted the promise of their field. Now they have a chance to till it. The college is at Galesville, Wisconsin. The gift is \$4000. The giver wishes his name kept out of print. This Board so gets a share with this munif-

icent donor in what Job counted an excellent thing—"the blessing of him that was ready to perish."

SUMNER AND ELLENSBURGH, WASHINGTON TERRITORY.

It is with heartfelt gratitude to almighty God that we record in answer to appeals already made in behalf of the academies of Sumner and Ellensburg in Washington Territory, the needs of which were presented in the May number of this magazine, and endorsed in June by Rev. H. D. Ganse, D.D., Corresponding Secretary of the Board of Aid for Colleges and Academies, that a friend of the former has responded with an offer of two thousand dollars, "*provided sufficient can be raised to put the academy on a successful basis.*"

This means the raising of twenty thousand dollars, of which this is the one-tenth. That amount would place the institution on a firm foundation, enabling it to pay off its debt, finish the building, and fully equip it with all needed furniture and apparatus.

The offer comes from one who knows and understands fully the importance of this academy being preserved and sustained. Can there not be found nine individuals to respond with like amount, or a number with lesser sums of one thousand or five hundred dollars each, or even less? since there is nothing in the proposal to prevent the amount required from being made up by smaller contributions. An ad-

ditional sum of five hundred dollars is already promised under similar conditions. Both offers are from the West.

May we not suggest the opportunity thus presented, during the centennial year on which we are now entering, in connection with one or other of these academies, for sacredly embalming the memory of some dear departed relative, child or friend, whose name shall thus be perpetuated in an ever-living, ever-enlarging monument, more enduring than brass?

This might be done by some persons of even limited means, by simply providing the amount necessary for the finishing and furnishing of a room or hall in one of the buildings, which should receive the name proposed by the donor, to be suitably designated and preserved as a memorial of the same.

Aid may also be extended by donations of suitable apparatus, of musical instruments, such as piano and organ, or a bell, all of which are needed, and can be accepted as part of the amount required.

The importance of speedy action, *now*, is not only presented in the articles referred to, but is in effect emphasized on page 288 of the March number, in the letter of Rev. George P. Hays, D.D., than whom no one is more thoroughly acquainted with the educational needs of the West, and the present emergencies.

Now is the time, *now* the day for the preservation of these academies. A little delay, and they will be irrevocably lost. G. F. W.

THE CONSTRAINING MOTIVE.

When a teacher was wanted by Dr. Mason, of Burmah, for the warlike Bghais, he asked his boatman, Shapon, if he would go, and reminded him that, instead of the fifteen rupees a month which he now received, he could have only four rupees a month as a teacher. After praying over the matter, he came back, and Dr. Mason said, "Well, Shapon, what is your decision? Can you go to the Bghais for four rupees a month?" Shapon answered, "No, teacher, I could not go for four rupees a month, but *I can do it*

for Christ." And for Christ's sake he did go.—*Spirit of Missions.*

In a recent proclamation, the queen of Madagascar has expressed the hope that "the righteousness that results from acceptance of the gospel may abound more and more in my kingdom."—*Spirit of Missions.*

Ex-governor Murray, of Utah, is said to have declared that "if it were not for the schools and churches which the missionaries to Utah have established, the law could never be enforced as it is now."—*Spirit of Missions.*

PUBLICATION.

THE ACTION OF THE GENERAL ASSEMBLY.

The General Assembly of 1886 appointed a special committee to consider the whole work of the Board of Publication, with a view to the promotion of its efficiency. This committee gave most careful and conscientious attention to the duty assigned it, and its report was adopted, with but slight modifications, by the Assembly at Omaha. This action changes the name of the Board, reduces the number of its members by one-half, consolidates the missionary and Sabbath-school work, and provides for the organization of all the interests of the Board in three departments, under superintendents, the whole work being under one secretary, who shall have general supervisory control.

The following are the resolutions as adopted:

First. The Presbyterian Board of Publication shall hereafter be designated and known as the "Presbyterian Board of Publication and Sabbath-school Work," and shall consist of twenty-four members, of whom twelve shall be ministers and twelve ruling elders.

Second. No one shall serve as a member of the said Board who is an executive officer or employe of said Board, or a member of any other benevolent board of the church, and no more than one ruling elder from the same congregation shall serve on said Board at the same time.

Third. This General Assembly shall elect as members of the "Board of Publication and Sabbath-school Work" four ministers and four ruling elders who shall serve for one year, four ministers and four ruling elders who shall serve for two years, four ministers and four ruling elders who shall serve for three years from the third Tuesday of June, 1887, and each succeeding General Assembly shall elect four ministers and four ruling elders to serve for three years thereafter. In case this recommendation is adopted by the General Assembly, we recommend that the Standing Committee on Publication be directed to nominate members of the Board herein provided for. Members of the Board thus elected shall meet for organization

at the publishing-house at Philadelphia on the third Tuesday in June, 1887, and when such organization shall have been effected, the membership of the Board as at present constituted shall terminate. For the purpose of effecting such organization, a majority of the members elect shall constitute a quorum.

Fourth. The annual collection taken up in the churches for the benefit of this Board shall hereafter be known as the collection for Sabbath-school work, and be so designated in the minutes of the Assembly.

Fifth. The Sabbath-school and colportage work shall be consolidated in one department, subject to the supervision and control of an officer who shall be designated the "Superintendent of Sabbath-school and Missionary Work." The editorial work of the Board shall be organized in another department under the supervisory control and care of an officer who shall be designated as the "Editorial Superintendent." The general business interest shall be organized into a business department, which shall be under the supervisory control of an officer who shall be designated the "Business Superintendent." All these officers shall be appointed by and their duties defined by the Board, as may be directed in the by-laws.

Sixth. Standing committees shall be appointed or elected by the Board, to be known as the "Sabbath-school and Missionary Committee," the "Editorial Committee," and the "Business Committee," which shall have charge of their respective departments under such rules and regulations as the Board may by by-law establish; provided that the Board shall have power to appoint any other committees which shall be deemed necessary for the proper conduct of its business.

Seventh. The present executive officers shall be continued in the following positions, to wit: ——— as Secretary; Rev. James A. Worden, D.D., Superintendent of Sabbath-school and Missionary Work; Rev. J. R. Miller, D.D., as Editorial Superintendent, and John A. Black, Esq., as Business Superintendent, until their successors are appointed by the Board, each in charge of his own department subject to such rules and regulations, with such powers, as the Board may from time to time prescribe by by-laws, in harmony with the general principles herein laid down.

Eighth. The Board shall elect a Secretary of the Board, who shall be its chief executive officer and shall have general supervisory control of all the officers herein named, subject to an appeal to the Board itself.

Ninth. All by-laws of the Board now in force, not in conflict with the principles herein laid down, are hereby continued in force until altered, amended or repealed by the Board. All such as conflict with the principles herein stated are repealed.

Tenth. The Board is directed to organize its work in accordance with the plans herein set forth, on the third Tuesday of June, 1887, or as soon thereafter as possible, and to report their action to the next General Assembly.

Eleventh. This General Assembly directs the consolidation of the presbyterial and synodical committees of Publication and Sabbath-school work, to the end that this work, which has heretofore been under the supervision of two committees, shall be committed to the care of one, and earnestly enjoins that in the appointment of such committees care be taken to secure members who will actively enter into and push this great work.

Twelfth. That the standing orders of the General Assembly be so amended as to provide that the public meeting held on the second day of the Assembly's meeting shall be in the interests of the "Presbyterian Board of Publication and Sabbath-school Work."

The Board had already elected a secretary in the place left vacant by the death of Dr. Dulles. The blank, therefore, in the seventh resolution is filled by the name of the Rev. Elijah R. Craven, D.D., who it is earnestly hoped will accept the position.

Thus reorganized, the Board asks for the confidence and co-operation of the whole church in the great work to which it now addresses itself anew. Its aim will be to give to each of its departments the greatest possible efficiency. Progress is the watchword. No past, however good, should be accepted as the ideal for the future. In all lines the work must be better done hereafter than ever it has been done before. The better support the church at large gives to the Board, the better service in all ways will the Board be able to render. The Assembly has asked for \$100,000 for this work this centennial year; will the church give what is asked?

WORDS FROM THE FIELD.

It is earnestly hoped that the people of the churches will so contribute for the missionary and Sabbath-school work of the Board of Publication that it may be greatly enlarged and extended. Nearly every new Sabbath-school organized will become a church in a little time, and thus a permanent centre of religious influence. Besides, it must be remembered that our missionaries carry with them Bibles and other good books, which are sold or given away where they will do much good. No other agency will accomplish more, with the small outlay required, than this missionary and Sabbath-school department.

We give as usual several extracts of letters from the field. A missionary in Michigan writes:

As time rolls on the need of our work becomes greater. There are ten times as many families in the West needing this colportage as there were ten years ago. In 1884 the census gave a population of half a million in the twenty-five counties in which I have been laboring, and I see now that there are forty thousand settled north of the Saginaw valley.

I spent the last week and a Sabbath in the northwestern corner of Gladwin county, two hundred miles from here. Five years ago I walked eighteen miles through the woods without seeing a house, and organized a Sabbath-school here. There are thirty families, and among them noble, earnest Christians. They have kept up their Sabbath-school organization, and are now about to organize a church. While there I found a family that had suffered the loss of their property by fire. They had neither Bible, Testament nor anything else to read, so I had a good opportunity to place in their hands a copy of the holy Scriptures.

The next letter shows the need and the opportunity for work in far-away Oregon:

Oregon, although as large as New York and Pennsylvania, contains only two hundred thousand inhabitants. Our towns of one thousand inhabitants can be counted on one's fingers. I have canvassed the towns and so much of the country as I can reach on foot. I have been living in hopes that during the summer months the Board could allow me to undertake a work which I ought to do. I refer to the work among the farming population and the stockmen. Whatever may be the reasons,

our farmers do not, and will not, attend church service in the towns. Our pastors and churches, with one or two exceptions, are in the towns, and therefore do not reach the farming classes, and these form the major portion of our population. The colporteur is the only agent the Presbyterian Church has able to reach them. In this sparsely-settled country, however, a team and vehicle of some sort are indispensable. Our church is losing much every year by not having some one to look more closely after the immigrants who settle in the foot-hills and out-ranges. This work is urgent and will not suffer delay. In all of the homes there is need of more religious literature, especially for the young people. Generally, parents allow their children to grow up with no moral training or restraint. From childhood up they have been accustomed to rough society and the power of bad example. Soon they leave the older settled parts to become herders in the range, where they can indulge their lawless propensities, many times meeting a violent death in some drunken brawl.

The following interesting account of an Indian service is from one of the Board's missionaries in the Indian Territory:

On last Sabbath I attended an "Indian Cry." I will try to give you a description of the meeting. I arrived at the ground and found that there were about one thousand people there, whites, Indians and negroes. There were a number of tents and booths, and a large brush arbor in which to hold the meetings. Going over to the arbor I found a large congregation listening to the preaching of a full-blooded Choctaw Indian. He kept them there for two hours, as he had two funeral sermons to preach. These meetings are almost camp-meetings, and are held for five or six days, and always near a burial ground. On Sunday morning the funeral sermons for those who have departed this life during the year are preached. In this case two had died, both men. The widows sit in front, the next in relationship come next in order, and so on. After the close of the sermon a procession is formed, the women in the lead, and they all march to the burial ground. On arriving there the women sit on the ground around the graves and weep. The Choctaw Indians build little log houses over the graves. The men sing a hymn, then prayer is offered, and all return to the meeting ground for dinner; tables are set at each of the booths, and all are welcome to eat.

These letters show how this lowly work is

done by the faithful men who have been called to it, and give some suggestion of its necessity and value.

THE VALUE OF TRACTS.

Of late several articles have appeared in these columns narrating the great work wrought by single leaflets, which had found their way, under strange divine guidance, to those who needed their ministry. It is quite the fashion to despise tracts; but there can be no doubt that they are often used of God to accomplish great good. They can go where books cannot be sent and where no living preacher can go. They are like little seeds, which the wind carries, and which lodge in the crevices of the rocks and grow into beauty. The writer of this paragraph keeps tracts and leaflets always at hand, and slips one into many a letter which he writes, and oftentimes does not have to wait long to learn of blessing wrought by these little lowly messengers which he sends out.

These thoughts have been suggested by the following portion of a letter received from one of the Board's missionaries in New Mexico, to whom a grant of Spanish tracts had been sent:

Tracts are among the most important instruments in the hands of the missionary. They enter where the missionary cannot. They preach silently the most wholesome doctrine at the fireside when the missionary is asleep. Like a planted tree, growing while the owner rests, so tracts are working often and often in the silent watches of the night, a thing of life by the blessing of the Holy Spirit. They are a John the Baptist, pointing to Christ, and saying, "Behold the Lamb of God that taketh away the sin of the world." I was myself awakened by tracts in my early life, when far away on the Sandwich Islands. How I loved those little messengers of peace! I kept them for years sewed together. I read and re-read them. As soon as I was converted, I procured a bundle of tracts every Sunday morning. I distributed ten thousand papers every year. And many a soul has been brought to Christ by them. I distributed tracts in Spain when Isabella was queen of that country; and how eager the people were to get tracts! After I had exhausted my supply, people would come long distances in order to get some. I remem-

ber how sorry I felt for that poor people then. I have distributed tracts not only in Spain, but also in South America, Germany, Denmark and in other places. I have sent by mail and by freight (in care of sailors) tracts to Norway, Sweden, France, Italy and other places; but never shall I know what good they have done. The recipient may never know from whom they came, but God knows the souls that have been saved—knows that they are saved, and that is enough. How unspeakably happy must be those who gave their funds to the Lord for extending Christ's glorious kingdom among the nations of the earth! Would to God that more of his people might see the good that is yet waiting to be done by tracts! They would not tighten their purse-strings against those boards and societies that are trying to contribute to the evangelization of the world by these powerful instruments.

TIMELY WORDS.

One of the burning questions of the day is that of the duty of the church in the conflict between labor and capital. The Rev. Robert Ellis Thompson, D.D., professor in the University of Pennsylvania, has recently spoken wise and timely words on this subject, and his address has been issued by the Board of Publication and Sabbath-school Work. It is entitled "The Duty of the Church in the Conflict between Labor and Capital." (Price, five cents.) A few paragraphs of this address are here given. Dr. Thompson says of the duty of the church in this conflict (pp. 14-16):

"To treat in an ecclesiastical way" such a problem as this is to treat it as representing Christ and his methods of social reform. I think his refusal to act "as a judge or a divider" in the case of the disputed inheritance is as apposite an instance of his method as any in the Gospels. No doubt there was a right and also a wrong side in this controversy between the two brothers; no doubt it was a part of Christ's work to abolish all such wrongs out of human society; no doubt the wrong in this particular case was not a matter of indifference to him; and yet he refuses to interfere in the dispute, declaring that to be a work to which he is not called. The reason of his refusal is found in the fact that he deals not with the branches of the world's evil, but with its roots. He is making the tree good that the fruit may be good also. He has no time for

particular cases which might seem to call for his arbitration, because he is so busy with the extermination of the evil tempers of heart and mind which make such cases possible. He shows this by his further utterance on this very occasion. He does not stop with the refusal. He proceeds—"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." And he adds the parable of the rich barn-builder who took the other view of life, and who at the end went out of this life to the other stripped and naked.

If the church is to follow in the footsteps of her Master, she must look deeper than the surface of life in such a case. She must seek the cure of social evils in that spiritual regeneration which gives society truer ideals of life and what it consists in. We need this caution from our Lord's words all the more because in these days we are tempted to look for some more superficial remedy for the deep evils of society. We are inclined to ask by what new arrangement of our industrial system we can overcome the difficulty—what contrivance will meet our need. Great is the faith of the Anglo-Saxon race in contrivances! After fifty years' preaching from Mr. Carlyle that no moral results are obtainable from machinery, we still are on the outlook for some mechanical device that shall solve our moral difficulties and enable us to dispense with a higher standard of duty and responsibility; so we talk of co-operation, of arbitration and of profit-sharing, as though in any of these lay our social and industrial salvation. No doubt these all have their uses, and especially the last. It is very encouraging to see that employers of labor in our own city are resorting to this admirable corrective of many of the evils of the wages system; but they are expecting too much if they think that even profit-sharing will prove a cure-all. Its break-down in several notable instances shows that until the temper of wage-payers and of wage-earners is changed for the better, even profit-sharing will not bear the strain of industrial antagonism, much less get rid of it.

The whole address is intensely practical. Dr. Thompson's familiarity with all phases of this question and his splendid common-sense way of looking at things and dealing with them qualify him in an unusual way for the discussion. He looks at both sides of the vexed and vexing problem and throws much light upon it.

CHURCH ERECTION.

PRUDENCE AS WELL AS ZEAL.

In the annual report of the Board, just published, the statement will be noticed that during the year there have been *fourteen* instances in which funds given by the Board in former years have been recovered in consequence of its lien upon the property of a church that has been dissolved or that has changed its ecclesiastical connection. The fact of the recovery of the money under such circumstances proves the value of the plan arranged by the General Assembly to preserve to the church the grants made for a specific purpose; but that there should be this constantly-recurring necessity of reclaiming money given in the expectation of insuring the permanence of a congregation suggests the importance of wisdom as well as zeal in the organizing of churches and the location of their edifices. As is remarked in the report, it is true that however prudently and wisely presbyteries may act in the organization of churches, experience proves that success cannot be always assured: churches not infrequently die from causes that could not have been foreseen; but it is also probable that there are instances in which a wise foresight would have counselled delay in the formal organization. Such considerations have suggested the following article by one who has had large experience in the practical working of this Board.

"Let not him that girdeth on his armor boast himself as he that putteth it off." It is well to begin with courage and confidence; but it is also well to begin cautiously and wisely, if we would continue steadfastly advancing and accomplish sure and good results. "Which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have wherewith to complete it?" It is often much easier to begin than it is to finish; easier to gird on the armor with bold anticipation than to come to the grand vic-

tory which admits of putting off the armor for a well-earned rest. And this applies to the organizing of a church as well as to the building of a house of worship. There is often too great haste in forming a church, and then saying, "Let us rise up and build." In a general view it is a good thing to see churches multiplied over the land. It is an indication of the spreading of religion, and a promise of health and strength to our national character, and of the triumph of Christ's kingdom. But there may be mistakes of judgment in planting them, and there may be the influence of selfish motives in their origin. It is a matter of regret that every year some feeble churches "die out," and that so often church edifices built with great effort, and with aid from funds given for wise use in that direction, are abandoned and offered for sale. Undoubtedly there are cases where real good has been done by hindering the organizing of a church in a given locality; and the Board of Church Erection has proved itself a faithful and wise steward in declining to contribute to building when the enterprise has not commended itself to its judgment. In this particular a careful revision of its acts will show it to be worthy of commendation. Of course, the responsibility of organizing a church and recommending it for aid comes more directly upon the presbyteries. There lies the authority of beginning, as there is presumed to be the intelligence of all the facts in the case upon which that authority is to form its judgment. Experience shows that too much care cannot be exercised in this direction. Of course it is possible to be too timid and to fail to take an intelligent view of the promises of the future. Sometimes a sagacious observation of things present and prospective will fully justify the organization of a church with a very few members. But it is also possible to move too quickly, to be influenced by a sympathy with a few individuals which is more generous than wise; or by rivalry with

other denominations that is hardly in harmony with a Christ-like spirit; or by secular considerations which override, unconsciously to the individuals concerned, the aiming for God's glory, by a desire for the improvement of property and the growth of a community. Build the tower; but be sure that the tower ought to be built, and count the cost. Gird on the armor, not boastfully, but as called of God, and with expectation of wearing it to the end.

THE "WARDS" OF THE NATION.

The following appeal in behalf of our Indian brethren is one of touching eloquence. Who will heed and respond?

OOWALA, IND. TER., April 11, 1887.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—As chairman of the Presbyterian Committee on Church Erection, Presbytery of the Cherokee Nation, I am instructed to address you, showing the wants of the church in the Cherokee Nation, and to ask for such aid and encouragement as is necessary for the successful operations of the work in our bounds. In the Cherokee Nation we have churches at Vinita, Pleasant Hill, Fort Gibson, Eureka, Park Hill, Tahlequah, Pleasant Valley, Seven Houses, only two of which are west of Grand River, viz., Vinita and Pleasant Hill, and not one in the entire country west of the Missouri Pacific Railroad, and no place of worship of any kind on that road from Vinita to Tulsa.

In this field, south and west from Vinita, reaching to the Osage and Kansas, and to Grand River south and east of Vinita, we have Rev. A. D. Jacks at Coody's Bluff, Mr. John F. Allen, teacher at Kennedyville, and myself at Oowala; and not one thing in the shape of a church that belongs to us, but holding our meetings in dwellings, public school-houses and often in the woods.

We need four houses of worship here,—one at Claremore, one at Oowala, one at Coody's Bluff and one at Bartelsville.

Brother Smallwood, a Cherokee of full blood, needs a building on Barren Fork. His people will furnish the lumber.

Good and sufficient houses can be built at a cost of five hundred dollars each, size twenty-two by thirty-six feet. The people here are willing to do all they can, but having had so many promises from unauthorized persons, they want to see the work of building begun before they are willing to contribute. They have so

often been deceived by promises, it is no wonder that they are not confiding; and yet their confidence once gained, and they are fast in their friendship. An opportunity is now offered the Presbyterian Church to occupy this Nation, and the doors and the hearts of the people are open to us.

One of the necessities of this country is the building of mansees; and until something is done we shall find it hard to secure and retain ministers. It is not like the states where houses are built to rent. I doubt if a house was ever built in this Nation to let, unless possibly in Vinita; so that many times a minister with family cannot secure a house.

One brother has left us, as we learn, on this account. Another is here boarding, and his family in Kansas. Another has built a little box cabin, thinking he could save enough from his salary to pay for it, but has signally failed.

Now, dear brother, I have brought to your notice some of our difficulties in order that you might advise or suggest. If I could only see you, or, better, if you or some one of your number could only visit us and see our wants and prospects, I am confident of your then feeling an enthusiasm.

May God open the hearts of his people to the cry of the Indian for "living bread" is the prayer of

Yours in him,

D. N. ALLEN.

GROUND OF APPEAL.

We give below the conclusion of Dr. White's address in the Assembly at Omaha, upon the motion to adopt the report of the Standing Committee upon Church Erection. It followed an explanation of the principles and methods of the Board:

And now, brethren, having laid before you these plain facts, what more is it necessary for me to say? I see before me not only the representatives of this great growing West with its magnificent possibilities for our Lord and Master, but, also, the representatives of many regions that were themselves once young and feeble, but now are strong and vigorous in their mature life.

I appeal to you, brethren, by the inspiration you have received from the sight of these springing empires, that you go back to your churches and arouse them to the claims that the younger portion of the common church has upon the older.

1. Weld this great church together by a bond that nothing can break. Eastern capital-

ists are investing their money here. Invest here your interest, your money, your love, your prayers. Where your treasure is there will your heart be also. You will take an interest in these sister churches when you have money in them. Two or three weeks ago, a church was dedicated in Sterling, Dakota. On a tablet at the side of the pulpit are the words that show it to be largely the memorial to a Christian lady who died upon the Atlantic seacoast. Her children have erected it. I know one of them, and again and again he was in the office asking in regard to Sterling. Dakota and Sterling are different places now to him; yes, sacred places. Our church will be forever one church when welded together by such kindly deeds.

Encourage the men upon the distant outposts. They often feel lonely, these dear brethren, who have to travel 300, 500 or 1000 miles to attend a meeting of presbytery or synod. Often single-handed they must do their work.

What courage and confidence it gives a missionary as far away upon the prairies or upon the mountains he commences his work in some little hamlet or mining town, to know that he has an army at his back! He knows that he is not to be left solitary and unaided.

I remember once during the war riding out from Harper's Ferry down the banks of the Shenandoah. Several miles from the body of the troops I found a single tent upon the river bank, and a sergeant and four or five men in the blue uniform of our army. They were a picket guard. They were alone, but they were not disturbed by the thought. They knew that just over the hills beyond the wood were encamped the army. If there was an alarm, they had but to give the signal and help was at hand.

Such courage you may give to those Christian soldiers upon what we have heard called the skirmish line. They will fight without fear the world and the flesh and the devil, when they know that their brethren stand ready to back them up.

8. See to it that your magnificent contributions to home missions are not made in vain.

Brethren from these western fields, am I not right in saying that unless you can go on to erect a church building, the money expended in home missionary work is largely thrown away?

When I was in Dakota last fall brother after brother answered me that so far as Presbyterian influence was concerned, place after place had been lost because no church edifice could be built.

Our Board has sometimes been called the right arm of the Home Missionary Board. Every church erected speaks of the power of religion, every steeple points upward to God, every bell rings out an invitation.

It is to fellow citizens of the household of faith, to your brethren and kindred, that you are asked to give. It is all in the family. The universal testimony is that unless these rapidly increasing churches are provided with church homes, then the missionary work, its toil, its deprivations, its expense of money and of lives, is for the most part in vain.

Why, Mr. Moderator, if there were no such board as that of Church Erection, the wisest thing the Home Missionary Board could do would be, first of all, to set aside \$100,000 to \$150,000 to do this very work. Thus every one of the splendid, unanswerable arguments that you heard on Tuesday might here be repeated in regard to this work that to-day we are considering. If our great West is to be won and held for Christ, not only must the gospel be preached by the itinerant missionary, but the ground must be held by an organized congregation, by a house of worship, by a resident pastor. John Knox understood this relation of power to an established and permanent abiding place when he said with reference to the monasteries, "If you would rid yourself of the rooks, you must burn the rookeries."

The wisdom of every army is to destroy its enemies' entrenchments, and then throw up entrenchments of its own.

An infidel writer understands what he is saying when he points to the fact that paganism lost its power upon the Roman world when the heathen temples and shrines were wrested from the priests. He adds, "To emancipate the world from Christianity, we want to break up the houses of worship; if needs be, tax them to death."

Brethren, even such an assault, if possible, would not destroy Christianity; but the converse is true, that, while rearing sanctuary after sanctuary to the praise and honor of God at the rate in this country of more than ten every day in the year, the church of Christ is showing no sign of decadence.

We mark her goodly battlements
And her foundations strong;
We hear within the solemn sound
Of her unending song.

Mr. Moderator and brethren, this work of building churches will never cease until Christ comes again in glory.

I can imagine that the home missionary work might come to an end—the whole country brought to a knowledge of the Lord and Master—but I cannot imagine the time coming until our Lord appears in glory, when the work of church erection will cease.

Brethren, the salvation of this country does not depend upon Presbyterians; but it would be to their eternal disgrace if in it they bore not their full share. But if they are to bear their share, the home missionary work must never be divorced from that of church erection.

You recall the remark of the French officer as he watched the gallant charge of the light brigade as at Balaklava they rode into the jaws of death—"It is magnificent, but it is not war."

To spend \$800,000 upon home missionary work this year is *magnificent*; but if you give not in due proportion to the building of churches, you are sending out an army without the means of entrenchment by which to hold the ground.

"IT IS MAGNIFICENT, BUT IT IS NOT WAR."

A writer in the new agnostic paper, the *Open Court*, says of the "atrocious evangelical theology of our day," that "It is like a scroll cast into the fire—the writing is legible long after the vital cohesion of the fibres has been destroyed." He says of Roman paganism, when in that condition, that it was easily suppressed, merely by closing the temples; and that repressive taxation of the churches would as promptly end the feeble remaining power of Christian superstition. It is not wholly true to say that the closing of the houses of public worship would destroy the Christian religion, but it is true that it would place it at so great disadvantage that its ability for aggression would be gone, and in time it would disappear. And the converse is true—that opening houses of worship is the very best work that the church can do. Nothing is so much needed as this in our great cities and on all mission fields. It is well to study the parts of our aggressive and defensive organization which attract the most attention of the enemy.—*The Interior*.

"In the year 1885," says *England*, "£1,738,900 was given by voluntary offerings to Church of England building and restoration, to the endowment of benefices, to parsonage houses and burial grounds. Between the years 1876 and 1885, 2557 churches have been restored, and 819 new churches have been built. From 1882 to

1884 the voluntary contributions for the maintenance of church elementary schools amounted to £1,746,321, and provided accommodation for 7,378,941 children; while in the same period the voluntary contributions for all other elementary schools amounted to £461,723. Careful calculations bring out the result that in the quarter of a century from 1860 to 1884, the voluntary expenditure of the church has reached the enormous sum of £81,573,287. In 1885 the Church of England Temperance Society had an income of £5494. Towards the Metropolitan Hospital Sunday Fund, between 1873 and 1886, 10,214 collections made by the church produced the sum of £300,679, and 7438 collections of other bodies produced £99,929."

JACKSONVILLE, FLA., May 3, 1887.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—Your kind favor, with enclosed check, etc., has been received. In behalf of our church I desire to express to the Board our sincere thanks. Our church building is a very pleasant one. It was dedicated by Dr. John Hall, of your city, assisted by the Rev. Dr. Sample, who is, I believe, your successor, on Sunday, February 20, at 3½ o'clock. I hope some time that we may have the pleasure of showing you our very pleasant place of worship, in the erection of which we have been so largely helped by the Board.

The receipt will be forwarded at once to the treasurer, Mr. Campbell. With many thanks,

I am, yours fraternally,

FRANCIS J. GINKR.

SPRING CITY, TENN., March 23, 1887.

DEAR BROTHER:—I believe that all the correspondence relating to the grant to Piney Falls Church is now at an end. I would, in behalf of the church, tender to you the thanks of all concerned. The aid rendered us has been of great service to us. Everything has been done in a kindly spirit. There has been room for some of us to be taxed somewhat heavily, but we have a neat church. It was dedicated on Sabbath last and six members were received—all of them by profession. We hope this building may be the birthplace of many souls. There is great joy over it. The text of dedication sermon, Hag. 1:8, "Go up to the mountain," etc.

Yours in gospel bonds,

D. M. WILSON.

MINISTERIAL RELIEF.

REPORT TO THE ASSEMBLY.

The Thirty-second Annual Report of the Board of Relief was presented to the Assembly at Omaha, May 21. The following statements from it are reprinted for those who may not see the report, or may desire to have them in THE CHURCH as more convenient for preservation and reference.

Copies of the report in full will be sent on application to the office of the Board, 1334 Chestnut Street, Philadelphia, Pa.

THE NUMBER ON THE ROLL

to whom remittances were sent upon the recommendation of presbyteries, during the year from April 1, 1886, to April 1, 1887, was 532: that is, ministers, 220; widows of ministers, 284; orphan families, 28. The number of families provided for during the year at the Ministers' House, Perth Amboy, N. J., was 30; making upon the roll of the Board during the past year a total of 562 families. In a number of these families there is only one person, the aged minister or widow; a larger number consists of aged couples, sometimes with an invalid daughter or orphan grandchildren depending upon them; a still larger number consists of widows of ministers with children not old enough to earn anything for their support, and of ministers broken down in the midst of their usefulness with wife and children to be cared for. The number who share in the appropriations made by the Board to these 562 families may be estimated at about

TWO THOUSAND PERSONS.

The presbyterial recommendations in their behalf came from 148 presbyteries. All of the home synods are represented upon our roll except the recently-erected Synod of North Dakota.

FOREIGN AND HOME MISSIONARIES.

The Presbytery of West Africa recommends three families; and whilst there are no recommendations from other presbyteries in the missionary synods, it should be stated that a number of returned missionaries are receiving aid from the Board upon the recommendation of the presbyteries with which they are now connected at home. Some of these have not

abandoned the hope of being permitted, with restored health, to resume their labors in the foreign field. The wife of one of these missionaries, in acknowledging a remittance from the Board, says:

"My dear husband remains just the same. He is taking every possible means to restore his health, so that he may get a certificate of health from his physician in order that he may return to China."

It is obvious, indeed, that missionaries constitute a class especially liable to suffer from want when no longer able to serve the church in the noble and self-denying work to which they have consecrated their lives. Not only do their salaries, like those of most ministers, preclude the laying by of anything for sickness or old age, but missionaries, whether in the home or foreign field, do not sustain those relations with parishioners (whom God has blessed with means) that often lead an appreciative and affectionate people to see that no want comes to the pastor who has grown old in their service, or who has broken down in the midst of his faithful and self-denying labors for their highest interests. We have on our roll many who have given their best years to missionary work abroad, or under our Home Missionary Board in this country or in the Freedmen's Board. And not only *ministers*.

WOMAN MISSIONARIES.

The Report to the General Assembly of 1885 of its Standing Committee upon Ministerial Relief, Rev. Edward Cooper, D.D., chairman, contained the following recommendation:

"It is also recommended that female missionaries, who are neither widows nor daughters of ministers and therefore not under the rules of the Board for granting appropriations, be included among its beneficiaries. Every year brings new laborers into the mission work of the church from the ranks of highly-cultured and consecrated young women, who have access to the millions of their sex heretofore beyond the reach of preacher and teacher. These accessions, responsive to the missionary spirit of women's missionary labors and in answer to strong cries for the rescue of millions of their sisters from the woes of heathen life, are entitled to this recognition."

And the Assembly endorsed this recommen-

dation of its committee by passing unanimously the following resolution :

"That women who have given themselves to the missionary work be placed on the roll for the benefactions of this Board upon the same conditions as ministers."

MISSIONARIES AND PASTORS ON OUR ROLL STILL USEFUL.

And the church should not overlook the fact that many of these faithful missionaries, though no longer enrolled in either of our missionary boards, are still rendering service to the great and sacred cause to which their lives are devoted. A secular paper recently received at this office contains in full a sermon preached by an aged minister, now upon our roll, whose infirmities have caused his withdrawal from active work in the home missionary field. It is an earnest and forcible plea for home missions, of which he speaks from the fullness of his own experience. Frequent letters to the office from these aged men upon our roll,—who are no longer able to sustain the labors of the pastorate, or at least who seem to be no longer wanted by the churches in this position,—show not only that the desire to be useful in their sacred calling is unabated, but many of them report an amount of work actually done that shows an abundant fruit-bearing in old age. Surely the provision afforded by the church, through this Board, for the comfort of their declining years should not be regarded merely as a grateful appreciation of faithful services in past years on missionary fields, or of labors often as arduous and self-denying in the pastorate at home! One of them, who, as our records show, has been nearly fifty years in the ministry, recently writes :

"I have been enabled, in the good providence of God, to improve all my time, by night and day, ever since I went to —, in reading, studying, writing, visiting and preaching. I have written, among other things, several articles for different papers, secular and religious—copies of several of which I have forwarded to you, not to task your time and patience so much in reading them as to show you that, as one of the beneficiaries of the Board, I was not disposed to be an idler wherever and however I could do any good for my Master. And I am anxious and willing to help myself in bearing my annual expenses for my few remaining years here, so far as the Lord will enable me; especially as the amount the Board of Relief now so generously appropriates will not cover nearly all such expenses."

A reference to a visit he made to some friends shows that this veteran is, indeed, "not disposed to be an idler;" and it also incidentally shows that the annual expenses for his "few remaining years here" (which are not sufficiently covered by his "generous" appropriation from the Board) are not very largely met by the compensation he receives for what many younger men would consider hard work. He says :

"My health, while there, greatly improved; so that I felt warranted in undertaking ministerial labor again, as the Lord might indicate. I was engaged in it every Sabbath (and during the week) of last month, but all gratuitously, except three dollars received; and I was encouraged in it and enjoyed it, although I took some cold in changing around so much amidst the winds and uncertain weather of March."

Are not many of these blessed men upon our roll rendering to the church, even in the fullness of their old age, an actual service which is more than an equivalent for the moderate appropriation made through the Board for their support in "the few remaining years" of their lives?

WITHDRAWALS FROM THE ROLL.

During the year twenty families have withdrawn from the roll, a change in pecuniary circumstances or restored health rendering further aid from the Board no longer necessary. Twenty-eight persons have died, being heads of families; that is, twenty-one ministers and seven widows.

ADDITIONS TO THE ROLL.

But the number of those whose names no longer appear upon the roll of the Board is largely exceeded by the number of new applicants. These have been eighty-eight during the year; that is, fifty-one ministers, thirty-three widows and four orphan families. Most of these ministers are laid aside from the active duties of their sacred calling by the infirmities of old age; and the letters from the chairmen, enclosing the recommendations of the presbyteries, bear testimony to the high character and the faithful, self-denying work done by these veterans of the cross. Last year, including the families at Perth Amboy, we had only 507 upon our roll; but, notwithstanding this large increase of 55 families to be provided for, the liberality of God's people has enabled the Board to pay in full all the appropriations asked for by the presbyteries, to provide all needful comforts for the aged and the invalids at the Ministers' House, and to report to the Assembly a good working balance with which

to begin the new year. For this we rejoice and thank God.

But it would be a painful result of this large balance, which will all be needed before the summer months are over, if it should induce, on the part of the friends of this sacred cause, any relaxation of effort on its behalf during the coming year. We enter the new year with an addition of nearly sixty families to our roll; and the same unwearied and zealous work that secured the enlarged contributions of last year must not be relaxed if the Board is to continue to pay in full the appropriations that will be recommended by the presbyteries. And can the church be satisfied with the present low scale of appropriations? The maximum during the past year was \$300; the average appropriation to each family upon the roll being less than \$200.

THE MINISTERS' HOUSE AT PERTH AMBOY,
N. J.

The number of guests at the Ministers' House has been larger than in any previous year. There have been upon the roll during the year thirty families—in all, thirty-six persons. Of these, fifteen are ministers, one of whom is in his ninety-fourth year, another in his ninety-first. Two deaths have occurred during the year, making six since the house was opened four years ago. An aged minister, in the early spring, fell asleep in the triumphs of the gospel he so much loved to preach in the years of his health and strength. In July a widow, who had, with her husband, been a guest at the house since it was first opened, passed away to her final rest, rejoining in the house not made with hands her husband, who had died at the home during the previous year.

Several ministers, broken down under the pressure of pastoral work, have sought temporarily the quiet and rest afforded by the house, and they refer gratefully to this retreat, where, free from care and expense, the over-taxed mind and body found relief, and they were again fitted for work. One of them writes:

"Having spent a number of weeks at the Ministers' House, Perth Amboy, and realized substantial benefit from my stay there, I feel like commending that home to brethren suffering from nervous prostration, as I was, and needing rest. It is a good place to recuperate the overtaxed brain or body, because it is located in a retired, quiet place, free from noise and bustle. Miss Bower, the superintendent, is a lady of fine sensibilities, of quick discernment, with a warm heart, full of sym-

pathy and love for ministers and their kindred, ever watchful and untiring in her efforts to make the members of her large family comfortable and happy. In her onerous and frequently harassing duties she exercises great patience, always thoughtful of those needing constant care, and giving personal attention, oftentimes night and day, to the sick and feeble."

The Board begs to refer the Assembly to what has been said in previous reports upon the general subject of the house—this "Elim in the wilderness," as it is called in the report to the Assembly of its last Standing Committee upon Ministerial Relief, "where weary pilgrims have been refreshed; some to renew their service here, others to ascend to the house above."

But we repeat the question asked in our report of last year, *Ought not this home to be endowed?* The entire expense is defrayed out of the annual collections from the churches, every dollar of which is needed for remittances sent to the hundreds of destitute families upon our roll. A home for Baptist ministers has just been opened near Philadelphia, with an endowment of nearly \$300,000, the bequest of a member of the Baptist church in Germantown, Pa. The Home for Aged Ministers, to which Mrs. John C. Mercer bequeathed \$100,000 and a most valuable property in Montgomery county, Pa., has also been opened during the past year. Is there not some Presbyterian, whom God has blessed with wealth, and also with a heart to honor his ministry and to sympathize with his poor, who will endow this home at Perth Amboy for the disabled and aged ministers of our own beloved church? What nobler memorial before the Lord could be reared in the coming centennial year by any Presbyterian?

RECEIPTS FOR CURRENT USE.

The whole amount received for current use during the fiscal year from April 1, 1886, to April 1, 1887, was \$136,328.58—an increase of nearly sixteen thousand dollars over the year previous. The sources from which this income was derived and the amounts were as follows:

(1) Contributions from the churches, . .	\$96,769 10
(2) Contributions from individuals, . .	22,061 17
(3) Interest from Permanent Fund, . .	16,378 18
(4) Interest from deposits in bank, . .	309 30
(5) Miscellaneous receipts,	805 83

Total, \$136,323 58

To the amount of contributions in money (\$118,830.27) must be added the value of the boxes of clothing (\$10,051.27) sent by the ladies, who have this year doubled even their generous gift of last year.

THE PERMANENT FUND.

The report then discusses the Permanent Fund, and shows that the income from it has fallen off \$1441.83 in the year just closed, although the fund itself has risen by donations and legacies from \$350,645.15, as reported last year, to \$365,538.08, as given this year in the treasurer's statement—an increase of nearly \$15,000. This falling off is due to the fact that loans made years ago are now maturing, and must be re-invested at a much lower rate of interest. This re-adjustment of loans from our Permanent Fund at a lower rate of interest, as they mature, is likely to continue for some years, so that it will require very large additions to this fund to make the receipts from it even stationary. During the past year there was added to it the sum of \$14,892.93; but of this amount, \$4000 was given on condition that the Board pay the donors an annuity during their lives, making, for the present, these gifts a charge upon the Board, rather than any increase of its revenues. Other sums have been received by the Board upon like conditions in previous years, and the whole amount of such annuities now paid is \$1228.22.

The report quotes the action of successive Assemblies which have urged the enlargement of the Permanent Fund so as to secure the appropriations for the sick and aged servants of the church against the fluctuations of annual contributions.

The report then speaks of INDIVIDUAL GIFTS, the gratifying increase in CHURCH COLLECTIONS and in the CONTRIBUTIONS FROM SABBATH-SCHOOLS, and shows the great assistance rendered by THE ELDERS to pastors in awakening interest and multiplying gifts to the treasury. An account is given of two of their meetings in behalf of the Board held during the last year—one in Chicago, the other in Baltimore.

Then follows an ACKNOWLEDGMENT OF

BOXES OF CLOTHING sent by ladies' associations, the treasurer's annual report, the receipts in detail from churches, Sabbath-schools and individuals, and a tabular statement of amounts by each presbytery drawn out of the treasury and paid into it. The total number of churches contributing is 3233; of non-contributing, 2831.

The report was referred to the Assembly's Committee on Ministerial Relief, Rev. Wilson Phraner, D.D., chairman. On their recommendation the following resolutions were adopted by the Assembly:

Resolved, That the General Assembly recognizes with devout thanksgiving the increased and increasing interest manifested in the work of ministerial relief, and heartily appreciates and commends the energy, discretion and fidelity of those by whom in its name these important trusts have been administered.

Resolved, That while rejoicing in that whereunto we have already attained, yet this Assembly recognizes the need of yet more general effort and more liberal contributions, both in behalf of the Permanent Fund and for the more generous support of this work in its appropriations for the current year.

Resolved, That the statement that more than 2800 of our 6000 churches have taken no collections during the past year for this important and blessed work is one which occasions both great surprise and deep regret that so many of our churches, and that to so large an extent some of our presbyteries, stand aloof and take no part in this effort to recognize the claims and minister to the needs of those so especially entitled to the affectionate regard and generous consideration of the church of Christ.

Resolved, That the Assembly regards with favor the effort recently inaugurated to enlist and utilize the interest and influence of the eldership in behalf of this agency for the relief and help of those laid aside from the active work of the church. This Assembly would reiterate its approval of the special arrangements suggested last year, by which an elder should be associated with the pastor in the oversight of the interests of this Board in their congregations.

EDUCATION.

ADDRESS OF THE SECRETARY BEFORE THE GENERAL AS- SEMBLY.

Mr. Moderator and Brethren, both young and coeval:—It has been gently hinted to me in mild complaint that the Board of Education generally presented to the Assembly too gloomy a front, and that it were better for its interests to put on a more cheerful aspect. This hint I thankfully accept, as I do all hints for improvement, and I shall aim now to comply with it. Even the long-suffering Job found fault that men saw not the bright light which was in the cloud; and under this censure I do not wish that any of us should fall. Accordingly, my present endeavor will be to turn upon your vision some of the bright streaks which seem to me to tinge the cloud that may have been drawn over your sky by the report of the standing committee which you have just been listening to. Possibly they may serve to relieve its gloom.

THE LIGHT IN THE CLOUDS.

And to begin where the cloud is densest. We report over twelve hundred churches, great and small, marked "vacant," *e. g.*, without pastors or stated supplies, in the Minutes of the last year. This fact, at first sight, seems somewhat deplorable and even discreditable. Nevertheless, I think I can detect an advantage in this condition of things not to be overlooked. These twelve hundred churches afford a fine, ample range for candidacy to such of our pastors as may be dissatisfied with their present positions and would like a change. If they should persecute us in one city, we can now readily flee into another and seek acceptance there. No need is there now of our insisting on staying where we are not wanted, from fear of not finding another place, and so perpetuating a quarrel. Nor are we compelled to abide in straitened circumstances when there are so many chances of bettering our

condition. Were all the pulpits occupied, this very felicitous mode of relief could not be enjoyed. These vacancies are so many safety valves of discontent.

Again, in their struggle for existence without a pastor, the vacant churches are in a measure compelled to utilize all the spiritual resources they may have in themselves, and to set their elders at work in a way to bring them into closer resemblance to ministers, and thus to qualify them better for ministerial positions—the moderatorship, for example. Indeed, such training I understand to be now going on in several of our western churches, developing talents that would otherwise have lain wrapped up in a napkin. This is a benefit not to be undervalued.

Another fact also is presented in the report which at first sight seems unhappy. It is our large dependence on other denominations for our ministerial supplies. The statement is that for the last five years two-thirds of our net increase of ministers have been drawn from outside sources. This would indicate a too meagre productiveness, on our part, of this important factor in our church life and growth. But even in this defect there may be a gracious Providence evolving good. One consequence naturally arising from it must be the introduction into our body of different types of doctrine and of polity, and we get the benefit of the faith and practice of the Methodists and of the Congregationalists and of the United Presbyterians and of the brethren across the water in Ireland and Scotland. Thus we are greatly modifying our peculiarities, and paring down the sharp angularities of our Calvinism, and broadening ourselves into a more catholic church. In other words, we are ceasing to be distinctively American Presbyterian, and are preparing to blend in more readily with the other Protestant bodies, when the consummation of a general union takes place. It is a consummation for which many are hoping and praying.

A preparation in the same direction proceeds from the dissolution of so many of our churches, the number of them now steadily increasing year by year, largely from lack of ministers to keep them alive. What is a loss to us may not be without some gain to the general cause of Christianity. The members of these churches thus set free will in all probability go into other neighboring churches to infuse into them a little Presbyterian leaven, and thus to hasten that assimilation and unification of all Protestant denominations of which I have just spoken. Dissolution may thus prepare the way for glorification on a larger scale.

Another fact must be noted. Our Board is reported to be in debt to the amount of \$15,000. Now debt always makes one feel a little gloomy. Yet there is an offset in the consideration that more contributions have come to us from the churches than we have had for some time. It is only because other sources of supply have failed us and larger demands for aid have been made upon us that this cloud has slowly gathered overhead unexpectedly and cast its shadow upon us. Yet I think a little silvery rim may be detected around the edges. Our Board will now come into the position recently occupied by the Home and Foreign Boards so successfully; and we shall be warranted in bringing our cause before the church by stirring appeals and attracting much notice. Accordingly you may expect to hear from us very soon, unless perchance some legacy comes in to silence our cry.

A painfully ominous aspect is also presented to us in the fact of the reluctance of our Christian young men to enlist in large numbers in the ministry. Every year the disproportion between the churches and the ministers is widening, and we are threatened with a serious scarcity just at a time when we ought to be fully manned. Yet if we are wise this fact too may be attended with good results. It ought to incite our presbyteries and synods and this Assembly now to earnest questionings as to the causes of this reluctance and to zealous efforts to remove them. When all the other professions are overcrowded with occupants, there must be

reasons why this, the most glorious of all callings, should go begging for candidates. There must be some reasons why, when the demand is so great, the response should be so feeble. A fact so remarkable requires investigation. If obstacles to enlistment there are, as we know there are, these obstacles should be ascertained, and if possible, taken out of the way. In view of them, behold the voice of the Lord calleth unto us in commanding tones, "Gather out the stones;" and oh, could we but do this as we might, more thoroughly, how many more would we see running in obedience to the Master's call! If inspiration and incentives are needed, and knowledge of the want and the opportunity is required, let these be applied. For again I hear the voice of the Lord saying, "Lift up a standard among the people;" and oh, could we but lift it up in its glory and wave it aloft as a signal for advance, methinks we would witness such a rallying around it as would stir the hearts of God's people with new hope, and make the kingdom of darkness tremble. The time for discharging this duty cannot be safely postponed. All the signs of the times indicate that a serious crisis is upon us, which cannot be ignored. If we fail to act at once, we may be sure that, as among the Israelites of old, the people of the land will be gathering to themselves "prophets of the deceit of their own hearts" and "teachers having itching ears," to their own destruction. A happy thing will it be if our present condition, rising to view like a cloud in our horizon, set us to diligent endeavors to avert the danger.

Another result is likely to follow; and this may prove a beneficial one. The scarcity of regularly-educated men will force on us the necessity of dispensing more generally with the advantages of a scholastic training, and of contenting ourselves with qualifications of a more practical kind in many whom we ordain. Already is a tendency to this developing itself systematically in other denominations, the Congregationalists, for example, and it has begun to manifest itself in our own. Young men who have exercised themselves in church work and proved their

gifts in the conducting of religious services, and have been encouraged by their success, are asking to be qualified for ordination by taking a theological course in English only, and presbyteries, together with some of our most intelligent laymen, are urging that such persons be allowed and aided in taking the course suggested. Possibly the Lord is intending to teach us that it is not by the attractions of learning and human wisdom and of fine speech that the conquests of the cross are to be won; but through the plain, unvarnished preaching of the word by earnest men who know little else "save Jesus Christ and him crucified."

BETTER WERE THE CLOUD AWAY.

So much, Mr. Moderator, for the light in our cloud. I would, however, that the cloud were wholly away. Better would it be that our sky should all be cleared by the breath of the Almighty passing over it and cleansing it, and that we enjoyed only the bright sunshine of spiritual prosperity. There is no disguising the fact. What we imperatively need is a much larger number of men every way qualified to be the leaders of the church in accomplishing the mighty work which the most cursory observation shows us is pressing to be done for our country and the world. The question is, cannot such men be furnished by the Presbyterian Church to a degree more commensurate with her greatness and her wealth? I believe they can.

CONDITIONS OF ITS REMOVAL.

In order to this, first of all I think that a higher estimate of the sacred office ought to pervade a large portion of our ministers and people—a higher estimate of what is implied in it and of what are its proper qualifications, and of its untold worth to the world. I fear we are taking too low views of it and are not honoring it with the regard and attention which it deserves. We are governed too much by the humble appearance of the incumbents and the obscure positions which many of them occupy, and of the small emoluments which many of them receive. Parents who desire great things for their sons see little prospect of having their ambition gratified by their sons entering such

service. There is too much hard work in it and too little pay. They forget that it is through just such service going on quietly in all our cities and villages that Christ's kingdom is advanced and souls are converted, and public morals are purified, and barren wastes are reclaimed, and the wilderness is turned into a fruitful garden; and a reward at last secured which cannot be expressed in dollars and cents.

And this depreciation is more particularly manifest when it comes to dealing with candidates in their immaturity. We look at the young men, it may be, of ordinary intellects and not large attainments and somewhat unrefined in manners, yet of earnest purpose and stirred up by the love of God to serve in the gospel of his Son, and we ask ourselves, somewhat incredulously, whether much good can be expected of such persons and whether they ought to be aided and encouraged in their course of preparation for the pulpit. Their imperfections scandalize us. We are troubled about the little faults and foibles which mark them. So, many doubt and draw back and refuse their assistance. Herein lies the disadvantage of our cause. Had we only *great institutions* to deal with—institutions which fill the eye, and give promise of permanence, and are monumental—the case would be different. But when it is with *individuals* that we have to do, and these in their immaturity, it is often hard to believe them worth spending much labor upon. Yet, it may be asked, what are our institutions for, if it be not to educate just such as these and fit them for their calling? The final cause of a theological seminary is the ministry, and without the candidates it is idle property. These, therefore, are what we should be seeking for first of all, careful only about the genuineness of the raw material we put into our institutions to be worked up. Yet not too hopeless in view of defects; for oh, had our blessed Lord been as strict and exacting and as impatient towards Peter and James and John, and the rest of the twelve, stupid and faulty as some of them seemed to be, as we are towards some of our students, where would have been the princes of the church

sitting on twelve thrones, judging the twelve tribes of Israel?

In order to strengthen our faith on this point, let me here state a fact recently brought to my knowledge. A year ago there graduated from one of our theological seminaries a class of fourteen licentiates. They were young men of average grade. By particular request the results of their eight months' service were reported by them to their professor. I wish I could give you the details as given to me; but there is time only for a fact or two. One has gone on a foreign mission. Two are laboring in the West. The others are scattered here and there over the middle states, some in pretty hard fields. A summary of what they report is this: 607 persons added to their churches, mostly on profession of their faith; three new church buildings started; Sabbath-schools revived and enlarged, and an increase of contributions to the boards. In view of such facts we ask, does it not pay?

GOSPEL ESTIMATE OF MINISTERS.

However insignificant we ministers may appear in the sight of the world, let us refresh our minds and hearts with looking a moment on the estimate put on us in the gospel, by recalling some of the titles by which we are there designated. If we are in reality what we profess to be, the called of Christ into his ministry, we are numbered among his ascension gifts to mankind; and ought not a present from the Lord of glory to be accounted worth something? We are set forth as "ambassadors of God to beseech men in Christ's name to become reconciled unto God;" and what greater dignity can we be honored with than to be sent on such an errand from so high a court? We are employed as "laborers together with God" for the cultivation of his fields, and for lifting onward and upward that glorious temple which he is rearing of living stones quarried and shaped out of the mass of fallen humanity. And can there be a more honorable occupation than this? We are appointed to be the heralds of Jesus Christ sent forth to prepare the way for his coming and king-

dom. And oh, if we are only true to our missions, "how beautiful upon the mountains" and over the plains of our beloved land should be our feet as we "publish the good tidings of peace, and say unto Zion, Thy God reigneth."

Such are the terms in which our calling is designated in Scripture. If it be *anything* it is the *grandest conceivable*. Now what we need is to realize the fact, to live up to it, to magnify it in the eyes of men. And then, having just conceptions of what it is, our duty, for which we shall then be properly fitted, will be to labor for the multiplying of our numbers. It is the work to which the providence of God is imperatively summoning us. These vacant churches should be supplied; the new churches we are organizing should be provided for; our foreign populations increasing by unprecedented migration from all parts of the old world, at the rate of two thousand per day at last accounts, we should be preparing ourselves to take in charge; the dangers to our free institutions from the hostile forces that are gathering themselves up to dispute the supremacy with the influences that have hitherto ruled in the nation are to be averted; opening fields abroad are calling for occupancy, and these must be entered upon. And to meet these demands, up to the measure of fair expectation, no labor should be spared and no sacrifice begrudged, no care omitted. Worthy candidates must be prayed for; yea, they must be sought out, and that, too, with as much scrutiny as the jeweller employs in ascertaining the genuineness of the precious stones which he is to set for the adornment of a bride; and, when found without the means of education, they should be educated with as little grudging of time and expense as the lapidary shows in polishing the costliest of gems. This is our work. Shall we gird ourselves to it in the name of the Lord, or shall we fall back into our easy chairs as so many seem to be doing? saying to ourselves, It is the Lord's prerogative to call his heralds; let him call; it is not for us to interfere. Which course shall we take?

FREEDMEN.

EVANGELIZE THE NEGROES.

There is no reason why the Negroes should not be redeemed and elevated, and made a blessing to this country. The gospel and the grace of God can do it. But churches, Sabbath-schools, missionary societies, ministers and private individuals must arise and address themselves with tenfold greater earnestness, liberality and faith to this work. The Negroes respond most readily to the appeals of the gospel; they are eager for schools and gospel privileges; and were the Christian people of the land to take hold of this work as they should and could, they would have the whole race under the purifying influence of the gospel in less than twenty-five years, and make them a blessing to the country and the world. An eloquent colored speaker said:

The American Negro is the legitimate offspring of that civilization which is giving its language, its customs and its laws to the whole world. The time will come when there will be one civilization, one universal language, the civilization and language of that little island off the continent of Europe. The American Negro is in that civilization. He is of it. He can never retrograde. His movement must be onward, not backward. There is no limit to his possibilities in any community where he exceeds the whites in numbers. Along the south Atlantic and the Gulf of Mexico the Negroes of this country will cluster. They will form a loyal and patriotic community, a friend to the republic and the nation, a shield and sword in war, a glory and pride in peace.

And in those American Negroes also the hope of Africa lies. Among them are the future evangelizers of their fatherland. Already our brethren of the Synod of Atlantic (our colored Synod) are reaching out their hands towards Africa, and have put themselves in connection with it by sending one of their number to that land, and their churches and Sabbath-schools pledged for his support; and others are in training for the work. And the time will come when

the church will see scores of trained bands of men and women from this redeemed race hastening across the ocean, with the faith and hope of the true missionary, to take the outstretched hand of Ethiopia, and to kindle a circle of lights on her benighted shores that shall ultimately encompass the Dark Continent.

A SERIOUS QUESTION.

Is our church taking the part it should in moulding the future of the Negroes of America? Are we as a church meeting the expectations of our blessed Lord who gave as the crowning evidence of his messiahship that in him "the poor have the gospel preached to them"? There are seven millions of them, and millions more to come. Thousands and tens of thousands of them are without schools and gospel privileges. We believe that the future of these millions of people will be, under God, just what the Christian churches of the land determine it shall be. In their uplifting and evangelization God in his providence has given us the opportunity of sharing in the grandest work of the age in which we live. Opportunity taken at the flood tide leads on to certain success; but neglected, loss and failure are the inevitable results. Oh what an opportunity has God given the Presbyterian Church of this land! and we sometimes fear that it will be lost. Here are the means; there are the people. The means are in our hands; the people are at our doors. God has committed the Negroes in America to the care of the Christian people of the country. If they are the wards of the nation, much more are they the wards of the church; and their condition, whether regarded as to the past, the present or the future, should impose a sense of deep responsibility on every enlightened conscience. If the Protestant churches fail to influence and shape their future, then the Romish Church will do it. She is far-sighted

enough to see the power that lies behind a million and a half of Negro ballots, and she will leave no stone unturned to bring them under her control. That power must not fall under Romish influence in a country where the Bible and the Protestant religion form the basis and bulwark of her institutions. Should this ever be the case, then the future of these United States, as well as that of the Negro, will be dark indeed.

THE WORK IN TEXAS.

Amid a population of nearly half a million colored people in Texas, Mary Allen Seminary is the only institution wholly devoted to the Christian education of colored girls. There are other institutions under Christian management, as at Marshall and Austin, which receive both sexes and are doing good work, but which have not that special charge and oversight of their pupils which prevail here. As a consequence pupils come to us from the immediate vicinity of other institutions.

THE FIELD.

The field is the whole Southwest. The colored women of this region are in many respects in a deplorable condition. Uncleanliness, lying and theft are the everywhere-prevailing sins. Yet nearly all of them "have religion," as they express it, and are members of church and most assiduous in their attendance upon their services. The first of these sins is rarely a cause of discipline, the last two never, as far as I have observed. Their "preachers" are for the most part utterly ignorant even of the first principles of the gospel, and morally no better than their people—sometimes worse. Their sermons, so called, are mere rhapsodies or furious harangues, directed wholly to developing excitement in their hearers, with little sense and wholly devoid of gospel instruction. Many of them are opposed to our work and do all they can to prevent parents from sending their daughters to us. The effects of their preaching are often the wildest excitement and extravagance among the congregation—especially among the women. Nor are these extravagances confined to village congregations. I have seen the same in their fine city churches. This "religion" seems to have nothing to do

with morality and will never make this people better. There are many truly pious people among them. But in many cases "religious" ones utterly repudiate what they stigmatize as "Bible religion," or "white folks' religion," and hold instead a strange mixture of superstition and formalism.

The mass of them are poor, very poor, although by no means universally so. In many instances they fail to get the due reward of their labor through the dishonesty of some white people. This makes them dishonest in turn. Many men and some women are steady patrons of the whisky saloon. The use of tobacco is wellnigh universal by both sexes. The common school has accomplished very little for this people—nothing whatever morally. Their schools are taught—outside of the larger towns and cities—by utterly incompetent persons, for the reason that there are not enough teachers well qualified. We are obliged to go back to primary work with most of our pupils.

DISCOURAGEMENTS.

The discouragements in such a field are of course many. Among these are the listlessness and indifference of many who come to us, their slowness of apprehension, their persistence in evil habits—especially of lying—and general untrustworthiness. Outside there is the indifference and even hostility of some of the race to the institution and its work. This is cultivated by ignorant and bigoted "preachers," and by some whites who are bitterly opposed to our work. While this prejudice is gradually yielding, it exists in great bitterness among the white women of the South, with some noble exceptions. Among these hindrances is also the suspiciousness of the race, the result of a long series of impositions; also the little encouragement most of them have to seek to better their condition. But perhaps the most discouraging thing of all is the meagre amount of money contributed by the church for a work of such vast importance to the race and to the country at large.

ENCOURAGEMENTS.

There is far more to encourage than to discourage. One year ago last New Year's morn-

ing my wife, Miss Bolles and I landed in Crockett. The Mary Allen Seminary was planted in this field. We began with one pupil on the 16th of January. Now our temporary quarters are full to overflowing with, for the most part, bright, promising and deeply-earnest girls. They come to us from far south and north of us, and are making good progress in study, in manners and morals. They catch something of the missionary spirit. A girl thirteen years old, on returning home last summer started and carried on a Sabbath-school during the vacation, conducting the devotional exercises herself and teaching the Bible lessons she had learned in Mary Allen Seminary. She afterwards gave us a dollar, which helped put up our new building. Other pupils are coming, and the problem is how to care for them in our narrow quarters. Many of them are very eager to learn. On the most beautiful site in the county a noble building, the Mary Allen Memorial Seminary, has been carried far toward completion. Local prejudice and hostility are fast dying out. The colored people are waking up to an appreciation of the privileges afforded them. The teachers are consecrated to their work. The school has a vigorous and healthy growth, and bright prospects for a great work.

NEEDS.

We need funds for the completion of the Mary Allen Seminary building. The walls are up, the rafters and sheathing on, but there is no roof, not a door or window, no floors or stairways, nor is there any money to procure these things, without which the building is utterly useless. We ought to have at least \$2000 for immediate use in completing the building. How greatly we need its numerous rooms and airy halls, dining and school rooms! New pupils are coming in every week. Already we are crowded almost beyond endurance. Yet we refuse no worthy pupil. If the people of our beloved church fully appreciated the need of this great work, and our need of the new building in order to carry on the work, how quickly the needed funds would be forthcoming! We need funds for furnishing rooms. Forty dollars will furnish a room with accommodations for four pupils.

There is yet a greater need in order to succeed in this difficult work. Without the thorough conversion of these girls, and sound training in the principles of gospel faith and life, our work will amount to but little. We need, above all else, the constant presence and power of the Holy Spirit upon teachers and pupils alike. Will not the church continually remember us in this great matter?

JOHN B. SMITH.

CROCKETT, TEXAS.

NOTES FROM THE FIELD SECRETARY.

REV. H. N. PAYNE.

A thorough knowledge of the work carried on by the Freedmen's Board in the South—a knowledge that shall be at once comprehensive and minute—is not easily attained. It can be had only by close and patient study.

A considerable portion of the work has been examined during the past year, and reports have been made from time to time to the Board. Visits have been made to the colleges, the seminaries, the academies and the parochial schools, to the churches and the Sabbath-schools, to the homes of the missionaries and to the humble cabins of their people. In the discharge of this duty 14,550 miles have been travelled, 93 churches and 89 schools visited, 77 sermons preached and 52 addresses made.

In such a work as ours it is to be expected that instances will be found of lack of adaptation, even of inefficiency and unfaithfulness. But, after so extensive an acquaintance with the field, it is a pleasure to record the conviction that our missionaries are, in the main, earnest, faithful, patient and intelligent men and women, zealously and self-sacrificingly devoting themselves to the work to which they have been called by God and the church.

THE FIELD.

It is certainly a broad one. It extends from the tobacco farms of Virginia to the cotton plantations of Texas, from the corn fields of Missouri to the orange groves of Florida, covering an area of nearly 850,000 square miles, and including a population of more than 7,000,000 people of color.

THE NATURE OF THE WORK.

Throughout this broad domain, and among these millions, it is everywhere essentially the same. It is to make these people, who were only half-emancipated when released from civil

bondage, true Christian freemen; to save them from the blight of immorality, ignorance and superstition; to help them to be better men and women, better husbands and fathers, better wives and mothers; to show them how to make their homes so pure and sweet and attractive that Jesus will love to come into them and abide; it is to awaken their long-slumbering energies of mind and heart; to stimulate their hopes and aspirations; to prepare them for citizenship in a great, free, self-ruling nation.

When we think of it in this way, as the salvation of a people, as the regeneration of a race, we cannot wonder that those engaged in it grow enthusiastic and think themselves greatly privileged in having a share in so noble an undertaking.

THE NECESSITY OF THIS WORK.

Three things prove it:

1. The poverty and dependence of the people. There are those who were once warm friends and liberal supporters of the Board, who have lost their interest in its work because they think the colored people have been helped long enough; that they ought now to be able to take care of themselves. Reasonable as this view seems, I speak from personal observation when I say it is not warranted by the facts of the case.

The poverty of the southern country, together with the poor crops and low prices that have so long prevailed, have effected a paralysis of the agricultural interest. This condition of things affects both whites and blacks, but is felt mostly by the blacks because they are so generally farmers. The "boom" in business in the South is mostly confined to mining and manufacturing interests, in which the colored people have no share. It is a sad truth that the condition of these people in many parts of the South is becoming worse every year, and that by no fault of their own. Many who bought little farms and partly paid for them ten years ago have not been able to complete their payments, but have seen debts increase in spite of their utmost exertions, and finally have seen their little homes, their stock, all their possessions, go by forced sale to satisfy importunate claims.

Much as the colored people are attached to the places where they grew up, thousands of them would gladly go to Arkansas, to Texas or to any other place where they would better their condition; but they cannot raise the money to emigrate, and must stay and suffer where they are.

Under such circumstances, to expect these people to support their own ministers and churches is to expect an impossibility. To withdraw the assistance they are now receiving would be to take the "bread of life" from those who are in need even of "the meat that perisheth."

2. Another important suggestive fact is the need of the conservative yet elevating influence of the Presbyterian Church among these people.

It is said the colored people do not take to Presbyterianism; that they are emotional and demonstrative, and are not drawn by our quiet services. If those who hold this opinion could see, as I have, the earnest, thoughtful congregations that gather in many of our churches, and observe their intelligent appreciation of the doctrine and methods of the Presbyterian Church, they would be convinced of their error. God has verily called us to a work among this people, and he will hold us accountable for the manner in which we discharge our trust.

3. Our work is necessary because no one else can do it.

A prominent minister of the Southern Church said to me, "The Northern Presbyterian Church can do for the colored people in the South what no other church in the world can." The interest of southern Presbyterians in the elevation and salvation of this race is widespread and is deepening. They earnestly desire to help them to a higher, better life; but they often find that their most effective work can be done by co-operation with our own church in its work.

I desire here to record the cordial, helpful, brotherly spirit shown toward me and our church by many of these dear brethren during the past year. It has been a pleasure to meet them, to talk with them of our work, and to share their hospitality as I have so often done. In a number of instances they have not only given sympathy and encouragement, but important pecuniary aid, to our churches.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

It will be noticed by all who read the recommendations of the General Assembly that the children of the Sabbath-schools are asked to add fifty per cent. to their contributions of last year, aiming not at \$50,000, but at \$75,000. After all, how slight an effort would this require! There are at this date not less than 750,000 Sunday-school scholars in connection with the Presbyterian Church—three-quarters of a million. If these were to contribute each a dime (and how small a gift is that for a whole year!), the amount would be made up. There is a ward school in New York whose pupils have gotten into the habit of visiting a certain candy stand daily. An eye witness describes the children as standing in a long row, each with a penny, waiting for a turn. A penny a day, if it were kept up through vacations and Sundays, would be \$3.65 a year, and that by a class of children who are mostly poor. Three dollars and over for candy, and ten cents a year for the conversion of the world! Surely we need make no apology for urging that in every Sabbath-school and in every home the children will lay their plans at the very beginning of the year for at least an average dime, which means that those who are able must give many dimes. We hope that this year also Christmas offerings will be made on all the mission fields. It is an excellent plan for developing the self-help of the native churches; and surely there is not in all the world, or in all the history of the world, a more soul-stirring impulse than that which attends the idea of a world-wide offering for the glory of that kingdom which Christmas represents.

Twelve Cambridge men have been received by the Church Missionary Society since the last anniversary, and altogether eighteen university men, the largest number ever received in one year.

In the May number of the *Missionary Review* it is stated editorially that "the Presbyterian Foreign Board (U. S. A.) pays Mr. Rankin, its treasurer, a salary of \$3000, with somewhere from \$2000 to \$4000 for clerk hire for the one special business of transmitting funds to its foreign missions."

We do not know just what impression it was intended to convey by these words, but to the average reader not familiar with the financial operations of a board of missions, the impression really produced is that the work of a treasurer is so simple that any merchant in the foreign trade might manage it in connection with his business, and without charge to the church, since it is merely the *transmission* of the funds. Supposedly, others collect them and send proper receipts: somebody else looks after the distribution on the field, and attends to the accounts of missionaries coming and going, while the treasurer simply sends the funds placed in his hands, as Drexel or Brown Brothers would do.

Having good opportunities to observe the routine duties of the sphere, we are prepared to say that few financial positions involve greater variety or complexity of labor and care than the treasurership of our Board of Missions. The work of receiving and acknowledging contributions, great and small, does not differ from that of other boards, except that many special gifts are made, of which distinct account must be kept and notice must be transmitted to local mission treasurers or to individual missionaries.

But in the *administration* of the funds received, the work of our treasurer is most complex. He must keep accounts with between thirty and forty mission treasuries in as many different missions, and must so thoroughly understand their financial condition as to suffer no failure of supply. Of course all that belongs to the methods and the rates of foreign exchange must be familiar to him; and as the mission treasurers

are sometimes young and inexperienced, special instructions must be given. Aside from this, personal accounts must be kept with nearly all the missionaries in relation to articles purchased and shipped, or periodicals and papers subscribed for, or to life insurances maintained, or the expenses of children who are being educated in this country. Under the responsible supervision of the treasurer there is an extensive shipping department, through which the goods, furniture, books and packages of all missionaries going and coming must pass. Connected with this department many purchases are to be made, custom-house regulations and vexations are to be met, the best routes and rates of freighting are to be ascertained, as well as the easiest terms for the passages of missionaries to their fields. In many of these transactions the difference between a clumsy and a skillful management might suffice to pay the salary of a treasurer.

The financial reports which are annually sent from the missions to the treasurer of the Presbyterian Board would fill a fair-sized volume. They embrace detailed accounts of every form of expenditure; salaries of five hundred missionaries and a thousand native helpers, children's allowance, rents, detailed expense of colleges and schools, the complex accounts of nearly a dozen printing establishments in different lands, purchases of property and the erection or repair of buildings, travelling expenses among the out-stations, doctors' bills, freights, exchange, together with the large and complex item of outfit and passage of missionaries to their fields.

Hundreds of thousands of dollars' worth of real estate is held by the Board in different lands, all of which is supposed to be under the supervision of the treasurer, by whom all local laws concerning titles must be understood. On the home side, the laws concerning bequests and many other legal matters should be familiar to the treasurer of so great an institution, and it has been thought of advantage that he should be a competent lawyer.

As to the amount of salary drawn by Mr. Rankin, it is less by \$1000 than he is en-

titled to draw. He has for thirty-six years remitted one-fourth of his allowance, not because he was not entitled to it, but because he was possessed of other resources which rendered such a gift possible. If all were to deal as liberally with the Board according to their means, it could quadruple its work at once.

The recommendation of the General Assembly to raise \$1,000,000 during the coming year for foreign missions originated with the Assembly itself, and not from any suggestion of the Board or its representatives. The Standing Committee on Foreign Missions was a very able one, not only in its chairman but in its entire body. It took up the work as represented in the report of the Board, and as indicated by the rising spirit of missions in the churches, and reached its own conclusions prayerfully and deliberately. It should be borne in mind that during the two or three years of the Board's indebtedness the structural interests of the missions have greatly suffered. The estimates for buildings of all kinds have in almost all cases been stricken out. This course has been pursued so long that new structures in many fields, including residences, chapels, school buildings and hospitals, have become a matter of urgent necessity. One of the most touching appeals made in the General Assembly was that of a missionary on behalf of a co-laborer who has suffered disastrously from living in a native house poorly adapted to the requirements of a foreigner. Many similar cases might be mentioned. It would be easy to make good and economical use of at least \$100,000 in the erection of buildings which are important; and this year, which marks the beginning of a new half century of the Board's work and is the centennial year of the Presbyterian Church, would seem to be a proper time for bringing up these necessary arrears.

Moreover, the question arises whether there shall or shall not be any advance in the current work of the Board and in the enlargement of its missionary force. What response shall be made to the wonderful indications which appear in the offering of men, the

opening of new fields, and in the general trend of the missionary work of the world? The members of the Assembly's committee were fully aware of all that has been said and written in regard to the avoidance of indebtedness; but evidently not only the committee but the General Assembly, which unanimously adopted its report, were under the strong conviction that this work cannot suffer any serious arrest without bringing injury upon the cause of Christianity and great culpability upon the church. The only note of sadness in Dr. Haydn's admirable report and speech was caused by the painful reflection that in clearing the treasury of its indebtedness a retrenchment of nearly \$25,000 had been made in the work of the Board; that in this respect there had been nothing more or less than a retreat in the face of the enemy, and that amid all the wonderful signs of progress which characterize our times.

If we believed that a great and enlarged work abroad would detract from important interests at home, we should hesitate; but we are sure that the reverse would be true. It would not only strengthen the Christian manhood of our people: it would enrich our faith; it would multiply our churches over the whole area of our country; it would vitalize our city mission work; it would fill the coffers of every home charity; and it would vindicate our theology more than a thousand tomes of polemics. This is God's method. When a tide wave sweeps a whole coast line, every little inlet is filled of course, and filled as it could never be by any mere local pumping process. Our Lord disposed of this whole subject of proportions when he said, Ye shall be witnesses for me *both* in Jerusalem and in Judea and Samaria, and *also* unto the uttermost part of the earth. The whole world was his then, and his are the generations of to-day.

The Church Missionary Society has closed its year free from debt. The *Intelligencer* says:

Last year a heavy deficit was hinted at; but before the meeting took place almost the whole deficit had been wiped out by special contribu-

tions. This year there is no deficit, and the income is again the largest ever received. There is abundant cause for thanksgiving.

"The students' movement for missions," of which the venerable Dr. McCosh wrote so eloquently in a recent article in the New York *Evangelist*, was also referred to with solemn emphasis in the opening sermon at the General Assembly by the Rev. Dr. Marquis. This grand impulse among the young men of our colleges and seminaries is perhaps all the more significant from the fact that it has been entirely spontaneous, so far as the missionary boards and societies were concerned. It has come from no suggestion of theirs. Not that they are wanting in sympathy with it or fail to appreciate its importance. It would, perhaps, be impossible, even if it were necessary, to trace its springs with any definiteness. The movement is too extensive to have been the result merely of the meetings which were held last summer at Mount Hermon. Something is due, doubtless, to the spirit enkindled by the annual inter-seminary conventions; but in a far broader sense is it the result of a general wave of missionary spirit enkindled in Christian households and churches during the last few years. Possibly it has in some degree been stimulated by reports which have reached us from the churches of Great Britain, where a great missionary work sprang up in the institutions of learning two or three years ago. The "Simultaneous Meetings" which have been held in the last two years in the Anglican churches of Great Britain have afforded still another indication of a broad and sweeping impulse of missionary zeal that has come over the church in all Protestant lands.

There can be no question that this movement lays a tremendous responsibility upon missionary boards not merely—for they can only act as they are empowered by the churches—but upon the churches themselves and upon every member of the churches. Dr. McCosh asks, "Has any such offer of living young men and women been presented in our age or in our country, in any age or in any country, since the days of Pentecost?"

We doubt if any such array of volunteers appeared even at Pentecost. The greater number of those who went forth preaching the gospel were driven by persecution, and were of the rank and file of the church. These are educated, or will have been educated when their course of study shall be complete.

Of course, it is scarcely probable that these 1500 young men will all find themselves in circumstances to apply for appointment; but with whatever abatement in numbers, the fact cannot be ignored without great and culpable delinquency on the part of the church, that here is literally an army of men, a regiment and a half we may say, who are at least contemplating the great work of foreign missions. They stand over against the multitudes of those to whom God has given wealth, with something of the nature of a challenge. They cannot be sent with the mites of the poor, although these, it is to be hoped, will more and more increase. Clearly the *wealth* of the church must be drawn upon in this great enlargement of the work. Those who are at loss for profitable investments, those who tell us sometimes with a mixture of pride and pathos that it is "harder to take care of a fortune than it is to acquire it," may well ask if this summons of Providence is not made to them.

Two zealous young men have visited the colleges and seminaries book in hand for volunteers: who will now visit the banks and warehouses of the Christian church and take corresponding pledges for missionary support?

In view of the considerations named above it is not strange that the laymen of the late General Assembly set apart two of their meetings to the consideration of foreign missions. On two different mornings when they met for conference and prayer, it was agreed that the great question which should occupy their thoughts and their petitions should be that of sending the gospel to the heathen. Would that elders' meetings might be held all over the church with this very purpose in view! We make this as a practical and a practicable suggestion. If in our cities, or

at the places of public resort during the summer, meetings of this kind could be called, the effect would be stimulating.

An impression seems to be abroad, possibly through misapprehension of a remark dropped by one of our missionaries at the Assembly, that the retrenchment of \$23,000 reported by this Board to the General Assembly was accomplished largely through curtailment of the salaries of the missionaries. This is a mistake. The Board of Foreign Missions has not cut down the missionaries' salaries to meet its deficit. The retrenchment, doubtless, did affect the salaries of some missionaries through their voluntary sacrifices for the sake of the work; and this was the import of the remark made in the Assembly. When the Board found it impossible to carry on all the work that was in hand in the respective fields, and so notified the several missions, some of the brethren, instead of closing schools and dismissing native workers, appealed to their personal friends and drew upon their own private income to meet the crisis, but without the slightest constraint on the part of the Board. In this way they nobly responded to the general effort to meet the exigencies of the Board, just as multitudes of brethren did at home, some of them from very slender incomes.

Put it with emphasis that we must train the young of the household and of the Sabbath-school in the love and the support of missions. Very largely the opinion holds that whatever the church may do for the support of this cause, it is quite a different thing with the Sunday-schools. They may take up any fancy object that shall please the children. The simple logic of all this is that to-day is important, but to-morrow is of little account; that while we are placing our men upon the front in ever-increasing numbers, and are laying foundations and assuming vast responsibilities in the presence of the heathen world, it is not of the slightest consequence whether we are preparing to maintain our position there. One

thing is certain: our children will scarcely feel interest enough to remain in the Presbyterian Church unless they become interested in the work of the Presbyterian Church.

Dr. Mitchell's article on "Teaching the Indians English," which will be found in the Monthly Concert department, will well repay perusal. It puts the question of Anglicising the adult savage of America in its true light. The article is the outcome of a recent visit to the Omaha mission, but it is corroborative of the impressions which have been made by frequent visits to our Indian missions within the last three years. More than once the Rev. John P. Williamson, of the Dakota mission, has urged the fact that whatever is done for the adult Indian populations of this country in spiritual instruction must be in their own tongue, and that this will continue to be a demand for perhaps two generations.

We are in favor of the general provisions of the Dawes bill, which contemplates the allotment of land in severalty to such Indian tribes as are prepared to receive it; but we are impressed with the fact that in the present drift of sentiment and the present eagerness to civilize the Indian by enactment,—to press upon him the English language, and forbid in schools and elsewhere the use of his own tongue,—we are venturing upon a fatal extreme. Side by side with the effort to teach the younger Indians the English language, and to impart to them useful knowledge through that medium, there should be an earnest effort made to reach the adult Indian populations in their own tongue. The most *urgent* missionary work for the Indians is that which shall make known to this adult class the saving truths of the gospel while it is called to-day, ere their night cometh in which, with whatever civilizing appliances for others, they will be beyond our help.

The Assembly, at the suggestion of its Standing Committee on Foreign Missions, again recommended a special contribution from the churches for the work of the Board

in papal countries. The Board itself, in presenting its annual report, had been somewhat in doubt as to the policy which should be pursued in regard to this subject, owing to the meagreness of the responses made to a similar recommendation of the Assembly last year. It would be well, perhaps, if some such arrangement could be made as that which we understand is being carried out by the Presbyterian churches of Scotland and Ireland. The representatives of the different evangelical churches of papal Europe are welcomed to those churches, and the moneys raised upon their appeals all pass through the mission treasury upon the principle of giving a certain per cent. to the church whose representative has made the appeal, while the remainder is divided among all the continental churches included in the plan. As matters stand, there is a degree of awkwardness in reiterating recommendations which are disregarded; and besides, the agents of European churches are embarrassed by what seems a closing of the door against them.

Two or three years ago the statement was circulated by the secular press that missions in Fiji were a pretty had failure. People who had any knowledge of the subject, however, knew better than this, for they had read not only the missionary magazines of the Wesleyans, but also Miss Gordon Cuming's spicy book, "At Home in Fiji." In addition to that, also, they were familiar with the general and solid fact that a once cannibal king, having been converted and having become satisfied that a Christian government would be better than anything that he could give to the people, had passed over his sceptre gladly to Queen Victoria. There lie before us some statistics which are decidedly refreshing, from which it appears that of the total 128,414 inhabitants of the Fiji Islands, 111,743 are Fijians; and that of these, 100,154, or considerably more than nine-tenths, are attendants at public worship. As to cannibalism, it has so entirely passed away that the children know less of the horrors of that system than the missionaries can tell them. Said missionary

Rev. A. J. Webb, in speaking of Fiji, at a meeting held in Melbourne in November last :

I may say that, where fifty years ago there was not a single Christian, to-day there is not one avowed heathen. There may be heathen; but if so, they do not stand up and declare the fact.

The statistics of the Wesleyan Missionary Society in Fiji are as follows :

Native ministers,	. . . . .	54
Catechists,	. . . . .	44
Local preachers,	. . . . .	1,877
Class leaders,	. . . . .	8,192
Church members,	. . . . .	27,421
On probation,	. . . . .	4,121
Catechumens,	. . . . .	2,795
Teachers,	. . . . .	1,019
Places of worship,	. . . . .	1,255

As to schools and Sabbath-schools, all the children of Fiji are in schools. In a place which fifty years ago was studded with heathen temples there is not to-day a single heathen temple.

The *Church Missionary Intelligencer* puts some pointed questions to Dr. Lenz, one of those irresponsible travellers who assume to know so much about missions and who with easy assurance pronounce them failures. The first question is, "What missions has Dr. Lenz seen in Africa?" The only ones which he could have visited were the Baptist missions on the Congo and the various missions of the London society and the Scotch societies on Lakes Tanganyika and Nyassa. All these are young, just beginning, and of course few fruits appear. Second, "As to the statistics which missionaries send home being misleading, has Dr. Lenz ever seen a missionary report in his life?" Is it the kind of reading that he is particularly interested in? "As to the success of the Jesuits (and Dr. Lenz, like others of his kind, declares them to be successful), did he meet any of this class in Africa?" and how could he know anything of the subject?

In addition to the above questions, we would like to propose one, namely this: Has Dr. Lenz read the narratives of Baron Hübner, himself a Catholic, who in his

visits to the South Sea Islands has recorded as a general fact the far greater success of Protestant missions in those islands, as compared with those of the Roman Catholic Church? It is supposed to be a sort of stinging thrust at Protestant missions to constantly hold up in a cheap and irresponsible way the wonderful self-denial and unparalleled success of Roman Catholic missions. This can be done by men who know nothing of the modern work, and who never happened to read any of the historic failures of Roman Catholic missions in India, in Congo, in Japan and in China, to say nothing of the early Catholic missions in North America.

General Lew Wallace, late minister to Turkey, lately made a speech in Brockton, Massachusetts, in which he gave testimony, from personal knowledge of missionaries and missionary work in Turkey, that is comforting to the church at home, and very creditable to our foreign missionaries. We can fully indorse the statement from actual observation on the ground. General Wallace says:

I have often been asked, What of the missionaries of the East? Are they true? and do they serve their Master? And I have always been a swift witness to say—and I say it now, solemnly and emphatically—that if anywhere on the face of the earth there exists a band of devout Christian men and women, it is these. I personally know many men and women, and the names of Dr. and Mrs. Riggs, the names of Woods, Bliss, Pettibone, Herrick, Dwight and others, spring up in my memory most vividly. Their work is of that kind which will in the future be productive of the greatest good. They live and die in the work. One I know has been in the work fifty years. They are God's people, and they should be remembered and sustained by us.

The London *Times* states that the Chinese government has ceded the Chusan Islands to Germany. These islands are an extensive and rocky group lying off the mouth of the Ningpo river. In a military point of view they are of great importance; otherwise they seem of little value.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

THE INDIANS AND THE CHINESE IN AMERICA.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb (Rev. 7: 9, 10).

MISSIONS AMONG THE INDIANS.

SENECA MISSION.

UPPER CATTARAUGUS: Cattaraugus Reservation, western New York; mission begun, 1811; transferred to the Board, 1870; Rev. Morton F. Trippe and his wife; Miss Olivia P. Ball, and six native assistants. SUBSTATIONS: on Tonawanda and Tuscarora Reserves, western New York.

ALLEGANY: Allegany Reservation, western New York; Cornplanter Reservation, Pennsylvania; Rev. William Hall.

LAKE SUPERIOR CHIPPEWA MISSION.

ODANAH: On Bad River Reservation, in the north-western part of Wisconsin, the reservation fronting on Lake Superior; transferred to the Board, 1870; missionary work resumed, 1871; Rev. Henry Blatchford.

LAC COUR D'OREILLES: On the reservation of the same name; station begun, 1883; Rev. Samuel G. Wright. OUTSTATIONS: At Round Lake, 8 miles from Lac Cour d'Oreilles, and Puhquahwong, 17 miles from the station, Misses Susie and Cornelia H. Dougherty.

THE DAKOTA MISSION.

YANKTON AGENCY, Dakota Territory: On the Missouri river, 60 miles above Yankton; station occupied, 1869; Rev. John P. Williamson and his wife; Miss Nancy Hunter, teacher; Rev. Henry T. Selwyn. OUTSTATIONS, 3; native helpers, 2.

FLANDREAU, Dakota Territory: On Big Sioux river, 40 miles above Sioux Falls; station occupied, 1869; Rev. John Eastman.

POPLAR CREEK, Montana Territory: On the Missouri river, 70 miles above Fort Buford; station occupied, 1880; Miss Jennie B. Dickson, Miss Charlotte C. McCreight. OUTSTATION, 1; native teachers, 2.

WOLF POINT, Montana Territory: On the Missouri river, 20 miles from Poplar Creek; station occupied, 1883; missionaries, Rev. George W. Wood, Jr., and his wife.

PINE RIDGE, Dakota Territory: Occupied, 1886; Rev. G. C. Sterling and his wife, one native helper.

OMAHA MISSION.

BLACKBIRD HILLS, Nebraska: On the Missouri river, about 70 miles above Omaha City; mission begun, 1846; Rev. William Hamilton and his wife; Decatur, Nebraska; Rev. John T. Copley and his wife; Mrs. Margaret C. Wade, Mrs. Margaret C. Fetter, Miss Mary L. Barnes and Miss Eva M. Woodin, Omaha Agency, Nebraska.

WINNEBAGO MISSION.

On their reservation, adjoining that of the Omahas; mission resumed, 1881; Rev. Samuel N. D. Martin and his wife. Post-office, Winnebago, Nebraska.

IOWA AND SAC MISSION.

On reserved lands, near Highland, in Kansas and Nebraska; mission begun, 1835; missionaries, —.

SAC AND FOX MISSION.

Mission begun, 1833; Miss Anna Skea and Miss Martha A. Shepard. Post-office, Tama City, Iowa.

THE NEZ PERCE MISSION.

LAPWAI, IDAHO TER.: Work begun, 1838. Rev. George L. Deffenbaugh and Miss Kate McBeth.

KAMIAH: Occupied, 1885. Miss Sue McBeth temporarily at Mount Idaho.

OUTSTATIONS: Deep Creek, Wash. Ter.; work begun, 1880; supplied from Nez Perce Reserve. *Wellpinit*, Wash. Ter.; work begun, 1882; supplied from Nez Perce Reserve. *Umatilla*, Oregon; work begun, 1882.

NATIVE MINISTERS: *Kamiah*, Rev. Messrs. Robert Williams and James Hayes; *Lapwai*, Rev. Silas Whitman; *Umatilla*, Rev. Archie Lawyer; *Deep Creek* and *Wellpinit*, Rev. Messrs. William Wheeler and Peter Lindale; *North Fork*, Rev. James Hines; General Evangelist, Rev. Enoch Pond.

It will be noticed that the missions among the Creeks and Seminoles in the Indian Territory do not appear in the above list. The reason is this: After a careful examination of the whole question, involving a visit to the field by one of the secretaries, personal interviews with the missionaries, and much painstaking inquiry and consideration on the part

of a committee of the Board, it was believed that the work among those tribes had reached a point where it might properly be handed over to the Board of Home Missions. In accordance with this conclusion a tender of these missions was made to the Home Board and accepted, subject to the approval of the General Assembly. The Assembly at Omaha having given its approval, the formal transfer will be made July 1. No part of the work among our American Indians has more deeply interested the Board of Foreign Missions than that in the Indian Territory. Indeed, it was here, in the days preceding the civil war, that the Board achieved its grandest results among the aborigines of this country. It is not, therefore, without reluctance that it severs its official connection with such a field and with brethren who have been counted among its most efficient laborers. In taking this step, however, the Board finds comfort in the thought that the work has been committed to a sister Board whose efforts in behalf of the American Indians give assurance in advance of a wise and zealous prosecution of the work.

MISSIONS TO THE CHINESE AND JAPANESE IN THIS COUNTRY.

SAN FRANCISCO: Mission begun, 1852; missionary laborers—Rev. Messrs. Augustus W. Loomis, D.D., and A. J. Kerr and their wives, and E. W. Sturge, M.D., and wife; Miss Maggie Culbertson, Miss E. R. Cable and Miss M. M. Baskin; three teachers in English; three other native helpers.

OAKLAND: Mission begun, 1877; two teachers; one native helper.

LOS ANGELES: Rev. I. M. Condit and wife; one native helper; two teachers in English.

PORTLAND, Oregon: Rev. W. S. Holt and wife; one Bible-woman.

NEW YORK: One native teacher.

THE "ENGLISH" JACK O' LANTERN.

"Teach the Indians English" is the cry nowadays. The advice is good so far as it goes. We would have the children study English, but for the purpose of helping them or their fathers and mothers toward heaven, an hour of their vernacular is worth a cycle of any other tongue. So it is for effective work in any efforts whatever to enlighten and elevate them. The truth is that few among us

have any adequate notion of what an operation it is for an Indian to learn English. The ideas of many persons on this subject are formed from what they have seen in a band of fifty or sixty chosen boys and girls in some one of the great Indian schools at the East, and very likely from ten or twelve of the brightest picked from this chosen fifty. And where do even these scholars come from? Most of them from mission schools on the far-off reservations, where they have already had their first roughness taken off, and been put fairly on the track of knowledge, not taught in English always, but—which is half the battle—receiving the desires and the habits without which they could never have been taught anything. Years of work have been expended on many of them before they ever came east; years more are given to them here; and yet, in the majority even of these cases, let John P. Williamson or Albert Riggs step out and speak to the Sioux among them, for example, in their native tongue of the things of God, and the way in which they will lift up their heads, and the new intelligence and feeling and delight which will instantly flash from their eyes, will tell any spectator that *these* words are falling on their hearts, and that in comparison they have before heard nothing.

But turn from any question about these picked youth to the real question:—How are we to deal with the thousands and scores of thousands of Indians too dull or too old ever to learn English? It is an absolute waste of time for religious purposes to attempt to teach them that enormously-difficult tongue. If they can spell out a letter or read a vote or get the little arithmetic needed to make a bargain, it is well, and we may be thankful; but if their seeing heaven depends on their understanding one single chapter of the Bible in the English, multitudes will die without the sight. And how absurd to make fifty or a hundred thousand savages all learn *our* tongue, instead of selecting a few of our brightest Caucasian minds, as we do in Africa, to master theirs, and then turn into it all needed wealth of truth!

"Oh, but we must *Americanize* them!"

it is said. Well, a very good stroke, none better, in Americanizing a raw Indian, is to teach him the Ten Commandments. What he needs is some American *ideas* thoroughly understood, not a few American words less than half understood. This, at any rate, is the way to begin with him. What an indescribable advantage it has been to the Sioux that our first missionaries proceeded on this principle, learned their language, reduced it to writing, put the whole Bible into it, the Catechism, Pilgrim's Progress, gave them Sioux spelling-books and readers, told them in their own tongue what the really American ideas were, explained away their suspicions ten thousand times, set themselves, at least, right before their councils in days of robbery and wrong, and now publish for them in their own language a little monthly paper, adding every day to their stock of American news and ideas, to say nothing of Christian knowledge. What is the result? Two thousand of them gathered into the Christian church and twice that number civilized. Americanize them? A man who has become a good Presbyterian, has fenced a farm and makes a living from it, carries the baby to church instead of making his wife carry it, and takes even a monthly newspaper and pays for it, is a pretty good American already. An excellent start he has made—so excellent that it will take some time for a large part of the American people to catch up with him. And he will not stop there. What he has learned in Dakota is the very thing to whet his appetite for the larger knowledge he can yet learn in English. He will be sure to learn it if it is in him, and at all events he will see that his children do.

That same process which has been witnessed among the Dakotas, or Sioux, ought to have been carried on in every Indian tribe. It is an occasion for deep and poignant regret that in the case of so many tribes precious years have been lost in the pursuit of such a fantasy as teaching these poor savages English, and insisting that they should learn everything else, even the way to heaven, through English. The

graves on every hill-top of our reservations of those who during the past fifty years have died in heathen ignorance, cry out against this insufferably slow and absurd procedure. They plead with every missionary on every Indian reservation *to make haste and learn the Indian tongue*, to learn it himself, and, if it has not been done, to reduce it to writing, and put into it without delay the vital rudiments, at least, of Christian knowledge. The fact that these tribes are in America instead of Africa does not alter the case one particle when we are dealing with the question how they can be most quickly and clearly taught the truth which it is death for them not to know. They *are* in Africa so far as the gospel is concerned until in their own tongue they hear and read of Christ. The fact that they are comparatively few in number, instead of numbering millions, does not alter the principles and methods of the case, although it has made our Christian young men too far forget them.

The whites around the Indians, and sometimes the missionaries among them, complain of the continued proclivity of the Indians for their dances and feasts. Even many of those on whom some Christian impressions seem to have been made, it is found, hanker at times after these scenes of half-savage and heathenish sport. But what in the world could we expect of these poor creatures? No one who has not been on an Indian reservation can easily conceive how monotonous and intolerably dull and uneventful life there is—even for an Indian. He is deprived of all the old excitement of the hunt, the chase, the foray. Here, in the midst of miles where scarcely a rabbit hops across the trail, is a big, square stone building, where on ration days he—or more likely his squaw—trudges and gets his raw beef, his beans and coffee, and then trudges back to his far-off log hut or tepee. There a wood-pile, a few rusty, dilapidated implements, and a few forlorn acres of corn field, in a hollow surrounded by bare and lonely hills, make up his environment. In the winter it is worse—one great, bleak stretch of stillness and death. Now, an Indian

may not be very intellectual, but after all he is a man, and even a dog would die of lonesomeness in such a life. One great trouble is that the Indian has nothing in the world to talk about, or even to think about. Any one can see that, although it would not be a remedy, it would be a wonderful alleviation of his lonesome life if he had something to read. It would take the place of the wild songs and stories with which the camp was once beguiled, and, religiously, it would supplement the visits of the missionary, who lives perhaps five or fifteen miles away, and has a whole tribe on his hands. The Indian's boys and girls come home from the mission school. Now, even if he cannot read himself, the children, provided there is some Indian book or paper at hand, can read to the old people, and whoever thinks that the father and mother will not listen, and will not listen with pride, simply does not know the Indian. As a preventative of his attendance on all sorts of wild gatherings, to look on scalp dances and listen to savage laments over the good old days of barbarism, mingled with fierce hopes of their return, few things would be better than to teach the Indian to read his own simple tongue; to give him a little stock of new ideas; to put into his hands those wonderful Bible stories and Christian parables whose charm has been felt by us all and by uncounted thousands of the rudest tribes in other lands; to give him also a little newspaper, which shall furnish him something to think about, and make him feel in some small degree, at least, the throb and movement of the world.

We are not so foolish as to suppose that a little printer's ink is going to save the Indians, but it can certainly be made to help them—that is, unless it be wasted in trying to lead them to heaven round about through all the dark and unfathomable deeps of the English spelling book, to be followed by the dictionary.

THE CIRCUS AND THE INDIAN.

"Buffalo Bill" and the numerous showmen of his order have had a marked influence on the Indians. One sees this very

plainly among the Omahas. This tribe appears to have been a favorite source of supply with these exhibitors. A very large proportion of the young men of the Omahas—the larger part of them, our missionaries say—have at some time or other been connected with travelling shows. Several companies, numbering twelve or fifteen each, will sometimes be drawn off from the reservation in a single season. Mr. Barnum has had not a few of them connected with his exhibitions. It is very much to his credit that he and his agents have shown an anxiety to guard the Indians, while under their care, from demoralizing influences. Such influences could not be wholly kept from them; but the fact that no exhibitions were given on Sunday, and that the Indians came back reporting that they had been advised and helped to go to church, indicates a degree of conscientiousness on the part of Mr. Barnum's agents which has not always been attributed to them. The Indians were with some care protected from temptation and absolutely prohibited from all drinking and profanity.

There are other showmen, however, who have manifested no such scruples. Sunday exhibitions, wherever they could be held, have been common, and the Indians have returned to the reservations, after a tour of some months, addicted to profanity and drinking and thoroughly versed in the lowest forms of wickedness; in fact, corrupted through and through. A company who visited Paris came back less demoralized than many who have made the tour of America under unscrupulous managers. It is an illustration of the thoughtlessness—for it is sometimes more thoughtlessness than anything else—with which the Indians are treated, that on any public holiday the little towns in the vicinity of the reservations will coax companies of Indians to visit them and give all sorts of exhibitions—feasts, races, dances. On a recent Fourth of July four towns on a reservation line were holding such exhibitions as a part of the regular attractions of the day, gotten up by reputable citizens. The effect on the Indians is very much what might be expected on

a lot of boys drawn off for days together from their homes to figure in a circus and make people gape by all sorts of grotesque and blood-curdling performances, and then turned loose, no one responsible for them, with their pockets full of silver, to spend it in saloons and in general vagrancy, dragging themselves home at last penniless and very likely polluted, to infect dozens of others with the same thriftless nonsense. Two or three missionaries on a reservation trying to elevate the Indians are no match for a cordon of towns engaged in spoiling them. Meantime the country is wondering why missions to the Indians seem to amount to so little.

THE CHINESE ON THE PACIFIC COAST.

REV. J. D. WELLS, D.D.,

President of the Board of Foreign Missions, who is now visiting the Pacific Coast.

The Chinese question has many sides. First thoughts and impressions regarding it are not likely to be fixed ones. A wise brother who has been on the coast several years cautions me not to be over-confident in writing on the subject, and I thank him for his counsel. The more I see and hear, the more I know there is to be learned before one can be sure of writing wisely. And when I say this, I make no reference to seeing the depths where Satan's seat is in China-town. I have no desire to look into those depths. I can find corresponding depths in any of our great cities of the East—a demonism as appalling and disgusting among peoples of other nations as among those from the land of Sinim. The first chapter of Romans will suffice as inspired testimony on the whole subject. It is to be regretted that so many who visit the Pacific coast see only the dark side of our imported paganism, and nothing, or almost nothing, of the blessed work done and doing for the saving of those whom God has sent to our shores.

THE MISSION HOME.

I am glad to report that many young men of the Christian associations attending the convention in San Francisco visited the "Mission Home," under the care of Miss M. Culbertson, in which about forty young Chinese

women are sheltered and taught the truths of Christianity, and thought the sight better than any other they had seen on the coast. It is to be hoped that they will testify concerning this institution and all the work for saving Chinese men and women, at all the centres of influence from which they came. It is a shame that Christian visitors to San Francisco will pay a detective to conduct them through Chinatown, and believe what he and others like him may say of the Chinese, and take no pains to learn what the real friends of these people have to say about them and what they are doing for their salvation.

But all this is aside from the main object of my writing. It is well known that there are men and women here who say the Chinese must leave the country. Hoodlums say it. And there are some politicians who say it—hoping thus to win their way to office and its emoluments. But none of these represent the real sentiment of the coast. The Restriction Act is not the outcome of a sentiment like this.

CHINESE LABORERS A NECESSITY.

The ministers and others whom I have seen do not believe in unrestricted immigration. They think it would be unwise and dangerous to throw the Golden Gate wide open to the teeming millions of China. But, on the other hand, they do not believe in driving out those that are here. They are needed as laborers on railroads and farms, in mines and orchards and vineyards and laundries and homes. Already complaints are coming from orchardists and others that they are in danger of losing the fruits of the season because there are not laborers enough to gather them. No more reliable helpers can be found. They are industrious, quick to learn, patient, quiet, trustworthy. Wonderful are the burdens they bear. Men who are small of stature carry baskets of vegetables, suspended on long poles, weighing from two to four hundred pounds, and supply families in and out of the large cities. They are often insulted and grievously wronged, but endure the wrong and persist in the work.

ADVOCATING EXPULSION.

The readers of *THE CHURCH AT HOME AND ABROAD* do not need to be told that very ab-

surd and sometimes contradictory reasons are given for driving the Chinese away; *e. g.*, they send so much money out of the country; they work for very low wages; if they were gone, laboring men and women of other nationalities, and more akin to us, would have a better chance; they are pagans, and have no souls (some say this); or if they have souls, they can never be Christianized. An intelligent man seeking office made this last point in an earnest speech against the Chinese. He maintained that their paganism could never be overcome by Christianity, and that none of those confessing Christ were sincere. But with all his own advantages of birth and education in this Christian land, he was himself an unbeliever; and this was brought home to him by a courageous pastor on a public occasion and in a way that brought the blush to his face. I believe it is safe to say that those who deny the sincerity of the tried, professing Christians among the Chinese men and women are themselves uniformly without God in the world. Sure I am that no one who knows himself found and saved by the blessed Christ will doubt that the gospel is the power of God unto salvation to any other sinner under the whole heavens to whom it comes by the will of God. Now and then the incredulity of fair-minded men as to the conversion of the Chinese is overcome by what they see and know. A case in point has just come to my knowledge.

A family of wealth was about to vacate their beautiful house for the winter, and desired to have it occupied and cared for during their absence. The mother of the family, a Christian woman, having perfect confidence in a Christian Chinaman whom she knew, asked him to take charge of the house under full wages, as if the family were present, but of course having little work to do. Without a moment's hesitation he declined the offer, simply saying that he was going to China in the spring, and could not think of taking her money when he knew that she expected him to continue in service after the winter was gone. The gentleman of the family, somewhat incredulous as to the sincerity of Chinamen in confessing Christ as their Saviour, was convinced that this man, at least, was true to his confession.

DIFFICULTIES AND DISCOURAGEMENTS.

There are difficulties and discouragements in connection with the work for the Chinese on the coast and elsewhere. The churches outside of larger cities are struggling for self-existence, and this work requires the expenditure of money; and even in the larger cities the struggle has not come to an end.

As far as I can learn, on the part of most pastors of evangelical churches, and Christian women at least, there is a recognition of the obligation to evangelize the pagan people who are brought to their doors. Perhaps Christian men are less earnest in feeling and effort. All believe in sending missionaries to China and Japan or to other pagan nations. They contribute of their means to do this. They have no doubt that the great commission of our risen Lord binds together the work and the benediction—the making disciples of all nations, gathering them into churches, teaching them to observe all things commanded themselves, and the fulfillment of the promise, “Lo I am with you all the days even unto the end of the age. Amen.”

But I fear there is a sad lack of personal consecration to the hard work of teaching the Chinese, sitting down face to face with them, and helping them learn to read our language. Do you say they come to Sunday-school only for this? You are partly right, but greatly wrong. Even if this were all, it would not hinder the speaking of many a true and loving word for the Saviour; and in any case you would be in the way of duty, and would bind your grateful pupils to you with cords stronger than steel, and win for yourself the approval and the reward of the Master. The number of Chinamen who would come to Sunday-school and church could be indefinitely increased if godly men and women could be found to teach them.

I should add that the churches on this coast feel the need of larger co-operation on the part of the entire church through its appointed agencies, and they should have it.

There are little gatherings of Chinamen in night-schools here and there in California. They are taught gratuitously, and chiefly by faithful women. There is such a school at

San Rafael, under the care of the devoted Miss Walker. I have been in this school, and feel with her and her pastor, the Rev. Arthur Crosby, and others on the ground, the great importance of a permanent meeting-place for the school, and that a Chinese missionary should be employed, if one can be found, to have general charge of the work here and at Petaluma and Santa Rosa. Already converts have been received to the communion of the San Rafael Presbyterian church, and are cared for by the pastor and elders. But they need to be taught by Christian ministers of their own nation; and this can be done only by associating the people of neighboring villages and setting over them pastors or evangelists.

The work is worth all it costs, and would cost if greatly enlarged, because it brings salvation to some, and in the aggregate many, who come to our shores.

FAR-REACHING INFLUENCE.

But viewed in its wider relations, to the salvation of many others here and many more in China, it is impossible to exaggerate its importance. Christian Chinamen return to their native villages and cities, not merely to see their kindred, but to tell them what a Saviour they have found. And they do not return in vain.

NAM ART, well known on the coast, came hither a pagan. He had never heard of Christ, nor had he ever seen a person who had any knowledge of Christianity. The whole village to which he belonged was in the region and shadow of death. Slowly the light of the gospel entered his mind and heart, until he saw, believed and was saved.

Returning to his village after some years, he found a Christian church in it; and there he preached to his former neighbors and some of his kindred a whole year; and finally he had the joy of seeing his mother and brother come to the knowledge and belief of the gospel. They desired to confess Christ as their Saviour, but before the opportunity was given them to come to the Lord's table, the mob destroyed the little chapel and scattered the Christian people.

Many witnesses for Christ go home, yearn-

ing for the salvation of their kindred and former neighbors; and blessed are they who help forward a work that has such results and possibilities. And therefore blessed are the Christian mothers and daughters of California who are banded together in organizations, small and great, in congregations, and presbyteries, and synod, all auxiliary to the Occidental Board, reading, working, giving and praying for the salvation of the Chinese and the world.

I wish to put in a word in regard to the abundant labors of the brethren in charge of the Chinese work on the coast. I have not seen the Rev. Mr. Condit, of Los Angeles, or the brother at Portland; but I have been with the Rev. A. W. Loomis, D.D., and the Rev. Alexander J. Kerr in San Francisco. They have charge of the work north of Santa Barbara and south of Portland, and harder-working men I have not seen in any department of ministerial service. Forenoons, afternoons, evenings until late hours, find them at work. They have many things to do for the Chinese beside teaching them to read and preaching the gospel to them; and not being prominently before the public, as are pastors of churches, they are hardly thought of as engaged in a great work that taxes their mental and physical powers to the utmost. And I am sorry to add that their work, so important in itself and all its relations, and blessed of the Master, is not popular, and does not command the co-operation of Christian people here as it should do.

SAN RAFAEL, CALIFORNIA,

May 28, 1887.

THE INDIAN QUESTION.

REV. T. S. CHILDS, D.D.

The number of Indians in our country is estimated at from 250,000 to 300,000. Apart from the work of the churches, there are two or three prominent organizations whose object is to guard the interests of the Indians. 1. The Indian Commissioners, of whom Gen. Clinton B. Fisk, of New York, is president, and Hon. E. Whittlesey, of Washington, secretary. These are government appointments. The work is a branch of the Department of the Interior. The commissioners, as a part of their work, purchase,

by bid and contract and after careful examination, the yearly supplies of provisions, clothing, household goods, farming tools, medicines, etc., for the various tribes supplied by the government. In this direction their work has been invaluable in arresting, to a great extent, the enormous frauds upon the Indians and the government by former contractors and agents.

The commissioners co-operate with the religious and benevolent societies in general and special efforts for the benefit of the Indians. There is much, however, that their very relation to the government makes it impossible for them to do. Hence

2. We have the Indian Rights Association, of which Herbert Welsh, Esq., of Philadelphia, is secretary. This is an entirely voluntary association, supported by voluntary contributions. This association, as its name suggests, interests itself in preventing if possible, or setting to rights, the "wrongs" of the Indians. Unhampered by any connection with the government, it attempts vigorously, if not always successfully, prompt relief for the injustice to which tribes and individuals are constantly subject. It has done an important work, not only in immediate results, but in arousing public attention to the whole subject of justice to the Indian. These two organizations work in general harmony.

In addition to these, and differing in policy, is the Indian Defence Association, having its headquarters at Washington, with Rev. Dr. Byron Sunderland as president. This association holds that the true policy for the Indians is to keep them permanently separate from the whites, retaining for them their strict tribal relations, with their territory in common, and enforcing the honest fulfillment of the treaty obligations of the government. In some respects this would seem the simplest solution of the Indian question. It has special advantages for missionary work in that it secures a more compact state of the Indian tribes. Schools and churches would seem to be more easily and more effectually sustained among them. But the judgment of many of the friends of the Indians has of late years been drifting to a different conclusion. To keep the Indians permanently in the tribal relation, with no land

except that which they own in common, sustained on this land by government, is believed to involve permanent pauperism and comparative savagery. The prevailing sentiment now among those who adopt this view is in favor of breaking up this whole system as fast as the Indians can be persuaded to consent to its dissolution.

The characteristics of the new policy are to make the Indian a citizen of the United States, with all the responsibilities and obligations of a citizen, to give every man his own land by deed, to lead him thus to self-respect and self-support. This is the object of the well-known "Dawes bill," which became a law at the last session of Congress. This bill is probably the result of more careful and anxious study, in Congress and on the Indian reservation, by its honored author, than has been given by any one man to the most perplexed and perplexing Indian question. Its main features are—

1. To secure by deed to every family a home of its own. Each head of a family is to have 160 acres, and each child a less amount. This is to be unalienable for twenty-five years, with power in the President to prolong the time if it seems best. This is the division of the land "in severalty," as it is termed. And the conditions secure it from being alienated by speculators.

2. To secure to the Indian citizenship, the same rights and privileges that are given to the colored man and to foreigners. This is to be applied also to all Indians who have withdrawn from their tribes and adopted civilized life.

3. After the division has been made to each member of a tribe, if there is land remaining, it or any part of it may, *with the consent of the tribe*, be sold, and the proceeds invested at a fixed rate of interest, to be used "for the education and civilization" of the tribe.

Lands which for special reasons are exempt from the operation of this act are those occupied by the Cherokees, Creeks, Choctaws, Chickasaws, Seminoles and Osages, Miamies and Peorias, Sacs and Foxes in the Indian Territory, and the Seneca reservation in New York, with certain lands in Nebraska adjoining the Sioux nation. Some of these are lands on which our

church has missions, and it is believed the exemption is a just one and will work favorably.

4. The rights of religious societies now occupying land affected by the bill are guarded by securing to them not over 160 acres in any tract, as long as so occupied, and on terms that the Secretary of the Interior shall deem just. And no claim of any such society for its religious and educational work, under previous laws, is to be changed.

Such are the main features of the "Dawes bill." While much is hoped from it, and while Senator Dawes put into it the wisest thought of his own and the wisest judgment he could command from others, it is fair to say that he was not without anxiety as to its practical working. It would indeed be a wonder if there were found no grave defects in its actual operation. We shall watch with interest its effects upon our missions. It is not intended to force the scheme upon unwilling tribes; but an important fact is that at least 75,000 Indians are reported by agents as now prepared for the change and desiring it.

In reference to the work of the churches, the report of the Board of Indian Commissioners, recently issued, has this significant language: "We find no better Indian schools than those maintained by the Christian missionary societies, and we believe that all possible encouragement and aid should be given by the government for the continuance and extension of their useful service." The need of this is emphasized by the fact that only about one-third of the children of school age among the Indians have been under instruction even one month for the past year. But this is a hopeful advance. The Indian Commissioners sum up the evidence of the progress of the cause during the past year in "the increased attendance upon schools, the enlarged membership of churches, the awakened interest of the people at large in securing justice to the Indians, in more liberal legislation by Congress touching their interests, and the wholly sympathetic attitude of the Executive."

It is to be said in this connection that the appropriations of Congress for Indian education alone have advanced in about ten years

from \$20,000 to \$1,200,000. It is not necessary to claim that the administration has been free from mistakes, to accept the statement of the Board of Commissioners as to the attitude of the President. To a committee that waited upon him last year, after a full and earnest conference, he said with evident emotion, "No matter what we may do in Congress, no matter what I may do, no matter what may be done for the education of the Indian, *there is nothing like the gospel, after all, to elevate the race.*"

A valuable and instructive book has been issued by the mission press in India, entitled "Historical Sketches of the India Missions of the Presbyterian Church in the United States, known as the Lodianas, the Furrukhabad and the Kolhapur Missions, from the beginning of the work in 1834 to the time of the fiftieth anniversary, in 1884." It will repay perusal by all who are interested in India. The *Presbyterian Observer* says of it, very justly:

The reader is carried over half a century of labor in a single portion of heathendom. He notes its beginning in the landing of Dr. John C. Lowrie, the present senior secretary of the Board of Foreign Missions, and in the twenty-seven missionaries who came during the first decade of the mission's history. He observes their difficulties and hardships. As he goes over the record, he is impressed with the progress, permanence and greatness of the work done in the schools established, in the Christian ideas disseminated, in the foothold gained and in the converts made. He rises from the review full of gratitude to God for what he has enabled his self-sacrificing servants to accomplish, and anticipative of a bright and glorious future for the field upon which so much prayer and labor have been expended. The price of the volume is 75 cents, and it can be had by addressing the Rev. Dr. John C. Lowrie, Board of Missions, 23 Centre Street, New York.

If the Church would have her face shine she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—*Bishop Huntingdon.*

GENERAL ARTICLES.

ADDRESS DELIVERED BY REV.

F. F. ELLINWOOD, D.D.,

BEFORE THE GENERAL ASSEMBLY AT

OMAHA, MAY 25.

(Published by request.)

Soon after the rising of the last Assembly the Board of Foreign Missions laid out its work for another year. It had a debt, but it also had faith in God and in the churches. It proceeded precisely as the disciples did at the feeding of the multitude. Having no great accumulation of bread, scarcely a few loaves even, it simply began the distribution, trusting that a divine power would keep up the supply. The supply has been kept up, and there are a few baskets of fragments left. It was said a long time ago that God sometimes "chooses things that are not, to confound the things that are," and the way in which we have been enabled, spite of all dark prophecies, to appropriate hundreds of thousands from an empty treasury is, I think, a case in point. Seven hundred and fifteen thousand dollars were pledged, and seven hundred and eighty-four thousand have been received. Seven hundred and eighty for the work and the old debt, and four thousand with which to set up our grateful Ebenezer at the close of our first half century. Even the heathen are saying, "God hath done great things for them." The Lord hath done great things for us whereof we are glad. Our captivity—and it was a captivity—is already turned as the streams in the South, and we have come to the Assembly with doxologies.

This result has not been accomplished without the use of means. Never was greater effort made, and never was there a clearer proof of the efficacy of prayer. Up to the first of November, the receipts had run \$83,000 behind those of last year; but the first Sabbath of that month was observed by many churches in our own and other lands as a special day of prayer for missions; and thenceforth the work of advance proceeded. Month by month the deficit of

the year grew smaller, and finally the advance reached the old debt, and that began to vanish. Meanwhile the Board, always a model of prudence, had heroically retrenched its work to the amount of \$23,000; and thus between the upper and the nether millstone, the great bugbear was crushed.

It is but just to say that there was no great influx of legacies beyond average years, nor any one princely gift such as have often been received in the past.

The best thing about it is that this large amount has come from the great body of the living church. The Sabbath-schools made an advance of about \$15,000, and the Woman's Board exceeded last year or any previous year by \$24,000, reaching a grand total of \$248,000. And besides this, individual women all over the land were sitting over against the treasury, watching with sensitive interest as the end approached, and one and another gave quietly \$1000, and \$3000, and finally, as the books were closing, \$5000 was placed by a woman's hand as the cope-stone of our mission work of 1886 and '87. All honor to the faith and prayer and liberality of our Christian women! Yet I must not pass by the many generous gifts of the men,—men who by the full support of a missionary are setting the bright example to a thousand others of preaching the gospel by proxy. I will mention one who gave his opinion of the debt business by sending a check for \$10,000 for himself and his church, and he said, "If you will advance with your work, if you will *advance*, you shall have another \$10,000 next year." He represents a large class who will give for new and progressive work, but will not contribute if we are merely to hold our ground. God grant us wisdom to pursue some medium course between these earnest videttes and those whose different refrain is, "Keep out of debt."

I should fail to present our full cause for gratitude if I forbore to speak of the kind Providence which gives us, in common with

other boards, a new mission house. We have a reverence for "23 Centre Street," though not so much for the place as for the history which it represents. We cannot forget that there has been accomplished the full half century's work of the Board since its organization under the General Assembly; that out of that modest little building have gone forth those living impulses which have blessed so many lands. There has been the roll call of the hundreds of noble men and women who have honored the church and her divine Master on all the continents of the globe. But it is the work, not the place, that we honor. Our history is transferable, and we are quite willing to carry our Ark of the Covenant with us into a land of better promise.

Through the munificence of a family memorable in the Presbyterian Church, and the special liberality of an honored representative of it, the most ample and commodious and attractive quarters have been provided for us at a nominal price. In a few months the three Presbyterian boards in New York will take joyous possession. What will the new site witness in another half century?

There is one change in our outlook that calls for a thoughtful and heartfelt word of tribute. Our faithful treasurer, William Rankin, proposes to lay down a service which has covered thirty-six years. He has smitten the rock many times for refreshing supplies, but it is not for this that he stops short of the promised land. He feels that the infirmities of age warn him against a further taxing of his strength, and he prefers to transfer his trust to a younger man at a time when the books of his exchequer close so grandly.

In the thirty-six years of his service Mr. Rankin has received and disbursed over thirteen millions, and who in all that time has ever suspected the purloining of a penny? Through all that long period he has remitted one-fourth of his salary to the Board, besides being a generous contributor. As to labor and fidelity to his post he has been indefatigable in season and out of season. He is one of those old-fashioned people who do not believe in vacations, and so

through the cold of winter and the heat of summer, William Rankin and the Mission House have remained, though half of New York had fled. Long live the memory of our faithful treasurer, who, I trust, may himself see yet many years of rest and peace.

A NEW HALF CENTURY.

We close a half century of the Board's history with thirty-four missions under our care, and occupying sixteen different countries. There are five hundred missionaries, male and female, and two hundred and eighty-nine native preachers of all grades. Into thirty-one languages and dialects used by us the Scriptures are translated in whole or in part, and more or less of Christian literature has been prepared. We have eight printing establishments, with a yearly issue of many millions of pages. Nine hospitals and twelve dispensaries are carried on in connection with our work, and probably 40,000 patients are treated. Hundreds of thousands of dollars' value in real property is held by the Board in the form of churches, residences, colleges, seminaries and primary schools, press buildings, hospitals and orphanages. There are three hundred and ten organized churches, with a membership of nearly 22,000, and over 23,000 pupils of all grades are in our seminaries and schools.

Such are the statistics of our force and of the appliances with which we make our new beginning. Even with lower ratios of gain than we have reached during the past few years, we should report fifty years hence 730,000 communicants on our mission fields, or above the present number of the church at home; and with the same ratio, all Protestant missions together would then report 32,000,000 of communicants and 120,000,000 of nominal Christians. It is said as a discouragement that the population of heathen nations has thus far increased far beyond the successes of the mission work, and that is true. But while the world's population doubles in a century, the fruits of many missions are now doubling every ten years; in Japan they double in three years. At such ratios of increase, there would, a hun-

dred years from now, be more than 3,000,000 of adherents to the Christian faith, or more than double the present population of the globe, and one-fourth of that number of actual communicants.

But we must remember that God's work has not been confined to tabulated results. What mighty changes have occurred in the world in these fifty years! The use of steam on the ocean, the telegraph and telephone, cheap postage, the exploration of new continents, the opening of great thoroughfares, the immense diffusion of the printed page, the organization of society into a thousand agencies for aggressive influence. What an advance has there been in all the humanities—the overthrow of slaveries and serfdoms, the abolition of the press gang, the pillory, imprisonment for debt, the compulsory labor of women and children, the cruelty and neglect visited upon the insane! What wonderful strides have been made in education, in the Sabbath-school work and that of Christian associations! All these alike are among God's methods of redemption.

A SACRED LEAVEN.

Women's organized work in missions has sprung up in the last half of this period, and we not only count upon it as an important factor in respect to funds and actual labor, but we begin to trace the leaven of its influence upon Christian homes. During the years that these women have labored and prayed for this work, and written it upon the very door posts of their homes, and hung it as frontlets upon the brows of their children, a new generation has grown up, and it is a missionary generation. Whence came these hundreds of young men and young women who are offering themselves as heralds of the gospel in distant lands? Does anybody imagine that this great movement all began last summer at Mt. Hermon? Do we forget that thousands of Christian mothers have prayed a score of years for just such results? And do we look on with a sort of amazement as if some strange thing had happened? I solemnly believe that with all else that has been accomplished by woman's work and influ-

ence in missions, this is one of its most blessed fruits.

It would be impossible to enumerate all the differences between our present outlook and that of fifty years ago. The past half century has been largely one of preparation. In many cases languages were to be written as well as learned; the Bible was to be translated, and vernacular literatures prepared; heathen prejudices were to be overcome; apathy and hostility were to be removed; the opposition of tradesmen and adventurers was to be overcome, and the hostile influence of commercial corporations and nominally Christian governments; the confidence of those who had been alienated by the wrongs of white men was to be won back; the blessings of education were to be demonstrated and made desirable to the heathen; medical missions were yet to be established and their benign influence used in opening doors of entrance.

But now as we look forward, how different is our array of forces and how vastly improved are our opportunities! Now intelligent and disinterested men, like Temple and Lawrence and Bartle Frere, of India, like Denby and Seward, of China, like Wallace, of Turkey, or Gordon, of Fiji, are advocates of missions; and even Charles Darwin and Baron Hübner on their voyages have recorded their testimony to the grand results accomplished. Now China grants protection, the king of Siam welcomes our missionaries and even contributes to their work, while Japan openly invites Christianity and expects it to prevail, and gives us almost *carte blanche* in the conduct of her schools. It is no longer the breaking of the dawn; the sun climbs the heavens, and the day hastens toward the zenith.

UNION ON THE MISSION FIELDS.

Not the least among the new auspices under which we enter upon another half-century is the establishment of a complete ecclesiastical life for the churches on the mission fields. This shows that they are graduating from the tutelage of the mother church, and are not only setting up permanent institutions of their own, but are giving

us examples of union which we ought to follow here at home. I rejoice that this Assembly has been the first of Presbyterian bodies to solve the question *how* the relations of missionaries shall be adjusted, and has solved it so wisely.

Had you decided that they should retain full relationship with the home presbyteries and hold only partial and transient relations on the field, you would have introduced an element of half-heartedness and consequent weakness into the ecclesiasticism which we ought to make a model. You would have left the native churches to feel that we were trying to organize them at arm's length and with our finger tips, instead of casting in our lot with them heartily, as a mother church should do. On the home side also the effect would have been bad. It would have given the impression that the missionary work is a sort of temporary and tentative affair, a very good thing to engage in for a time, but by no means of such importance that one should think of severing his full connection with the church at home.

For two years I have longed for just the solution you have given, viz., a complete and hearty connection of the missionaries with the presbyteries on the field, and a qualified relationship to the Assembly sufficient to bind our missions to the church, and to keep them ever before her as a special charge. I feel, sir, that this is one of the most far-reaching acts of this Assembly.

AMERICA AND MISSIONS.

And now, in looking out upon the future of the great mission work, I wish to say something of the special relations of America to foreign missions. I have read Josiah Strong's marvellous book, and it stirs all my sympathies and my pride of country, and my alarm as well; but I believe most profoundly that our safety and our greatness will depend chiefly on the question whether we are to regard ourselves as the spoiled child of the ages, or whether we are to be valiant crusaders who shall enlist for the spiritual conquest of the world, and *shall do it now and all the time*. Let no one dream of doing it by and by, after our work at home is all

done up. Our work here will never be less than it is now. If Great Britain, after a thousand years of Christian effort, has more missionary work than ever to do upon her own soil, much more shall we have an ever-increasing task upon our hands. For this is now, and long will be, the home of the immigrant. The population of Europe, which doubles every seventy years, will continue to pour upon us; and fifty years hence, a hundred years hence, five hundred years hence, we shall have more home work than now. If we have anything to do for the outlying lands of darkness, let us do it at once.

There are some special considerations which should arouse us and all the Protestant churches of this land.

1. We should remember our *origin*. We should always remember it. We should not forget that the struggles of all past ages have inured to our benefit, that all the great conflicts which secured our civil and religious liberty were fought out for us, and that there was transported to these shores a full-grown Christian civilization upon which we entered as a heritage. And the just inference from all this is, not that we are to be selfish consumers—pampered monopolists—as if the end of this sublime history of progress had been reached in us, but that we are to be almoners to our fellow men everywhere.

GOD'S PROVIDENCE IN OUR HISTORY.

2. We should remember those special *providential interpositions* which have made ours a Protestant Anglo-Saxon civilization. The course of Columbus and his voyagers was deflected southward by so simple an incident as the flight of birds, and Spanish America received the civilization which our country did not want. Again, credible historians tell us that the issues of the French war of the colonies were largely decided by the friendly alliance of the Iroquois, whom we have so wronged, and that that is the reason why the Empire State is not like Lower Canada.

We are too apt to think that we, or at least our fathers, "built this great Babylon."

We may yet make it a Babylon; I am sometimes afraid that we shall. We certainly shall if selfishness is to be the mainspring of our national life. But we almost wholly ignore the providences which have *given* us this great heritage. In 1803 our thirteen states were hemmed in on the Atlantic coast, with Great Britain on the north and France occupying the vast territory west of the Mississippi under the name of Louisiana, and including both sides of the river at New Orleans, while Spain held Florida and the southern ends of all our Gulf states.

We were weak and poor, spent as we had been by recent struggles for our liberties. But in that year (1803) we sought to obtain the free passage of the Mississippi river, and for that purpose sent a special envoy to France. That was all that we dreamed of securing. But behold! While the envoy was yet on his way across the Atlantic, new war-clouds arose between France and England. A British fleet had sailed for the Gulf of Mexico, supposably to seize Louisiana. And when the envoy reached Paris, Napoleon I., rather than allow England to gain that prize, *was urging its cession upon our minister, Mr. Livingston*. And before the month had closed, all that vast territory, embracing Louisiana, Texas, Arkansas, the Indian Territory, Missouri, Kansas, Colorado, Iowa, Nebraska, Wyoming, part of Minnesota, and all of Dakota and Montana, was made over to us for the sum of \$15,000,000. The very soil on which we stand to-day is a part of that heritage. Multitudes of this Assembly are representatives of the noble states which Providence gave us without a struggle. Can you measure the consequences of that event to our country? Can you tell me how or when we should have been likely to gain that domain from Great Britain?

But this was not all. Sixteen years later on (1819), we made an exchange with Spain, giving Texas, which was a part of this French grant, for Florida and the southern parts of the Gulf states, and also for the Spanish claim to Washington and Oregon. Even this was not all. Three years later Mexico won her independence of Spain and

became a republic. In 1835 Texas declared her independence of Mexico, and ten years later was annexed to the United States. War followed, which in 1848 left us in possession not only of Texas, but of Oregon, New Mexico, California, Utah and Nevada. Our dominion was now complete from ocean to ocean. The gold discoveries soon followed, and that development which is now represented by four great railroad lines across the continent, and which places us face to face with the heathen empires across the Pacific. Is there any meaning in this wonderful history? Are there any responsibilities suggested by it?

3. There are considerations of duty growing out of our *central position* between the two great divisions of what we call the Old World. What a mighty revolution is this in our geography which has made the Asiatic nations our next neighbors, and has opened to us all their gates! Here we are on this high ground of advantage with our resources and our opportunities. On the south are the Spanish-American republics, all looking up to us as the great model republic, and all now open to the truth that has made us great. On the west the great heathen empires welcome our influence, because they are not afraid of any diplomatic schemes of aggression on our part.

Korea, as well as Japan, even courts our relationship. We are not, like England and France and Germany, seeking new lands for colonies, or, like Russia, striving to dominate a hemisphere. Nobody is afraid of us. In the Levant also, and in West Africa, the same is true. In Syria and all Turkey we are not suspected of being anything more formidable than preachers and teachers and doctors. We seem fanatical as philanthropists, perhaps, but we are not secret emissaries. Of all the great powers we are most favorably situated for some benign errand to mankind. We are made for a missionary work, we are placed for a missionary work, we are furnished and equipped for a missionary work; let us not fail of our true destiny.

4. Our *isolation* is not less significant than our central position. It is no slight matter

that we can read each morning with so little concern of the constant diplomatic quarrels of Europe, and of the immense expenditures of all the great powers upon their armies and navies. Here we are with the calm blue ocean on the east and on the west, and with only weaker powers on the north and on the south. We feel no danger, and are exempt from a very heavy tax. Great Britain spends six times as much for her army and navy as for education, and that in time of peace. And she spends twenty-five times as much for her armaments as for all her missionary societies, although she gives more for missions than we who suffer no such enormous tax. Do we owe nothing for our exemption? It is said that every shot from a modern siege gun of the highest class costs \$900, or nearly the annual salary of a missionary. Can we not send a few missionaries in place of the shots which our neighbors send?

And the difference is not fully covered by the amount paid for war expenses. There is a prodigious loss in the productive labor of hundreds of thousands of vigorous men. We certainly owe something to God and to humanity for such exemptions. In our war times multitudes sent personal substitutes to the front. Why not now? I appeal to young laymen and to older laymen. Why not send those very substitutes in our seminaries and colleges who are willing to be sent? Let another fifteen hundred young business men be found in our churches who will say to them, each to each, "Go for us, and the blessing of God be on you."

WHAT OUR NATION NEEDS.

5. Another thing: *We ourselves need this high service.* A Methodist bishop said that "the question now is not so much whether the heathen can be saved without the gospel, as whether we can be saved if we fail to give it to them." I apply that truth to our nation and our churches. No nation was ever made great by mere easy-going prosperity. No grand human characters were ever built up by sordid money-getting. Many noble names were rendered immortal in the Lowlands by sore struggles for lib-

erty, but who knows anything of the rich merchants of the Hanse Towns? Our English cousins have been kept up to a high grade of manhood by the very necessities which have driven them to the cultivation of a military spirit. An armed vigilance has been a constant condition of their national life. The romance of distant military or civil service has inspired their youth, and the stern calls of duty in India or Africa have developed the noblest manhood of our time. Its heroism is shown in British missions as well as the battle-fields of many lands. When the martyred Hanington was reported to have fallen in Uganda, *fifty-two offers of service were made in twenty-eight days.*

But can greatness be achieved for America with no higher inspiration than "the almighty dollar"? Can the nation or the church expect a high career without some holier ambition than to emulate somebody's hoarded millions, to rule in Wall Street, or manipulate a railroad, or control a corner in pork? Shall there be nothing more inspiring to our youth than the sham fox-chase of Tuxedo or the possession of a yacht? If only to save our own nation, give us a *conquest* somewhere. Give us some kind of inspiration. Saved as we are from the depletion of war and carnage, is there not some mission that can ennoble us and save us from surfeit and demoralization? Especially is there not something that shall save the church from apathy and skepticism and decline? Yes, we have a mission. It is to regenerate the nations with which we are brought face to face. It is to take the blessings which have descended to us as heirlooms of the ages, and bear them on to the uncounted millions who have them not. It is to take the fresh life-blood of a Christian civilization and transfuse it into the sluggish veins of dead systems in China and Japan.

A HOLIER CRUSADE.

The mediæval nations of western Europe were made great by their crusades to the Orient: we may be made greater by the grander crusade that awaits us. With all

the fanaticism and folly of those remarkable movements, they changed the whole current of history. They transformed Europe if they did not possess Jerusalem. Were we to expend a thousand millions in our conquest, we should not make so great a sacrifice as was borne by the followers of Raymond and Cœur de Leon. They went forth by thousands and tens of thousands, and can we not send another score or two of men to Japan? Are we in earnest in this business? Is this a real salvation which we are proclaiming?

If the Protestant churches of this land should resolve to-day that, working hand in hand, they would in the next twenty-five years preach the gospel in every hamlet of Japan, making that great gift of the youngest of nations to one of the oldest, I believe not only that those churches would be stronger and our Christianity more confident and convincing, but that the very manhood of the nation would be improved and even its wealth increased.

And such an idea is by no means without precedent, nor need it involve the neglect of other fields. There was a time in the Sandwich Islands work when just such a question arose, when it seemed easy to demonstrate the feasibility of a definite and complete evangelization. The Spirit of God was crowning the work, as he is in Japan. The missionaries and the native churches were calling for great enlargements, as they are now in Japan. So after due correspondence and much prayer, in 1836 thirty-two men and women were sent at once to that single field. "Events soon proved," says the late Dr. Rufus Anderson, "that they were not sent too soon. They were scarcely distributed over the islands, and the language learned, when a great awakening occurred which did not cease till the islands were substantially converted." Between 1837 and 1842 the number of communicants rose from 1259 to 19,210—a gain of fifteen-fold in seven years. Why not try that experiment in Japan? Do you think it chimerical? The American Board sent eighty-three men and women to the Sandwich Islands in nine years. Chimerical to send

twenty or thirty men? Why, the Mohammedan college in the little African state of Tripoli, with 1000 students, sends to the interior not less than 300 every year, and the great Azar in Cairo, with 10,000 students, sends to the Moslem mission fields not less than 2000 a year.

Mr. Moderator, I am not talking at random. I know that this thing cannot be done by a vote of the Assembly, and I assure you that it will not be done by any rash action of the Board of Missions. But if there be a willing mind in the churches it can be done. The heavens above us are not brass, and he to whom all power in heaven and earth is given is not straitened in his own work.

There are ways enough. For example, a prosperous business man has already sent us \$4000 for advance work in Japan, and he is now asking for six native evangelists as his special charges. A Pennsylvania banker proposes that a *hundred* men be found who will each support a missionary. I say, then, to the pastors and elders here assembled, find these men, and we will find the missionaries, and God will bestow his converting grace.

REPORT OF THE STANDING COMMITTEE.

The report of the Standing Committee on Foreign Missions presented to the General Assembly by its chairman, the Rev. Hiram C. Hayden, D.D., was an admirable document, clear, discriminating, comprehensive and aggressive. It was well received by the Assembly and passed by a unanimous vote.

We append the resolutions recommended:

Be it *Resolved*—1. That we humbly and gratefully acknowledge the good hand of God upon this Board and our missions, in this our yearly jubilee.

2. That we approve the minutes of this Board and the efficiency of its management.

3. That we extend our hearty congratulations to the Woman's Boards, in view of their splendid efficiency, their noble record and their inspiring example, and bid them Godspeed to the heights that yet lie before them.

4. That we are no less encouraged by the zeal

of our Sunday-schools, in which the Lord is perfecting his praise; that in the work of their past we find the promise of the future in this young life, and we are encouraged to hope that they will carry, by Christmas and Lord's day offerings, their \$50,000 to \$75,000 in this the first year of the Board's second half century.

5. That special offerings to work in papal lands be made and sent through the treasury of this Board, as a wise, safe and Presbyterian agency, doing the work by Presbyterians in those lands.

6. That the first Lord's day in November be observed as a day of prayer and special effort to enlist the sympathy of all our churches, Sunday-schools and people in the work of foreign missions.

7. That, so far as it is practical, this day be followed by "Simultaneous Meetings," so popular in England, in centres of influence throughout each and every synod for a day and an evening; for which synodical and presbyterial committees shall be instructed to make preparation and give supervision as to place, speakers, and inviting the co-operation of the women's boards, bands and Sunday-schools, scattering suitable literature to be furnished at the discretion of the boards, and to make these occasions as far as possible memorable for spiritual power and practical utility, in this centenary year of the General Assembly. For such meetings the Synod of New Jersey has made ample preparation. To such a course the Presbytery of Philadelphia North overtures the Assembly.

8. That we commend the literature of this Board, of the Woman's Boards, to their constituency, and instruct pastors and sessions, in monthly concert and otherwise, to keep this literature before the people, that they may know the signs of the times, and how far and how fast the Lord is seeing of the travail of his soul.

9. That, in connection with all saints, finding their way obstructed and the work of the kingdom hindered by the liquor traffic, issuing from the same ports whence go the ambassadors for Christ, and under the same flag, this Assembly voices its most emphatic protest against the greed that is carrying this wasting scourge amongst barbarous people, and instructs the Foreign Board to co-operate in every practicable way with similar boards in this and other lands, that this evil may be stayed.

10. That the Board of Foreign Missions be instructed to be wisely conservative, to avoid debt so far as they can without crippling their work, and to be vigorously aggressive anyhow.

11. That this Assembly urges upon the churches the duty of raising for the work of this Board this centenary year a sum *not less than a million dollars*.

12. That the attention of the sessions of 2588 non-contributing churches be called to their privilege and duty to share in this work of the world's evangelization.

13. That the following members of the Board, whose term of office expires with this Assembly, be re-elected, to wit: the Rev. Drs. Charles K. Imbrie, James P. Wilson and George Alexander, and elders David Oliphant and Henry Ida.

14. That these resolutions be printed in *THE CHURCH AT HOME AND ABROAD*, and then in leaflet form, to be scattered among the churches, lest they forget and fail to heed the injunctions of the Assembly as to these weighty matters.

UNION PRESBYTERIES.

We desire to place on permanent record the following action of the late General Assembly touching Union Presbyteries. In 1884 "The Alliance of the Reformed Churches," which met at Belfast, appointed a committee to consider and further the cause of co-operation in foreign missions on the part of churches holding the Presbyterian system. The American section of this committee issued a circular letter on the subject, embodying some important inquiries, and sent a copy to this Board. After careful consideration by the Board, the whole question was referred to the General Assembly of 1886. That Assembly appointed a special committee, of which the Rev. D. W. Fisher, D.D., was chairman, to examine the entire subject and report to the Assembly of 1887. The paper here subjoined was the report of that committee, which, after earnest discussion, was unanimously adopted by the Assembly. It is worthy of note that our church is the first to take such pronounced and advanced action on this important subject. The resolutions are as follows:

I. That in order to build up independent, national churches holding to the Reformed doctrine and the Presbyterian polity, on foreign fields, the more general and complete identification of our missionaries with the native

ministers and churches and other foreign missionaries on these fields is of the most vital importance, and needs to be pushed forward as rapidly as is consistent with a due regard to the interests of all parties to these Unions.

II. That in countries where it is possible satisfactorily to form Union Presbyteries, the further organization of Presbyteries in connection with this General Assembly is discouraged, and in countries where there are now presbyteries in connection with this General Assembly, but where it is possible satisfactorily to form Union Presbyteries it is strongly urged that the steps be taken, as rapidly as this can wisely be done, to merge the membership in Union Presbyteries, and to dissolve the presbyteries of this General Assembly.

III. That in the case of our ordained foreign missionaries who are not in full membership of Union Presbyteries covering the territory where they reside, it is urged that so soon as practicable, they become full members; and also that when our foreign missionaries are full members of these, or as rapidly as they become such, they are urged to ask letters of dismissal from their presbyteries to these Union Presbyteries; and it is hereby ordered that, so soon as these letters are accepted, they cease to be regular members of the presbyteries of this General Assembly.

IV. That in case any missionary thinks it undesirable to make this transfer of ecclesiastical membership, the decision as to the question shall be left to the home presbytery to which he belongs; before which body, if so desired by it, he shall lay his reasons for the delay; and the presbyteries are requested to use patience in dealing with such cases.

V. That each presbytery shall from year to year, in its statistical report, place on a supplementary roll, to be published with the remainder of the report in the minutes of the General Assembly, the names of all ordained missionaries who having been sent out by them are still engaged in our foreign missionary work, but who, by joining Union Presbyteries in harmony with the Reformed doctrine and Presbyterian polity, have severed their former membership with the home presbytery.

VI. That in all regions where, through the organization of Union Presbyteries, there are no presbyteries in connection with this Assembly, each mission organized as such under our Board of Foreign Missions may send to the General Assembly an ordained missionary or ruling elder as a delegate; and the standing rules of the Assembly are hereby so amended

that such delegate is entitled to sit as an advisory member in the Assembly, and to speak, under the rules, on all questions, and that his expenses from his domicile in this country to and during the Assembly and return shall be met as those of commissioners out of the funds of the Assembly; and further that synods be requested to make a suitable provision for a similar representation at their meetings.

VII. That presbyteries are advised that the rules as to foreign ministers who seek to enter our presbyteries is interpreted as not applying to missionaries who have been placed on the supplementary rolls of presbyteries, and who bring letters of dismissal from Union Presbyteries.

The following resolution, subsequently introduced by William Rankin, Esq., Treasurer of the Board of Foreign Missions and a member of the Assembly, was unanimously adopted:

Resolved, That in the adoption of the paper and resolutions on the ecclesiastical relations of foreign missionaries, it is understood by the Assembly that the missionaries of our Foreign Board, in severing their relation to Home Presbyteries in order to join Union Presbyteries in the field, do not thereby lose any claim they might otherwise have for themselves and their families upon the Board of Ministerial Relief.

SECULAR BURDENS OF MISSIONARIES.

It is difficult for one whose attention has not been drawn to the subject by experience, observation or study, to understand the amount of secular work which confronts the missionaries. The experience of Teheran station the past year furnishes a striking example of the extent to which, under exceptional circumstances, this burden of secular work may grow.

The mission property purchased nine years ago is situated between that of two Persian officials of high rank, one of whom was greatly incensed at the erection of a Christian chapel adjoining his ground, and consequently gave the mission great annoyance. The Persian minister for foreign affairs urged as a peace measure that the mission property be sold to the Persian neighbor. The missionaries were

the more inclined to entertain the proposition, as the amount of land in the premises was quite too small for the needs of the work. After eight months of constant negotiation the terms were agreed to by both parties, and on February 11, 1886, the two male members of Teheran station, accompanied by a deputy of the Persian Foreign Office, the dragoman of the United States legation, and the chief Persian secretary of the British legation, proceeded to the house of an eminent doctor of Mussulman law, before whom legal documents are acknowledged, and a deed conveying the mission premises to one of the most powerful men in the kingdom was properly executed. The mission received a certain amount in cash, with a note for the balance guaranteed by the Persian government, together with a permit from the government for the erection of buildings including a chapel, and also a lease from the purchaser for the occupation of the premises one year free of rent. The official recognition and approval by the government of the sale, and the official permit for building elsewhere, seemed almost unparalleled, and the transaction opened before the missionaries an enterprise which for magnitude can hardly be matched in the experience of other stations.

The place sold contained a chapel, girls' school building and two residences, and the sale synchronized with the allowance of the boys' school building appropriation, for which we had been asking and waiting several years. In view of this appropriation, and with an eye to future growth as well as the anticipated sale of the mission premises, a large piece of land at a very reasonable price had already been secured, and the deed, in consideration of the sale of the previous premises, was subsequently sealed by the Persian Office for Foreign Affairs.

Since that eventful date last February much has been accomplished at the station, of which the following items may be mentioned: The purchase of a perpetual water right of twelve hours a week in a running stream, the purchase of a street on the south of the new land, and of a small piece of land, desirable for the mission, cut into by the street, the purchase of a street on the north, and of a piece of land

outside of the city as a Protestant cemetery, effected after sundry visits of inspection in the fierce heat of summer, as well as two petitions to the shah; the construction of four buildings on the new land, viz., the chapel, some 80 feet long and having a roof of sheet iron; the girls' school building, about 125 feet from end to end, and two stories high; the boys' school building and a residence, together with some 500 yards of enclosing and dividing walls, and the construction of an underground waterway almost half a mile in length, to bring the water to the new land. Besides this may be noted the obtaining of a permit, from the Persian minister of foreign affairs, for the opening of the school among the Jews, which had been broken up by the persecution during the summer; and last, but not least, after many months of assiduous and persevering endeavor, the permission of his majesty the shah for the erection of the hospital.

The careful consideration of proposals and counter-proposals connected with these several transactions, the planning of houses, the purchase of material and the oversight of the work, the collection of the monthly payments on the property sold, and the overwhelming flood of accounts connected with the building operations, can only be faintly imagined by those who have not had some similar experience; and all this in addition to the ordinary work of the station!

J. L. POTTER.

TEHRAN, PERSIA.

MEN OF SAN ANDRES.

South of Mexico City some four or five leagues, on the side of the sierra back of Tlalpan, in the shadow of the volcano Ahusco, nestles the little village of San Andres, more than half hidden by the trees; its white temple is, however, plainly visible from the seminary windows that look south. Alas that this church set on a hill should be a beacon-light of superstition! But we need not despair, for near at hand is a modest building, witness to the industry and self-denial of the little band of Christians who worship within its walls. They are a sturdy, independent lot, these men

of San Andres; would we had thousands like them all over Mexico!

Not so very many months back these brethren bought an organ—a good one, too—for which they agreed to pay \$106. They are none of them rich; indeed all are dependent for support on their wages, for some are day-laborers in the fields about Tlalpan, and others are factory hands in the neighboring San Fernando mills. For three months they had saved their *medios* and *reales* until last Sunday, when, unable to get away on a week-day, they came to see me, here in the despacho, after the evening service in Divino Salvador. There they sat about me in a dark semi-circle, a half dozen dusky sons of the Aztec, their huge straw hats beside their chairs, their rough serapes drooping from the shoulder, their coarse white cotton shirts and trousers belted at the waist by a colored sash, rude leather guaraches on their feet. It was a picturesque sight. Then two of their number, pulling colored handkerchiefs from their belts heavily filled with Mexican silver eagles and a family of lesser coins, counted out to me \$96. How they watched while I made out a receipt! and how proud, and justly so, they all looked and must have felt! Then, buying some of our new hymn-books, with many a hand-shake and a request that I would soon visit them they went back into the night.

MEXICO.

HUBERT W. BROWN.

IN MEMORIAM.

Recently a post-office order for \$18 was received at the Mission House, the amount of a gift which has a touching story connected with it. It was the savings of a boy of eleven years of age, who died on the first day of April last. He had enjoyed the nurture of a Christian home, and was a member of one of our Sabbath-schools in Nebraska. When it pleased the Lord to call the dear lad to himself, the father and mother felt that a sacred trust had been committed to them in the savings which their covenant child had left behind him. In executing that trust, they resolved to give the money to the work of foreign missions, in the hope

that it might help to bring some boy or girl born in heathen darkness into the light and liberty of God's dear Son. No human eye will be able to trace the course of these savings, as they go on their errand of love; but the eye of him who sat over against the treasury and commended the poor widow for her spirit of self-sacrifice and consecration, will direct them to his own glory.

RATBOREE OR RECHABOREE.

This is the name of the city in which the prime minister of Siam is anxious to have our mission open a station, for which purpose he has offered the free use of three brick houses. Rev. Mr. Dunlap says of it:

Ratboree is located on the Meekling river. As to size this river is second in Siam; from the gulf to the city the river is broad, with high, well-defined banks, on which are numerous villages. The river is so deep that the nobility are able in their pleasure steamers to reach Ratboree. Above the city the river is very winding, but broad and clear, and navigable for travelling boats to Bangsum, the last village in Siam before reaching the Burmah line. Nine hours from the village by elephant the boundary line is reached. Before taking the fork of the river in which Bangsum is located we reach Kanboree, one of the most important towns in northwest Siam. All the way from Ratboree to Kanboree are villages on the banks. These details will show at once what a grand field it affords for itinerating. During the cool season the missionary on his tours would find the people assembled at their threshing-floors, and, travelling along the river comfortably in his boat, resting between villages, he could preach in several villages each day. The inland towns are easily reached by horseback from Ratboree. In Ratboree, like Petchaburee, we would not have the trouble of boating, as by a few minutes' walk we could reach audiences in the city. I have endeavored from officials to ascertain the population of the entire province; but no accurate census has been taken. There are about 10,000 Laos, descendants of war captives. All speak Siamese; the greater part by far are Siamese. The city is located about thirty miles from the Gulf of Siam, and is about thirty hours by boat through canals to Bangkok.

LETTERS FROM THE FIELD.

INDIA.

BRAHMAN'S CONFESSING CHRIST.

MAINPURI.

REV. GEORGE A. SEELY:—Scarcely had I entered upon station work when a young Mathura Brahman appeared asking for baptism. He had known the truth as it is in Jesus for years, but recently having been more perfectly instructed in this way by our Scripture-readers at an out-station of Etawah, he determined to make a public confession of Christ as the true incarnation. With this firm purpose he came to Mainpuri in preference to Etawah, owing to his wife's friends living near the latter place. A few days previous to his baptism his wife also came to cast in her lot with him, and so both were admitted to full membership in the church of Christ. A few weeks later the young wife was struck down with a malignant type of typhoid fever, and after a long, trying illness, during which she showed marked resignation and submission, "entered into rest." The kindness, patience and perseverance of the several members of the Christian community who nursed her throughout the terrible illness is worthy of special mention, and drew forth from her heathen father, who came to see his daughter at the crisis of the disease, this expression: "There is great love among you people."

"AFTER MANY DAYS."

Within a month from the above-mentioned baptism I received a card from my old friend Hassu Khan, living in the Furrukhabad district, and of whom I have spoken before as an old student of the Furrukhabad mission school. He is one of many throughout these provinces who have been kept from confession of Christ by fear of friends and kindred. Again and again had he promised me to come soon; but his time was always in the future, and I feared procrastination would steal away his life. Conceive then of my joy to learn from his card that he had at last firmly resolved to leave all—horses, lands, friends—and cleave to Christ. There was still a fear, however, that the way would be closed against him, so that not till he actually stood before me was I at rest regarding him. He had gathered together a bundle of clothes, a few favorite books, among them a much-worn copy of the New Testament in English, and,

saddling a faithful and to him a much-valued pony, made his journey quickly over. His adopted son, who now possesses the small estate, and his wife, knowing of the old man's intention at some future time to become a Christian, had again and again besought him to put such wild thoughts far away and never to think of leaving them. They told him, "Believe what you now believe, or whatever you like, but remain here. This is your home; here stay, eat, drink and sleep; come and go as you please. You will have no care, no thought for anything, and so spend the remainder of your time in peace and plenty. If you go, you know not what will befall you. You'll be a disgraced man—a wanderer on the face of the earth." But conscience and God's word said no! and the words "Whosoever shall confess me before men, him will I confess," etc., long ringing in his ears, sounded clearer and louder than ever. He could remain no longer, and it was truly a glad day for him and for us all when he cast in his lot with God's people. To the last, however, Satan left no means untried to prevent the decisive step. Even here old friends gathered about him and bade him reconsider and not be so foolish. What "maza" (flavor) had he found in Christianity in his old age? But by God's grace he remained firm, and in course of time before a large, attentive audience of both Christians and heathen, embracing many of his co-religionists, he joyfully confessed his Saviour. It was a glad hour—one I cannot forget. "Cast thy bread upon the waters, for thou shalt find it" even "after many days." Much has been said and written against spending time and means on education, but a single instance like the above is quite enough to show how far-reaching and lasting are the impressions made by Bible instruction in our schools. How many have thus received life-long lessons, the fruit of which can only fully appear in that day when our Lord shall count up his jewels! Hundreds go out from our schools better men; not only so, but, hundreds are to be met in all our districts who would to-day come to Christ could caste prejudices be done away. Many a man like Hassu Khan has grown gray in seeking a way out of the entanglements of home ties—an open way to Christ, whom he learned years ago. You meet such men at every turn. I met many at Furrukhabad. I have met many here.

ZENANA WORK.

ALLAHABAD.

REV. J. M. ALEXANDER :—The zenana work at Katra has been carried on by Mrs. Johnston and Mary, the Bible woman, from whom I received a monthly report. These reports show satisfactory results. Several new houses have been opened, and the workers now have as many houses as they can possibly visit. In February they visited only twenty-two houses; now they have access to thirty-six houses, in which fifty-four women and girls receive instruction. Mrs. Johnston says in the last report that for want of time she was obliged to refuse several women who wished her to teach them, and that this was a great disappointment to them. In May I had a magic lantern exhibition in the Katra church, which was attended by about fifty heathen women from the zenanas. They were much pleased with the Scripture scenes, and the singing of *chajans* (hymns).

AN AGED FAQIR.

I wish to make particular mention of an old man who often came to us. He adopted the life of a faqir when a boy, and has visited all the shrines and places of pilgrimage so holy in the eyes of the Hindus, but, as he acknowledged, without having received what he has been searching for—rest and peace of mind. Wherever and whenever we preached he was present, and showed by his earnest attention to the message of salvation, that the Spirit of God was really showing to him the things of Christ. He told us that he believed in Christ and wished to be his disciple, and when we urged him to at once accept of Christ as his Saviour and publicly acknowledge him, he replied that he fully intended doing so, but wished first to get back some money he had lent, so that after his baptism he might have some means of support, as there would be no chance of recovering it after he had taken the final step. I have heard since that he has succeeded in collecting some of his money, and still adheres to his determination to embrace Christianity.

CHINA.

NATIVE WORKERS NEEDED.

HANGCHOW.

REV. F. V. MILLS :—The prospect of needing more helpers is encouraging. Whenever our natives go out into the country they bring back some encouraging report. Some one is always willing

and glad to receive them and their message. But the devil is quite as busy as the servants of the Master; so that it often happens that when a family or individual, who has listened gladly to the gospel, is visited after a lapse of a few months, the good seed is quite choked by the weeds of superstition, ignorance, fear, and what not. Still some are being reached even by the labors of natives alone. Three men united with the Sin-Z church at the last communion, and four or five more are counted as hopeful inquirers.

UNION STREET PREACHING.

The union work of street preaching was resumed at the beginning of the Chinese new year, and continued for two months. The plan was the same as last year, except that each party chose the place where they would preach on any particular day. More places have thus been visited than last year. Still the most of the work has been done at the old stand, the Vanity Fair of the city. I believe the general impression is that on the whole the work has been more satisfactory than during the two previous years. The audiences have been good, both in point of numbers and, what is quite as important, in point of attention and order. When we first began this work three years ago, it was considered necessary for two foreigners to be present each day; in fact, one hardly felt like venturing out alone, lest he should not prove sufficient to keep in order and in control the ever-changing crowd that followed us. This year I do not remember but one disturbance, and that was under quite excusable circumstances. One foreigner is quite sufficient now. The number of listeners is smaller, but the attention is better, and it is certainly something gained that we are no longer disturbed in this particular kind of work.

CATCHING AN AUDIENCE.

In place of street preaching we propose holding meetings in the evening—meetings to continue one week at each place. Such meetings have been conducted by a number of the Church Missionary Society at their chapel for over a week, at which they have had help from both missionaries and natives of other missions. The plan of conducting those which I have attended is as follows: three banners, with texts relating to the work of Jesus, are illuminated with lanterns, and carried out into the street a short distance from the chapel, followed by the foreigners, and native helpers also with lanterns. We hardly come to a stand in some

open space before a crowd is ready to hear what we say and see what we may do. A hymn is read, one verse at a time, and its meaning explained; then we sing it, and so for several verses. By this time the crowd is quite as large as the space will accommodate, and we then invite them to come with us to the chapel, where we will do some more singing and preaching. The people immediately accept the invitation, and we all file into the chapel, which is soon well filled. A little time is consumed in getting the people seated and suppressing the omnipresent pipe and tobacco. A hymn is then suspended in front, and, after reading and explaining it, it is sung either with or without a musical accompaniment. Some one then invites the audience to give quiet attention while a prayer is offered to the unseen God of heaven for his blessing upon speakers and hearers. The subject of the evening is then hung up to view. One evening it was the character for sin. Another evening it was the two characters for Jesus. The remarks are brief, interspersed with singing, the refrain of a hymn often being taken as the subject for the next speaker. The whole service continues for about two hours, and is usually closed with prayer. There are two decided advantages in these evening meetings. The people who are busy during the day have an opportunity to attend. Then, too, the audience is comfortably seated, and, having nothing else to do, are inclined to remain until the end of the exercises. Thus a class not so easily reached during the day is brought under the teachings of the Bible, and we are enabled to give a more connected discourse than when the audience is constantly changing.

VISITING CHRISTIAN VILLAGES.

CANTON, April 4, 1887.

REV. W. J. WHITE:—I have just returned from a trip of a month in the southwest district. I have spent the most of the time in visiting the villages where Chinese Christians of whatever name reside. My work has been most satisfactory. I took a native preacher with me, and sold books and preached by the way, stopping when night overtook us in the village of native Christians. In the Na Ning district I was surprised to find what God has done in the way of preparing the way for the gospel. This, you know, is the district from which far the greater number of Chinese emigrate to other countries. The land is certainly insufficient to sustain the very dense population there;

the people have been actually crowded out. Chinese have been going to and coming from California to this region for many years. They have not only brought back money with which they have built new houses for their families and made them comfortable in many other ways, but they have also noticed the benefit of a Christian civilization. Time was when those who had made profession of Christ in other countries did not dare confess it at home among their own kin; but it is not so now.

REFLEX INFLUENCE OF EMIGRATION.

Such immense numbers of Chinese have seen with wondering eyes the incredible prosperity of Christian countries like England and America that they have lost considerable faith in their idols. Even though most of these men who have returned from foreign lands are not Christians, they are bound to acknowledge the truth of Christianity, and they do not materially oppose those who do confess Christ. In some places it is difficult to secure the funds necessary for the idolatrous ceremonies which thorough-going heathen think quite indispensable, and usually contribute quite liberally to support. This condition of things is improving each year, without doubt. Where there used to be such opposition and persecution of the gospel there is now little or none, and we may almost say a man is at liberty to believe the gospel or not as he pleases so far as preventing goes. Thus has God prepared a rich field for the gradual planting of his church. As I have health and strength given me I mean to direct my efforts to the working up of the villages where there are known to be native Christians. I spent the night in the house of an elder of the Chinese church of San Francisco. He has been building a new house; and in the place where the heathen have the shrine before which the incense is lighted, Mr. Tsang has put up the Creed, the Ten Commandments and the Lord's Prayer on rice paper. Many of the ancestral temples have no tablets and have no incense. This is certainly encouraging, and I hope to make much of my opportunities thus opened.

MEXICO.

ON A BUCKBOARD.

ZACATECAS.

REV. F. F. WALLACE:—A week ago to-day I returned from a trip of 500 miles on a buckboard, accompanied by Saturno Gonzales, one of our

most promising students, who had been with us in Zacatecas studying and preaching for the last two years. Our objective point was San Miguel de Muzquital, where Brother Stewart labors, and where we went to assist in the dedication of a chapel. We left Zacatecas, 1st of April, Friday, and spent Saturday and Sabbath with the church at Cos, the mother Protestant church in Mexico. The first day was spent in visiting families. On Sabbath three services were held. The Lord's Supper was administered, as also baptism to four children. A marriage ceremony was also solemnized. The attendance on day services was from fifty to sixty, and at night over ninety.

SCATTERED SHEEP.

Although the brethren have had neither preacher nor pastor during part of the year, and have only had two or three visits from missionaries, they hold services regularly every Sabbath. Many of our people have been forced, on account of decline of business, to leave, but those who remain seem to grow more and more zealous and faithful as their number grows less. From Cos to San Miguel is a distance of 130 miles, which we made in parts of three days, spending half a day and one night at Rio Grande, where we have two or three Protestant families and two or three members from Zacatecas who are working quietly in favor of the gospel, and speak hopefully of some who read the Bible and some tracts and books. We spent four days at San Miguel with Brother Stewart, and held six different services. Brother Stewart deserves credit for what he has done at this place.

From San Miguel to Durango is 100 or 108 miles; and although a little out of the direct route home, or by the other places I wished to visit, I concluded to come that way to see the work of our Methodist brethren there, and have a clear understanding about the occupation of several points on the borders of our respective fields.

A SILVER MINE.

On the way to these places I turned aside a few miles from the main road to spend the night at a silver mine owned and worked by Americans. I was curious to see it and the men who managed it, as it is the only American enterprise in the state of Durango, or the greater mining state of Zacatecas, that has proved a success during the nine years I have been in the country. The only act of worship had there during our short stay that seemed a success was the taking up of a col-

lection, which increased our fund for "travelling expenses" \$10. It was all the more acceptable because unsolicited. We spent Sabbath at Chalchihuites, and held two services. At night service over forty were inside the room to hear, and a large number heard outside. I baptized one adult on profession of faith, and two children.

SYRIA.

A WOMAN RESCUED.

BEIRUT, March 3, 1887.

REV. H. H. JESSUP, D.D.:—I have just returned from a short tour to Sidon and vicinity. Leaving Beirut on Friday, February 25, with Miss Eddy, of Sidon Seminary, and Miss Walker, of the English school, Tyre, we rode down the coast, being a part of the time in a pouring rain. Mr. Eddy and the Misses Brown, of Sidon, met us north of the river Owaly, and we rode into the city together at 4½ P.M. That night and all day Saturday the rain and hail came down with great violence. Mr. Eddy left for Jûn in the afternoon, and had a two hours ride in a storm of hail, sleet and snow. The exposure was very great, but he had the satisfaction of rescuing a poor old woman who had fallen exhausted and chilled on the mountain side; and taking her load on his saddle horn, he encouraged her along, and, though she often stumbled and fell, she reached the village in safety.

MEMORABLE COMMUNION SERVICE.

On Sunday morning early I rode with a native teacher, M. Daûd Korban, to Mejdeltûna, where I met Mr. Eddy at a union communion service. It was a bitter cold day, the north wind blowing with great fury, and the roads were slippery with mud and running water; but the Christian peasants, men, women and children, came over the mountains from seven villages to attend the communion service. The little church was crowded. Before the sermon the brethren had a prayer-meeting for half an hour. Nearly twenty offered brief prayers, all standing, and promptly following one another. One young man said, "Brethren, pray for me. I have come to the communion, but do not feel worthy to partake." The singing from the new Arabic hymn-book was spirited, and the tunes used were chiefly native airs, and it did me good to see the children join in with all their heart and soul. One young man was received on profession, and an infant was baptized. Before and after the service the men and women crowded around us with

hearty greetings. The little church has no glass, and ordinarily it is not needed; but it required no little contrivance to let in light enough to enable us to see, and at the same time keep out the chilling wintry blast.

At 3 P.M. we rode from the Mejdeltña hill southward through a deep, fertile valley; then up by a ruin-crowned oval hill; then across another valley, and up to the village of Jûn, where we were to spend the night. Quite a number of the Mejdeltña brethren followed us over. At 4 P.M. Mr. Eddy preached to a room crowded full of children and adults, and in the evening after dinner at the house of the teacher I preached to another crowd. They listened well and sang most vigorously.

CIGARETTES.

I noticed in the afternoon that after the service the congregation remained, and a large number smoked cigarettes, according to the almost universal Syrian custom. In the evening, after the benediction, it occurred to me to give the crowd of boys sitting on the mat before me a talk on the evil effects of using tobacco. I asked all the boys who smoked to arise. None arose; but at length two were pointed out who had learned to smoke. I then gave them a plain talk on the injury inflicted by tobacco on the nerves, the stomach and the brain, the whole body and the mind, and then its depleting influence on the purse. "Whenever men smoke, their money gradually rises from their pockets and flies off in smoke. If you would watch closely, you would see bishliks, buticks, zahrawehs, mejedies and even gold liras flying off and vanishing in the air. If you want a pair of shoes, your father will probably have no money. It has gone off in smoke and disappeared in the clouds. You want a book. The zahraweh to buy it went off last week in smoke. You want a new church building. There is but little money. The copper and silver and gold have gone through the cigarette and gallyons and narghilehs into smoke and flown away. Boys, let it alone. Save your money and your health for something better." Then I told the men about a town in Susquehanna county, Pa., where good Stephen Torrey induced a church to save enough money from tobacco to pay their pastor's salary and relieve the Home Board. They all listened attentively. Several cigarettes were extinguished and others unlighted.

The next morning the native preacher came in beaming, and said, "Four of us have sworn off

from tobacco forever. We sat up last night until we agreed to be slaves no longer."

PALACE-CASTLE RUINS.

We lodged in an upper room in the house of Alen Yusef (in the village of Jûn), a man of sixty-five, whose lovely Christian spirit was most winning. His wife spread our beds on the floor, and everything was as neat and tidy as in a New England home. After breakfast his son Yusef guided me to the ruin-crowned hill we had passed the day before. It was once the palace castle of the eccentric Lady Hester Stanhope. The Arabs call the hill "Dhuhr es Sitt," or Lady's Hill. The extensive buildings, stables, chapel, prison, guest-rooms, storehouses, garden walks and arbors, with the surrounding walls and buttresses, are now a dreary ruin. Dr. Thomson, in "The Land and the Book," describes her history and her home. She lived here for years a weird, delirious life, surrounded by Oriental dervishes, astrologers and Muslim cranks, misanthropic and miserable. There is not a trace of any good deed done or any blessing conferred on any of the multitudes who thronged about her. She died in misery, forsaken and unlamented. Her palace is the haunt of serpents and her grave is ploughed over by Lebanon fellahin, hardly a trace of it remaining.

CHURCH-CROWNED HILLS.

But on the two hills north and south of it are two little Christian evangelical churches, one having a neat edifice and the other preparing to build one. Abu Yusef, our host in Jûn, told me that over fifty years ago, when Lady Hester was in her palace, a good man named Yakob Agha came to Jûn from Beirut and lived there more than ten years. He had an Arabic Bible of the old London edition, and gave a Testament to this lad (now Abu Yusef). The priests raged and threatened his parents, but he would not give up the book, and from the book the light has spread; and while that palace of an English noble lady is a ruin and her name a byword, and her influence utterly obliterated, the word of God has endured and is beautifying and blessing these Syrian homes. The son of Yakob Agha died in Beirut last year. His name was John Abcarins. For years he had been an elder and a shining light in the church of Syria. Of large property, benevolent, courteous, refined, he was universally beloved and respected.

Those three hills on the side of Lebanon, one covered with dreary ruins and the others crowned

with schools and Christian light in loving hearts, are a perpetual sermon on the texts, "The name of the wicked shall rot," and "The righteous shall be in everlasting remembrance."

EDUCATION IN SIDON.

We reached Sidon on Monday noon, and in the evening it was my privilege to address the pupils of the female seminary and the boys' boarding-school. These two institutions are well managed, under excellent teachers and with the most wholesome religious training. Their pupils are becoming widely scattered and carry blessing with them. The boys' school building needs \$300 for its completion, a sum which ought to be easily secured. I was interested more than ever in the Sidon work, and greatly enjoyed the brief visit in the hospitable home of Mr. and Mrs. Eddy.

Rev. G. F. Fitch writes from Ningpo, China:

A committee of presbytery has been and is now visiting among the churches of this presbytery, trying to increase the contributions of the native Christians, and not without effect. Some of the cases they narrate are quite touching. One woman, who has to work hard for her living, always brings fifty *cash* every Sabbath to church, even if she has to deny herself a meal to do so, and one hundred *cash* at every communion. From a number of out-stations comes news of inquirers. The last letter I received spoke of five or six, and the general outlook is encouraging.

The Rev. A. A. Fulton has just made his fifth journey into the Kwong Sai province, from which he and his family were driven some time since. Writing from the West river, Kwong Tung province, during the journey, he says:

Now until this matter is settled I cannot go beyond a treaty point; but this does not mean that I cannot carry on work in the interior. I am very well satisfied with the results of this journey in one important respect. I reached new territory on Pak Lan river, going up that seven days to the district city Yung Nu. At this city nearly a thousand students were attending examinations. I sold 1650 Gospels and 2000 tracts. I also sold

about 2000 more Gospels at other towns and markets. Dr. Swan did not go with me up the river. After reaching the mouth of the river from Kwai Peng, he went on to Canton. I would have gone on to the district city Pak Lan, but the water was too shallow. I was within two days of the city. Until protection is assured, I do not know of a better plan than to continue work in towns and villages along the large West river, going each time a day or two into Kwong Sai, or possibly nearly as far as Kwai Peng. By the use of medicine I feel sure we can ultimately diminish prejudice and create an interest in favor of our gospel.

One of our lady teachers, writing from Teheran, Persia, speaks of one of the boarding-school girls who had confessed Christ as likely to be subjected to persecution, and adds, "I believe it would be much easier to face the lion or the stake for the sake of Christ than to endure the ridicule, the every-day annoyances and the mocking laugh of a friend."

FORM OF BEQUEST.—I give, devise and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America" the sum of _____ dollars, to be expended for the appropriate objects of said corporation.

The corporate name is "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board or containing remittances of money should be sent to William Bankin, Treasurer.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address C. Cutter, 23 Centre Street, New York city.

The postage on letters to all our mission stations is 5 cents per each half ounce or fraction thereof.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

RECEIPTS FOR HOME MISSIONS, APRIL AND MAY, 1887.

ATLANTIC.—*Cape Fear*—Chadbourn and sab-ech., 1. *East Florida*—St. Augustine, 168. *South Florida*—Kissimmee, 5 40; Lakeland, 4; Seneca, 2 25; Sorrento, 7 50. 176 16
BALTIMORE.—*Baltimore*—Annapolis, 45; Barton, 6 40; Hagerstown, 11 05; Lonsconing, 15. *New Castle*—Bridgeville, 15; New Castle 1st sab-ech., 5 25; Port Deposit, 16 84; Port Penn sab-ech., 9 33; Zion, 35. *Washington City*—Alexandria, 10; Washington Eastern, 6; Metropolitan, 16. 190 57
COLORADO.—*Boulder*—Cheyenne, 80; Fort Morgan, 7 50; Valmont, 2 35. *Denver*—Black Hawk sab-ech., 10. *Gunnison*—Aspen, 15; Leadville, 21; Salida, 7 05. *Santa Fe*—La Luz, 2; Phenix, 10 33; Rincones, 3; Santa Fe, 5; Socorro, 5. 118 23

COLUMBIA.—*Idaho*—Joseph, 5; Lostine, 5 20; Rockford, 5; Shiloh, 3; Spangle, 3; Union, 21. *Oregon*—Roseburg, 4 80. *Puget Sound*—Chehalis, 6 58; Klittat 2d, 12. 65 85

DAKOTA.—*Aberdeen*—Britton, 5 85; Ellendale, 5 56; Emmanuel, 5 55; Rondell, 1; Warner, 2. *Central Dakota*—Diana, 2 92; Okoboji, 3. *Dakota*—Buffalo Lakes, 1; Good Will, 10; Yankton Agency, 4. *Southern Dakota*—Hope Chapel, 4 35; Lennox 1st Ger., 5; Sioux Falls, 10. 59 78

ILLINOIS.—*Alton*—Alton (sab-ech., 9), 109; Elm Point, 2 25. *Bloomington*—Elm Grove, 1 20; Mansfield, 8 80. *Cairo*—America, 1; Caledonia, 50 cts.; Cartersville, 6; Golconda (L. M. S., 5 80, Mrs. Koch, 2), 10 56; Harrisburg (sab-ech., 4 32), 11 33; Potter Mem., 8. *Chicago*—Austin, 6; Chicago Covenant sab-ech., 33 92; Fullerton Ave., 6; Evanston, 210; Kankakee 1st, 39 53; Lake 1st, 10; Moreland, 10 07; Woodlawn Park, 8 50. *Freeport*—Elizabeth, 9; Forester Ger., 42 89; Freeport 2d, 11 28; Galena South (sab-ech., 18 10), 28 29; Willow Creek, 13. *Maiton*—Anderson, 2 50; Christian, 2 50; Marvin, 1 50. *Ottawa*—Rochelle, 18 38; White Rock, 3 80. *Peoria*—Deer Creek sab-ech., 5 60. *Rock River*—Aledo sab-ech., 6; Alexis, 45; Arlington, 2 50; Millersburg, 9; Norwood, 24; Rock Island Broadway, 11 85. *Schuyler*—Ellington Memorial, 3. *Springfield*—Irish Grove, 10; Jacksonville Westminster Young People's Soc. of Christian Endeavor, 8 30; Manchester, 5; Murraysville, 4 50; Pisgah, 2 97; Springfield 1st, 83 29; Unity, 2 07; Winchester, 7. *Rev. W. L. Tarbet and wife*, 3 78. 883 63

INDIAN TERRITORY.—*Cherokee*—Mountain Fork, 2. *Muscogee*—Muscogee, 9. 11 00

INDIANA.—*Crawfordsville*—Benton, 20; Lexington sab-ech., 4; Marshall, 77 cts.; State Line, 62 cts.; Veederburgh, 1; West Lebanon, 77 cts. *Fort Wayne*—Waterloo, 7. *Indianapolis*—Hopewell sab-ech., 15 33; Indianapolis 1st, 1 70; 7th, 23; 9th, 2; Nashville, 3 40. *Ligonier*—Bothlehem, 3; Bourbon, 1; Concord, 2. *Muncie*—New Cumberland, 1; Peru, 13 98; Wabash, 15. *New Albany*—Greenville, 1; New Philadelphia, 1 40; Walnut Ridge, 6. *White Water*—Clarksburgh Memorial, 8; Connersville Ger., 8; Harmony, 9; Hopewell, 5 60; Mt. Carmel, 6. 157 52

IOWA.—*Cedar Rapids*—Bethel, 2 45; Lyons, 10; Onslow, 21 45. *Council Bluffs*—Creston, 5; Missouri Valley, 19 75; Panoia, 4; Villisca, 5. *Des Moines*—Derby, 1; Indianola, 6 60; Knoxville sab-ech., 15; Promise City, 8; Seymour, 7 75; Winterest, 11 42; Rev. J. P. Brengle, 2. *Dubuque*—Dubuque 1st sab-ech., 30; Lime Spring, 6; Prairie, 3. *Rowley*, 3. *Fort Dodge*—Boone, 11; Burt, 5; Churdan, 4; Estherville, 5; Lohrville, 6; Pleasant Valley, 4 48; Rockwell, 5. *Jesse*—Burlington 1st, 13 50; Keokuk Westminster, 34 10; Mediapolis, 17 41; Montrose, 2 80; Morning Sun, 23 55; Ottumwa, 17 41; Winfield, 4. *Iowa City*—Bethel, 10; Keota, 9; Oxford, 3; Walcott, 4 60. *Waterloo*—Cedar Falls, 12; Dow, 3. 840 43

KANSAS.—*Emporia*—Mayfield, 5; Oage City (Christmas off, 2 23), 4; Peotone, 6; Returned by a missionary, 75. *Hopkinton*—Hiawatha, 1. *Larned*—Juka, 5; Medicine Lodge, 6. *Neosho*—Altamont (sab-ech., 3), 7 25; Rev. J. S. McClung, 25. *Osborne*—Downs, 2; Hoxie, 11 80; Rose Valley, 5. *Solomon*—Bashan, 1 60; Blue Stem, 1 50. *Topeka*—Auburn, 5 70; Junction City sab-ech., 43 75; Leavenworth 1st, 200; Meriden, 2 30; Rossville, 5; Silver Lake and Ridge, 8. 419 30

KENTUCKY.—*Bowling*—Ebensner, 4; Newport Columbia St., 17 55. *Louisville*—Bowling Green, 25. *Transylvania*—Harmony, 6; Perryville, 5. 57 55

MICHIGAN.—*Detroit*—Detroit Calvary, 25; Memorial, 30 47; Third Ave., 8 25; East Nankin, 3 25; South Lyon, 33 28. *Grand Rapids*—Elmira, 5; Grand Rapids Westminster, 29 29; Ionia, 23 94; Montague, 6 82. *Kalamazoo*—Burr Oak, 6; White Pigeon, 10 35. *Lansing*—Onedia, 11 19. *Monroe*—Clayton,

1 50; Deerfield, 2 50; Dover, 8; Petersburg, 8; Reading, 3. *Saginaw*—Brookfield, 2; Calkinsville, 3; Cass City, 5; Flushing, 9 75; Gladwin 1st, 3; Gladwin 2d, 3; Mariette 1st (sab-ech., 2), 5; Mariette 2d, 2; Pine River 1st, 5; Saginaw, 27 62. 550 01

MINNESOTA.—*Marquette*—Tracy, 10; Wells, 7; Westminster, 31 68; Winnebago City, 4. *Red River*—Fergus Falls sab-ech., 34; Hallock, 2; Northcote, 1; The Ridge, 1. *St. Paul*—Eden Prairie, 6; St. Paul Dayton Ave., 24 64; Goodrich Ave., 50 90. *Winona*—Chester, 7 50; Kasson, 9 25; Winona 1st, 53 68. 253 36

MISSOURI.—*Ozark*—Kansas City 1st, 54 04; Sedalia, 25; Shell City, 5; Warsaw, 2. *Palmyra*—Bovier, 4; Shelbyville, 12. *Platte*—Maryville, 49 85; St. Joseph North, 16 48; Westminster, 84. *St. Louis*—Ferguson, 17; St. Charles 1st (Infant Class, 1 50), 10 25; St. Louis Glasgow Ave., 8; Washington Ave., 150; Westminster, 12 41. 449 48

NEBRASKA.—*Hastings*—Artell, 2; Hastings, Mrs. E. P. Haynes (for the debt), 13. *Kearney*—Central City (sab-ech., 1 95), 23 97. *Nebraska City*—Meridian Ger., 13 48. *Nobara*—Green Valley, 13 13. *Omaha*—Tekamah, 6; Wahoo, 12 73. 89 81

NEW JERSEY.—*Elizabeth*—Clarksville, 6; Liberty Corner, 15. *Jersey City*—Arlington (sab-ech., 10), 24; Carlstadt Ger., 7; Jersey City Claremont, 19; Westminster Sab-ech., 19 06; Paterson 2d, 35; Tenafly, 82. *Monmouth*—Bordentown, 10 25; Burlington sab-ech., 50 35; Farmingdale, 20; Sayreville Ger., 8 23; Tenent, 6 80. *Morris and Orange*—East Orange 1st, 196 18; German Valley sab-ech., 10; New Vernon Loganville sab-ech., 1; Summit Central, 255 15. *Newark*—Newark Roseville, 280 63. *New Brunswick*—New Brunswick 1st sab-ech., 31 89; Titusville, 16; Trenton Prospect St. (sab-ech., 10), 93 51; Bethany, 3. *Newton*—Deckerstown, 25; Stewartsville, 1; Yellow Frame, 21 68. *West Jersey*—Clayton sab-ech., 100; Jericho, 2 50; Merchantville, 34 82. 1330 01

NEW YORK.—*Albany*—Amsterdam 2d, M. C. C., 8 94; Bethlehem, 12 50; Saratoga Springs 2d, 19 15. *Binghamton*—Apalachin, 4 41; Bainbridge sab-ech., 2 40. *Boston*—Fall River, 10; Quincy (sab-ech., 3 50), 24; Holyoke, 9 38. *Brooklyn*—Brooklyn 1st, 907 93; Brooklyn Greene Ave., 20; Edgewater 1st, 62 06; Lafayette Ave. (M. C. C., 48 50, sab-ech., 200), 248 50. *Buffalo*—Lancaster, 20. *Chenango*—Genoa 2d, 5 66. *Genova*—Canandaigua, 9 75; Geneva North, 1000; Penn Yan (Mrs. T. Shepherd, 10, sab-ech., 38 15), 48 15; Trumansburgh, 29 88. *Hudson*—Ramapo, 2. *Long Island*—Bridgehampton, 22; Franklinville, 14; Setauket, 1 35. *Lions*—Wolcott 1st, 15 83. *Nassau*—Christian Hook, 5; Huntington 1st, 100; St. Paul's, 3. *New York*—New York 1st, 1000; 5th Ave., 100; Canal St., 15; New York, 12 26; University Place, 7199 49; Knox, 80; Park, 26. *Niagara*—Albion (Hart Fund, 120), 177; Lockport 2d Ward, 5; Mapleton, 15. *North River*—Cold Spring, 85; Kingston, 10 60; Matteawan, 21 85; Millerton, 10; Newburgh Calvary, 28 86; Poughkeepsie, 74 78; Rondout, 30. *Ozark*—Worcester, a member, 2 95. *Rochester*—Livonia, 18 61; Rochester Central, 100. *St. Lawrence*—Canton, 18; Carthage, 4; Chaumont, 12 30; Hammond sab-ech., 14 46; Le Ray, 3 50. *Steuben*—Wheeler Ger., O. F. Marshall, 2; Rushford, 6. *Syracuse*—Fayetteville (sab-ech., 15), 25 20; Fulton, 180; Onondaga Valley, 2 80; Skaneateles, 34 17. *Troy*—Cambridge Boys' Mission Band, 8 51; Hebron, 10 80; Hoesick Falls, 11; Sandy Hill, 50 cts.; Sohighitooke sab-ech., 6. *Ulster*—Forestport and Alder Creek, 4; Little Falls, 121; Saugquoit, 6. *Westchester*—Mahopas Falls, a lady, 9; New Rochelle sab-ech., 80; Poundridge (sab-ech., 23 75), 63 75. 12,123 68

NORTH DAKOTA.—*Fargo*—Casselton, 10; Durbin, 8 40; Fargo, C. S., 1; Grand Rapids, 6 75. *Femina*—Hyde Park, 2 50; Wallula, 2 50. 26 15

OHIO.—*Athens*—Middleport, 22 78; Pleasant Grove sab-ech., 2. *Bellefontaine*—Bellefontaine, 11 74; Crestline, 5 77; Kenton, 54 07; Patterson, 10. *Chillicothe*—Greenfield, 5; Young Folks, 15; Washington, 66 15. *Cincinnati*—Cincinnati 2d Ger., 6; 6th Robert Baker Mission, 10; 7th sab-ech., 25; Mt. Auburn, 108 84; Walnut Hills (sab-ech., 150), 154; Goshen, 6; Harrison sab-ech., 4; Mt. Carmel sab-ech., 10 25; Sharonville, 2; Somerset, 2. *Cleveland*—Cleveland 1st, 150. *Columbus*—Columbus 5th Ave., 8 70. *Dayton*—Franklin (sab-ech., 5), 12; Osborn, 2; Oxford, 43 25; Somerville, 5; College Corner, 5. *Huron*—Milan, 11 93; Tiffin, 6. *Lima*—Findlay, 40; Mt. Jefferson, 1 50. *Mahoning*—Beloit, 4; Canton, 33; Ellsworth sab-ech., 18; Newton, 13; North

Jackson, 18; Salem, 60 88; Youngstown 1st (Jane Caldwell, 2 50, I. C. Wick, 500), 502 50. *Marion*—Brown, 8; Liberty sab-sch., 7. *Maumee*—Eagle Creek, 2 20; Grand Rapids, 4; Pemberville, 6. *Portsmouth*—Eckmansville, 15; Red Oak, 17. *St. Clairsville*—Bellair 1st, 29; Cambridge, 100; New Castle, 2; West Brooklyn, 8 42. *Steubenville*—Bethel sab-sch., 12 30; East Springfield, 4 50; Newcomerstown, 2; New Hagerstown, a friend, 5; Richmond (sab-sch., 7), 15 32; Sallineville, 16; Steubenville Old, 6. *Wooler*—Congress sab-sch., 6 50; Creston sab-sch., 15; Doylestown, 10; Holmesville, 4; Loudonville, 6; Marshallville, 2; Nashville (sab-sch., 2 50), 20 50; Wayne sab-sch., 6 50. *Zanesville*—Frasayaburgh, 4; Granville, 65 48; Kirkersville, 5; Mt. Vernon, 29 15; Otsego, 2. 1876 08

PACIFIC.—*Bentley*—Big Valley, Mrs. John Finley, 5; Covelo, 25; Ukiah, 20. *Los Angeles*—Anaheim 1st, 10; Arlington (sab-sch., 87 06), 204 71; El Cajon, 17 10; Huenema, 12 80; Los Angeles 2d, 35; San Diego, 89 88; San Pedro, 8; Wilmington, 12 55; Beaumont, 15; A station, 1 85. *Sacramento*—Arbuckle, 5; Carson City, 14 25; Elko, 18 50; Sacramento, 14th St., 4; Virginia City, 20. *San Francisco*—Alameda sab-sch., 24 15. *San Jose*—Livermore, 9; Watsonville, 7. *Stockton*—Modesto, 21 60; Stockton, 30; Tracy, 2. 1415 51

PENNSYLVANIA.—*Allegheny*—Bull Creek, 5; Concord W. M. S., 14; Leetsdale sab-sch., 45 82; New Salem, 2 50; Pine Creek 2d, 5. *Blairsville*—Black Lick (sab-sch., 5, Mrs. E. J. Mindren, 5), 10; Livermore sab-sch., 10; Poke Run, 13; Salem, 5; Union, 15. *Butler*—Butler sab-sch., 65 40; Centre, 34 54; Fairview, 1; Grove City sab-sch., 51 30; Jefferson Centre, 2; Karna City, 3; New Hope, 3 46; Petrolia, 2; Pleasant Valley, 1; Summit, 3. *Carlisle*—Bloomfield, 4 73; Fayetteville, 2; Middle Spring Newbury sab-sch., 10 86; Upper Path Valley, 15; Steelton, 5. *Chester*—Media sab-sch., 10 69; Unionville, 17. *Clarion*—Brookwayville (L. M. S., 10), 14 67; Brookville, 5; East Brady, 3; Oak Grove, 4; Oil City 2d, 2 50; Worthville, 3. *Erie*—Edinboro', 7; Erie Centre, 25; Tideoute sab-sch., 18 76. *Huntingdon*—Altoona 2d sab-sch. Easter off, 11 19; Beulah, 5; Duncansville, 9; Everett, 5; Houtsdale, 5; Hublersburgh, 1 50; Lewistown, 69 40; Lick Run, 3. *Kittanning*—Atwood, 5; Bethesda, 1 75; Cherry Run, 5; Clarksburgh (sab-sch., 15), 40; Crooked Creek, 3; Currie's Run, 10; Ebenezar (sab-sch., 21), 60; Gligal, 5; Kittanning 2d, 10; Leechburgh sab-sch., 25; Mahoning, 5; Marion sab-sch., 10; Middle Creek, 4; Rockbridge, 5 25; Tunnelton, 5 50; Union, 2 65; Washington (sab-sch., 10), 15; West Glade Run, 7; Greenville sab-sch., 3. *Lackawanna*—Bennett (sab-sch., 4 68), 9 63; Danmore, 7 50; Honesdale, 453 47; Montrose, 50; Mt. Pleasant, 15; Plains, 4; Scranton Washburn S. (sab-sch., 14 21), 60 82; Uniondale, 4; West Pittston, 300; Wilkesbarre Memorial, 68 50; Ashley, 8. *Lehigh*—Easton Brainerd, 5; Lower Mt. Bethel, 10; Fottsville 1st sab-sch., 36 82; Shenandoah, 1; South Eton, 2 61; Upper Mt. Bethel (sab-sch., 5), 8. *Northumberland*—Montgomery, 6; Pannsdale, 5; Williamsport 2d, 30; 3d, 19 43. *Philadelphia*—Philadelphia Bethany Pastor's Jubilee Fund, 35; Grace Mission, 5; South sab-sch., Mrs. Griffith's class, 5. *Philadelphia Central*—Philadelphia Carmel Ger. (sab-sch., 1 62), 5; Zion Ger., 10. *Philadelphia North*—Ben Salem, 5; Chestnut Hill sab-sch. infant class, 25; Forestville, 3; Jeffersonville, 5; Edgington, 7. *Pittsburgh*—Mt. Carmel, 3; Oakdale sab-sch., 21 80; Pittsburgh 2d (sab-sch., 78 40), 117 45; East Liberty, 87; Shady Side, 54; 39th St., 25; Swiswale, 5. *Redstone*—Belle Vernon, 25 94; Greensboro', 5; Scottdale, 8; Somerset, 3. *Shenango*—New Brighton, 1; Sharon, 6 33. *Washington*—Allen Grove, 3; Clayville, a balance, 1 15; Cross Creek, 50; Forks of Wheeling sab-sch., 50; Hookstown, 6 50; Mt. Pleasant (sab-sch., 2), 8; Washington 1st (sab-sch., 130 12), 178 12; Wheeling 1st (sab-sch., 10), 60. *Westminster*—Chancellor, 40 89; Marietta, 71. 2798 88

TENNESSEE.—*Holston*—Oakland, 2 50. *Kingsdon*—Huntsville, 12; New River, 1 50; Rockwood, 1; Spring City, 3. *Union*—New Prospect, 11 60; Tabor, 8 60; Washington, 2 50. 42 70

TEXAS.—*Austin*—Austin 1st, 47 15; Galveston Ger., 4; Georgetown, 1; New Orleans Ger., 1. *North Texas*—Gertrude, 2 55. 55 70

UTAH.—*Utah*—Ephraim, 10; Mantl, 6; Silver Reef (sab-sch., 3), 13. 29 00

WISCONSIN.—*La Crosse*—Galesville (sab-sch., 1 16), 5; La

Crosse 1st (sab-sch., 2 78), 7 18. *Lake Superior*—Negaunee sab-sch., 5 50; Oconto (sab-sch., Easter off, 45), 47 41; Sault Ste. Marie, 10. *Madison*—Baraboo, 3 25; Beloit 1st, William Buhed, 2 50; Beloit Ger. (sab-sch., 1 07), 4 57; Cottage Grove, 50 cts.; Highland Ger., 5; Lima sab-sch., 5; Oregon, 5; Prairie du Sac, 31 20; Pulaski Ger. (sab-sch., 4 16), 6 16; Verona, 2. *Milwaukee*—Cambridge (sab-sch., 4 16), 6 16; Cedar Grove, 10 65; Racine, 180 79; Richfield, 2; West Granville, 2. *Winnebago*—Framont, 2; Oshkosh, 4; Westfield, 6. 349 91

Woman's Executive Committee of Home Missions, 10,500 00

Total received from churches, April and May, 1887, \$33,480 34

LEGACIES.

Legacy of Clarissa Starr, dec'd, late of Tipton, Iowa, 41 90; Martin Heydenburk, dec'd, late of Kalamazoo, Mich., 499 60; I. W. Cochran, dec'd, late of Mendham, N. J., 200; Benjamin F. Bancroft, dec'd, late of Salem, N. Y. (in part), 3000; Robert Beer, dec'd, late of Pittsburgh, Pa. (in part), 4000; Henry Wheeler, dec'd, late of Batavia, Iowa, 599 15. 8,340 55

MISCELLANEOUS.

M. M. Wade, Carlisle, Ill., 2; Miss H. D. Miller, Newark, N. J., 500; Mrs. Ella Ankeny, 215, Neb., 1 25; J. S. Suydenn, Reynolds, Neb., 2 25; Mrs. A. J. Chicago, Ill., 2; E. A. Quigley, Beatrice, Neb., 11; John Foley, Granville, Ill., 2 50; E. W. Rice, Oswego, N. Y., 1; Mrs. C. H. McCormick, Chicago, Ill., 100; Rev. J. E. Nourse, D.D., Washington, D. C., 5; Mrs. Emeline Barker, Homer, Mich., 45; A friend, 500; Rev. J. W. Scott, D.D., Washington, D. C., 5; "T. B. M.", 65; James Harper, Sand Springs, Iowa, 10; "S. M. D.", 10; Albert H. Porter, Niagara Falls, N. Y., 400; Mr. and Mrs. W. K. Eddy, Seldon, Syria, for debt, 5; Miss Agnes Fowler, Gouverneur, N. Y., 5; F. W. Van Wagener, East Orange, N. J., 25; Henry B. Auchincloss, Orange, N. J., 50; Mrs. C. S. Graff, Annapolis, Md., 2; D. D. Johnson, Romulus, N. Y., 5; Rev. E. C. Pritchett, Utica, N. Y., 10; Saugatuck Congregational ch., Conn., 7 13; Students of Western Theo. Sem., 88 25; Soc. of Inquiry of Union Theo. Sem., 32 50; "Cash," 8; Mrs. J. H. Symmes, 1; Miss M. McAdam, 1; W. K. Kincaid, Lancaster, Ky., 3; "Cash," Philadelphia, for home missionary whose salary has been reduced, 3; James Russell, North Jackson, O., 20; Mrs. W. F. Williams, Andover, Mass., 2 50; Mrs. H. F. Pond, Andover, Mass., 2 50; Central Congregational ch. of Madison, O., 5; Soc. of Inquiry of Lane Theo. Sem., Cincinnati, O., 8; Soc. of Missionary Inquiry, Auburn Theo. Sem., 35 41; Rev. M. F. Trippe and wife, Versailles, N. Y., 2; Rev. H. B. Dunning, Flushing, Mich., 1; Rev. H. L. Janeway, Williamstown, N. C. J., 75; "Cash," 25; "Friends," 300; Rev. T. C. Strause, Cold Spring, N. Y., 17; C. Griffith, Ashton, Ill., 8; "No name," 80; Mary Vance, Rome, Ga., 10; A lady friend, 160; Mrs. H. E. Parsons, Ashtabula, O., 50; W. S. Ladd, Portland, Oregon, 100; Bequest of little Hattie Wilson, 60 cts.; Rev. C. H. Schwarzbach, 1 50; "Cash," Pleasantville, N. J., 10; Religious Contribution Soc. of Princeton Theo. Sem., 84 24; "C." Ark., 13; Interest on Permanent Fund, 236 25; John C. Green Fund, 1018 75; Bowles Legacy, 50. 4,151 63

Total received for Home Missions, April and May, 1887, \$45,972 52

Total received for Home Missions, April and May, 1886, 56,374 90

O. D. EATON, Treasurer,
P. O. Box 1933, 220 Broadway, N. Y.

RECEIPTS FOR SUSTENTATION, APRIL AND MAY, 1887.

ATLANTIC.—*South Florida*—Kissimmee, 1; Lakeland, 1. 2 00
BALTIMORE.—*Baltimore*—Baltimore Brown Mem., 35 04; Emmittsburg, 22 38; Frederick City, 29 25; Hagerstown, 2. *New Castle*—Wilmington Central, 15; Zion, 5. *Washington City*—Alexandria, 17 45; Washington Eastern, 3. 130 57
COLORADO.—*Boulder*—Valmont, 8 cts. *Denver*—Golden, 2. *Pueblo*—Silver Cliff, 2. *Santa Fe*—Jemes, 1. 5 03
COLUMBIA.—*Idaho*—Baker City, 1 00
ILLINOIS.—*Chiro*—Fairfield, 4 90. *Ottawa*—Aurora, 3; Grand Ridge, 4 50. *Peoria*—Elmira, 8 30; Onida, 4. *Rock*

River—Albany, 2 70; Alexia, 6; Centre, 6; Peniel, 4. *Schuyler*—Camp Creek, 4. *Springfield*—Pisgah, 49 cts.; Unity, 35 cts.; Rev. W. L. Tarbet and wife, 62 cts. 48 86
INDIAN TERRITORY.—*Muscogee*—Muscogee, 7 00
INDIANA.—*Crawfordsville*—Benton, 1; Bethany, 22 87; Bethel, 1; Rock Creek, 2; Rockfield, 3. *Fort Wayne*—Elkhart, 13 70. *Indianapolis*—Danville, 1; Indianapolis 7th, 9 81. *Logansport*—Logansport Broadway, 6. *Muncie*—Peru, 3 55. *New Albany*—Hanover, 2; Salem, 1. *White Water*—Harmony, 1; Knightstown, 60 cts.; Liberty, 2; Mt. Carmel, 1. 71 53

IOWA.—Des Moines—Des Moines Central, 14 19. Dubuque—Dubuque 1st, 16; 2d, 15. Fort Dodge—Vail, 4 91. Iowa—Burlington 1st, 45 cts.; Keokuk Westminster, 1 07; Medispolia, 25 cts.; New London, 1. Iowa City—Keota, 30 cts. 71 58

KANSAS.—Emporia—Belle Plaine, 2; Council Grove, 4; Osage City, 2. Larned—Medicine Lodge, 6; Spearville, 7. Neosho—Farnon, 22 95. Solomon—Bashan and Blue Stem, 3. Topeka—Ferry, 3. 48 95

KENTUCKY.—Ebeneser—Newport Columbia St., 1. Louisville—Kuttawa, 1. 2 00

MICHIGAN.—Detroit—Detroit Calvary, 10; Memorial, 7 90; 2d Ave., 28 cts. Grand Rapids—Grand Rapids Westminster, 1; Greenwood, 1; Ionia, 6 80. Monroe—Petersburg, 1; Tecumseh, 37. 68 49

MINNESOTA.—Mankato—Blue Earth City, 4; Westminster, 6 39. St. Paul—Shakopee, 1; St. Paul East, 3; Minneapolis Westminster, 78 20. 92 59

MISSOURI.—St. Louis—St. Charles, 1, 2 75; St. Louis Glasgow Ave., 1; McCausland Ave., 5. 8 75

NEBRASKA.—Hastings—Edgar, 1; Nelson, 2. Omaha—Schuyler, 4 67. 7 67

NEW JERSEY.—Elizabeth—Clarksville, 1; Liberty Corner, 2. New Brunswick—Titusville, 4. Newton—Asbury, 10; Stanhope, 3 15. West Jersey—Salem, 5. 25 15

NORTH DAKOTA.—Fargo—Tower City, 1 00

OHIO.—Athens—Middleport, 8 14. Bellefontaine—Buck Creek, 3; Upper Sandusky, 3. Cleveland—Cleveland Woodland Ave., 10. Columbus—Bethel, 2 75; Bremen, 2 25. Dayton—Clifton, 20 94; Franklin, 1; Somerville, 2; Troy, 15 98. Huron—Sandusky, 7 95; Tiffin, 5. Mahoning—Alliance 1st, 1. Marion—Berlin, 1; Liberty, 1. Portsmouth—Felicity, 1. St. Clairsville—Bellair 1st, 5; Buchanan, 3; Concord, 2; Kirkwood, 18 77; Martin's Ferry, 12 35; Olive, 2 13; Portland, 2; West Brooklyn, 1 80. Steubenville—Carrollton, 13; East Springfield, 69 cts.; Richmond, 2 48; Steubenville Old, 2; Yellow Creek, 5. Zanesville—Newark Salem Ger., 2 80. 158 47

PACIFIC.—Benicia—St. Helena, M. C. C., 7. Los Angeles—Beaumont, 2. 9 00

PENNSYLVANIA.—Allegheny—Bakerstown, 5; Bethlehem, 2 04; Emsworth, 15 89; Hillsdale, 6 94; Natrona, 4 63; New Salem, 50 cts.; Pine Creek 1st, 3; Pleasant Hill, 1. Blairsville—Johnstown, 10; Laird, 2; Union, 1. Butler—Allegheny, 1; Butler, 2; Centre, 1 15; Clintonville, 3; Middlesex, 1; New Hope, 2 59; New Salem, 3; North Washington, 2; Petrolia, 1; Pleasant Valley, 2; Summit, 1. Chester—Glen Riddle, 1; Oxford 1st, 69 21; West Chester 1st, 31 48. Clarion—Edenburgh, 3; Licking, 8 30; Oil City 2d, 1 95; Silgo, 3. Erie—Erie 1st, 88 20; Central, 10; Warren, 13 47. Killbuck—Atwood, 1; Cherry Run, 2; Clarksburg, 4; Clinton, 3; Crooked Creek, 2; Currie's Run, 3; Ebeneser, 4; Freeport, 6 25; Gilgal, 2; Jacksonville, 6; Leechburg, 18; Mahoning, 3; Mariou's sab-sch., 2; Middle Creek, 3; Rockbridge, 2; Tunnelton, 1; Washington, 3. Lackawanna—Ashley, 2; Mt. Pleasant, 1; Plains, 1; Uniondale, 1; West Pittston, 10; 1044 29

WYOMING.—Lewistown—Bangor, 5. Northumberland—Bloomington, 17 68; Montgomery, 1; Muncy, 4; Shiloh, 2 80; Williamsport 2d sab-sch., 11 61. Philadelphia—Philadelphia 1st, 87 66; Clinton St., Immanuel, 10. Philadelphia—Central, Philadelphia Hebrew Memorial, 4 64. Oxford, 58 22. Philadelphia—North—Jeffersonville, 5. Pittsburgh—Bethany, 12 75; Centre, 17 29; Mingo, 10; Mt. Carmel, 1; Pittsburgh 2d, 821 03; Pittsburgh Shady Side, 13 50; Valley, 2 61. Redstone—Greensboro, 2. McKeesport, 42 77; Mt. Vernon, 5 53; Pleasant Unity, 1. Shenango—Clarksville, 14 39; Mt. Pleasant, 5; New Brighton, 10; Rich Hill, 3 50; Sharon, 11 68. Washington—Allen Grove, 2; Clayville, 13 70; Mt. Pleasant, 1; Mt. Prospect, 16 63; Washington 1st, 12 90; West Union, 4; Wheeling 1st sab-sch., 10. Westminster—Pine Grove, 4. 1081 77

TENNESSEE.—Holston—Oakland, 3. Kingston—Piney Falls, 1; Rockwood, 1; Spring City, 1. 6 00

TEXAS.—Austin—New Orleans Ger., 1 00

UTAH.—Utah—American Fork, 2 00

WISCONSIN.—La Crosse—Galesville (sab-sch., 60 cts.), 1 55; La Crosse 1st, 3 15. Lake Superior—Negaunee, 6 28. Madison—Baraboo, 2. Winnebago—Oshkosh, 8. 15 96

Total from churches..... \$1846 01

MISCELLANEOUS.

W. H. Kinneard, Lancaster, Ky., 5; Religious Contribution Society of Princeton Theological Seminary, 1 14..... 6 14

Total received in April and May, 1887..... \$1852 16

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, APRIL AND MAY, 1887.

Albany—Albany 4th, 125; West End, 5; Mayfield, 5; Saratoga Springs 2d, 1 75. Binghamton—Binghamton West, 2; Cortland, 16 42; Waverly, 41 04. Brooklyn—Brooklyn Classon Ave. (Y. L. M. S., 25), 187 60; Greene Ave., 2 13; Edgewater 1st, 15 62. Buffalo—East Hamburg, 4. Cayuga—Ithaca, 89 47; Meridian, 23 50. Chemung—Elmira Lake Street, 14. Columbia—Ancrum Lead Mines, 2; Windham, 10 96. Geneva—Seneca, 50; Trumansburg, 1. Hudson—Hamptonburgh, 12; Montgomery, 6. Lyons—Wolcott 1st, 6 01. New York—New York 1st Union, 14 88. Niagara—Albion, 8; Lockport 2d Ward, 1. North River—Bethlehem, 5; Cold Spring, 8; Cornwall, 11 76; Kingston, 5; Marlborough, 8 48; Poughkeepsie, 2 49; Rondout, 11. Otsego—Cherry Valley, 35; Oneonta, 2. Rochester—Rochester 1st, 77 85; Sparta 1st, 16. Troy—Caldwell, 4 10; Cohoes, 75; Green Island, 10; Hebron, 2. Hamlet Falls, 19 71; Lansingburgh 1st, 16 19; Middle Gramscot, 2; Pittsford, 8 30; Troy—Oakwood Ave., 5; Woodside, 2; Whitehall, 15 50. Ulster—Saugquoit, 1. Westchester—Mahopac Falls, 20; Sing Sing, 39 77; South Salem, 14. 1044 29

O. D. EATON, Treasurer,
(P. O. Box 1938) 280 Broadway, New York.

RECEIPTS FOR BOARD OF PUBLICATION, APRIL, 1887.

ATLANTIC.—South Florida—Kissimmee, 1 00

BALTIMORE.—Baltimore—Baltimore Abbott Chapel, 2; Baltimore Boundary Ave., 18 02; Bethel, 6 50; Frostburg, 1; Havre de Grace, 5. New Castle—Green Hill, 8; West Nottingham, 15 33. Washington City—Falls ch. and Balston, 5; Hyattsville, 1 52; Washington 1st, 9 40. 66 77

COLORADO.—Pueblo—Silver Cliff, 2. Santa Fe—Albuquerque, 10; James, 2. 14 00

COLUMBIA.—Oregon—Albany, 1; Ashland, 1; Astoria, 4; Phoenix ch. sab-sch., 6; Tualatin Plains, 3. 14 00

DAKOTA.—Aberdeen—Gary, 4. Southern Dakota—Alexandria, 1; Sioux Falls, 5. 10 00

ILLINOIS.—Alton—Hillsboro', 6. Bloomington—Danville, 12. Otero—Du Quoin 2d, 3 25. Chicago—Chicago 41st St., 14 06; Chicago Westminster, 10. Freeport—Galena South, 5. Mattoon—Mattoon, 4; Prairie Bird, 2. Ottawa—Park ch. sab-sch., 5. Peoria—Peoria Grace, 12 45. Springfield—Pisgah, 75 cts.; Unity, 51 cts.; Virginia, 20. 95 02

INDIANA.—Crawfordsville—Benton, 1; Marshfield, 58 cts.; State Line, 50 cts.; Union, 1; West Lebanon, 60 cts. Fort Wayne—Ethanian, 1; Fort Wayne 2d, 12 58. Indianapolis—Danville, 1. Logansport—West Union, 1. Muncie—Marion, 3; Wabash, 75 cts. White Water—Liberty, 2. 24 91

INDIAN TERRITORY.—Muscooge—Muscooge, 7 00

IOWA.—Council Bluffs—Clarinda, 5 53. Dubuque—Dubuque 1st, 9; Dubuque 2d, 10; Dubuque Ger., 4; Jewup, 1; Waukon Ger., 7 60. Fort Dodge—Bethel, 1; Glidden, 2; Meriden, 1. Iowa—Burlington 1st, 1 35; Keokuk Westminster, 2 10; Kossuth 1st, 1; Mt. Pleasant Ger., 3; Winfield, 2. Iowa City—Keota, 90 cts.; Oxford ch. sab-sch., 8; Sugar Creek, 2; What Cheer, 3 25; Wilton, 8. Waterloo—Tranquillity, 4 25. 70 00

KANSAS.—Emporia—Caldwell, 4; Council Grove, 3; Fairview, 1; Peotone, 1. Highland—Clifton ch. sab-sch., 5. Larned—Basine, 3; Dodge City, 5; Great Bend, 4; Ness City, 10. 70 00

NEW JERSEY.—Elizabeth—Basking Ridge, 30; Clarksville, 1; Elizabeth 1st, 48 82; Metuchen, 4 77. Jersey City—Englewood, add'l, 2 50; Hoboken, 20; Jersey City Bergen 1st, sab-sch. Assn., 25; Paterson 2d, 30; West Milford, 1. Monmouth—Farmingdale, 5; Plattsburg, 2. Morris and Orange—Madison, 48 75; Morristown South St., 47 14; New Vernon 10; Orange 2d ch. sab-sch., 28 86. Newark—Lyons's Farms, 10 24; Newark Bethany, 3; Newark Calvary, 4 07. New Brunswick—Bethany, 1; Lawrence, 14 89; Princeton Witherspoon St., 1. Newton—Andover, 4 64; Blairtown, 48 26; La Fayette, 1. Marksboro', 4 11; Musconetcong Valley, 5. West Jersey—2

Bridgeton 1st ch. sab-sch., 30; Camden 1st, 25; Gloucester City, 3; Vineland, 2; Williamstown (sab-sch., 3 69), 8 69.

NEW YORK.—*Albany*—Albany 2d, 68 66; Rensselaerville, 9; Saratoga Springs 2d, 2 40; Schenectady 1st, 15 45. *Buena Vista*—East Boston, 10; Lowell, 3. *Brooklyn*—Brooklyn 1st, E. D. ch. sab-sch., 50; Brooklyn Greenpoint, 5; Brooklyn South 8d St. ch. sab-sch., 10. *Buffalo*—Buffalo Central, 5; Fredonia, 10; Jamestown, 89; Springfield, 1. *Oswego*—Genoa 3d, 50 cts. *Chemung*—Spencer ch. sab-sch., 3 25. *Genesee*—Elba, 1 50. *Genesee*—Trumansburg, 1 80. *Hudson*—Hopewell, 8; Middletown 2d, 1 77; Milford, 1; Monticello, 1; Nyack, 2 10. *Long Island*—Bellport, 5; Mattituck, 5; Sag Harbor, 10; South Haven, 2. *Nassau*—Newtown, 5; Smithtown ch. sab-sch., 10. *New York*—New York 5th Ave., 1059 90; New York Knox, 2; New York Madison St. Ger., 5; New York Mount Washington, 23 10; New York Spring St., 5. *Niagara*—Albion, 6; Lockport 2d Ward, 1. *North River*—Bethlehem, 23; Cold Spring, 3 35; Kingston, 5. *Rochester*—Brighton ch. sab-sch., 2; Mendon, 1; Nunda, 5; Ogden, 2 49; Pittsford ch. sab-sch., 3; Rochester Calvary, 2. *Syracuse*—Fulton, 15; Syracuse 1st, 25. *Troy*—Salem, 19; Stillwater 1st, 200. *Utica*—Little Falls, 10; Lowville, 5; New Hartford, 10; Utica 1st, 12 57; Utica Bethany, 36 67; Westernville, 6; Williamstown ch. Amboy mission sch., 1. *Westchester*—Irvington, 30; Sing Sing, 38 34. 1895 85

NORTH DAKOTA.—*Fargo*—Tower City, 2. *Pembina*—Hamilton, 1; Westminster ch. (Devil's Lake), 2. 6 00

OHIO.—*Bellefontaine*—Buck Creek, 5; Bucyrus, 2 70; Crestline, 4 97; Galion, 7 50. *Chillicothe*—Washington, 7 87. *Cincinnati*—Cincinnati 1st Ger., 5; Cincinnati Mt. Auburn, 9 54; College Hill, 18 87. *Dayton*—Franklin, 2; Hamilton, 11; Somerville, 3. *Huron*—Tiffin, 3. *Lima*—Mt. Jefferson, 1. *Mahoning*—Canfield, 1; Canton, 3; Newton, 5; Salem, 5 56; Youngstown Belmont Ave., 1. *Maumee*—Bowling Green, 14; Bryan, 14. *St. Clairsville*—Barnesville, 5; Martin's Ferry, 9. *Steubenville*—Richmond, 4 05; Salineville, 2; Steubenville Old 2. *Wooster*—Apple Creek, 10. *Zanesville*—Kirkersville, 2; Warsaw, 3. 162 06

PACIFIC.—*Sacramento*—Modesto, 6; Placerville, 3. *San Francisco*—San Francisco 1st, 10. *San Jose*—Cayucas, 1; Pleasant Valley, 1. 21 00

PENNSYLVANIA.—*Allegheny*—Concord, 1; Natrona, 3 42. *Blairsville*—Derry, 10; Fairview, 5; Johnstown, 10; Laird, 2; Union, 1. *Builer*—Allegheny, 1; Centre, 3 45; Centerville, 8; Martinsburg, 2; New Hope, 2 75; Petrolia, 1; Sunbury, 4. *Carlisle*—Fayetteville, 2 50. *Chester*—Darby Borough, 12; Fairview, 5; Glen Riddle, 1; New London, 8; Ridley Park, 4 20. *Clarion*—Brookville, 12 95; Edenburg, 1; Scotch Hill, 1; Tionesta, 1. *Tylerburg*, 1. *Greene*—Concord, 1; Erie Central, 20; Fredonia, 6 39; Jamestown, 2 70; Mercer 1st, 10; Warren, 26. *Huntingdon*—Clearfield, 18 90; Hubersburg, 61 18; Milroy, 6; Fort Royal, 1 87; Spring Creek, 4. *Kittanning*—Atwood, 2; Bethel, 2 50; Centre, 2; Cherry

Run, 2; Crooked Creek, 2; Currie's Run, 14; Gilgal, 2; Jacksonville, 9; Kittanning 2d, 2; Leechburg ch. sab-sch., 10; Mahoning, 3; Mechanicsburg, 2; Middle Creek, 2; Midway, 1; Parker City 1st, 8; Rockbridge, 2. *Lackawanna*—Gibson, 1; Plains, 2; Pleasant Mount, 1; Troy, 14 13; Uniondale, 1; West Pittston, 25; Wilkesbarre 1st, 15; Wilkesbarre Covenant, 2. *Lahigh*—Allentown, 11; Catsaugus 1st, 10; Reading Washington St., 2; Summit Hill (sab-sch., No. 1, 1 35; sab-sch., No. 2, 46 cts.), 4 73; Tamaqua (sab-sch., 2), 3. *Northumberland*—Pennsdale, 4; Williamsport 1st, 11 28. *Philadelphia*—Philadelphia 2d, 318 83; Philadelphia Woodland, 16 54. *Philadelphia Central*—Philadelphia Alexander, 34 36; Philadelphia Columbia Ave. ch. sab-sch., 10; Philadelphia Susquehanna Ave., 1; Philadelphia Trinity, 7; Philadelphia West Park, 10. *Philadelphia North*—Bensalem, 4; Eddington, 4; Fox Chase Memorial, 9 33; Jeffersonville Centennial, 5; Lower Merion, 2. *Pittsburgh*—Chartiers, 1 50; McDonald, 10; Mount Carmel, 1; Pittsburgh 2d, 14 41; Pittsburgh East Liberty, 56 46; Pittsburgh Grace Memorial, 50 cts.; Pittsburgh South Side, 11 25; Valley, 3 75. *Redstone*—Greensboro, 2; Mount Pleasant, 6; Scottsdale, 4; Somerset, 1 25. *Washington*—Allen Grove, 2; Mount Olivet, 8 15; Mount Pleasant, 1; Washington 1st, 12 64; West Alexander, 15. *Westminster*—Donegal, 2; Stewartstown, 11 15. 973 57

TENNESSEE.—*Holston*—Jonesboro, 7. *Union*—Tabor, 1. 8 00

TEXAS.—*Austin*—Georgetown, 1. 1 00

UTAH.—*Montana*—Deer Lodge, 2. *Utah*—American Fork, 4; Ephraim, 5; Mantle, 4; Spanish Fork sab-sch., 4; Toquerville sab-sch., 1. 20 00

WISCONSIN.—*La Crosse*—Galesville (sab-sch., 50 cts.), 3 58. *Madison*—Oregon, 2; Prairie du Sac, 7 82. *Winnebago*—Neenah ch. sab-sch. (of which "Coral Workers," 5), 16 29; Oshkosh, 2. 81 66

April, total from churches and Sabbath-schools. \$4285 33

MISCELLANEOUS.

Boys' Band of Goshen, N. Y., 10; Mrs. A. W. McLean, Shushan, N. Y., 5; I. L. Test, Reynoldsville, Pa., 8; Miss Margaret R. Smith, Philadelphia, Pa., 50; R. J. Young, Buckhannon, W. Va., 1; John M. McCready, Texas, 2; John M. Adair, Oregon, 10; Conahohocken, Pa., Mrs. J. H. Symmes, 1, and Miss M. McAdam, 1; W. H. Kinard, Lancaster, Ky., per *Presbyterian*, 5; W. J. McKee, Marshall, Mich., 8; Rev. N. A. Shedd, Amesville, O., 1; "C." Ark., 1; Rev. W. L. Tarbet and wife, 94 cts. 97 94

Total April receipts (1887)..... \$4882 32

S. D. FOWLE, Treasurer.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION FROM APRIL 11 TO MAY 31, 1887.

ATLANTIC.—*Atlantic*—Mt. Carmel, 50 cts.; Mt. Pleasant, 1 50. *Catawba*—Kissimmee, 8. *South Florida*—Lakeland, 3; Seneca, 10; Sorrento, 10. 33 00

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 36 60; Baltimore Faith Chapel, 6; Frederick City, 1 50; Hagerstown, 6. *New Castle*—Buckingham, 3 63; Zion, 10. *Washington City*—Washington 4th, 60; Washington Eastern, 8 60. 128 33

COLORADO.—*Boulder*—Laramie, 4 50; Valmont, 62 cts. *Pueblo*—Silver Cliff, 5. *Sanita Fe*—James, 2. 12 12

COLUMBIA.—*Idaho*—Baker City 1st, 2; Moscow, 2; Weston, 2. *Oregon*—Ashland, 4. *Puget Sound*—Kilikitai 2d, 3. 13 00

DAKOTA.—*Central Dakota*—Manchester, 1 62. *Dakota*—Good Will, 4 50; Yankton Agency, 3. *Southern Dakota*—Alexandria, 3; Hope Chapel, 3. 15 12

ILLINOIS.—*Alton*—Litchfield sab-sch., 8. *Bloomington*—Gilman, 10; Mackinaw, 6 41; Mansfield, 5. *Cairo*—Potter Memorial, 4. *Chicago*—Austin, 1; Chicago River Park, 1; Englewood, 16 81; Glenwood, 1; Homewood, 2; Hyde Park 1st, 77 78; Lake 1st, 10; Woodlawn Park, 28. *Freeport*—Galena South, 17 05. *Olauna*—Rochelle, 13 88. *Peoria*—Prospect, 19. *Rock River*—Alexia, 9; Rock Island Broadway, 4 15. *Schuyler*—Angusta, 12; Perry, 6. *Springfield*—Bates, 7 80; Jacksonville State St., 27; Manchester, 6; Plagab, 1; Springfield 3d, 12; Unity, 70 cts. 298 13

INDIANA.—*Grandfordville*—Benton, 5; Bethel, 1; Marshfield, 20 cts.; State Line, 16 cts.; West Lebanon, 20 cts. *Fort Wayne*—Fort Wayne 3d, 11 75. *Indianapolis*—Danville, 1; Indianapolis 7th, 9 82; White Lick, 3. *Logansport*—West Union, 1. *Muncie*—Muncie, 2. *Wabash*, 2. *Vincennes*—Mt. Vernon, 3. *White Water*—College Corner, 5; Harmony, 2; Mt. Carmel, 2. 74 13

INDIAN TERRITORY.—*Muscogee*—Muscogee, 2. 6 00

IOWA.—*Cedar Rapids*—Clarence, 3; Clinton, 75; Watkins, 1. *Grand Bluffs*—Creston, 3; Norwich, 3 35; Panora, 3; Yorktown, 4 85. *Des Moines*—Chariton, 2 78; Mariposa, 2 80. *Dubuque*—Dubuque 1st, 18; Lime Spring, 2 28. *Fort Dodge*—Emmett Co. 1st, 2; Lake City, 3 06; Liberty, 5 50. *Iowa*—Burlington 1st, 8 60; Keokuk Westminster, 8 54; Mediapolis, 1 99; Montrose, 3 61; New London, 1; Winfield, 2. *Iowa City*—Keota, 2 40; Lafayette, 3; Oxford, 3. *Waterloo*—East Friesland Ger., 2. 173 78

KANSAS.—*Emporia*—Council Grove, 8; Osage City, 4. *Highland*—Vernillion, 1 15. *Larned*—Iuka, 5. *Neosho*—Osage, 5 25; Toronto, 5 80. *Osborne*—Colby, 2 25; Downs, 2. *Solomon*—Bashan, 50 cts.; Blue Stem, 50 cts.; Concordia, 14 11; Milo, 5 07; Salville, 1. *Topeka*—Junction City, 26 15. 173 78

KENTUCKY.—*Bowling*—Newport Columbia St., 1; Williamstown, 5. *Louisville*—Louisville 4th, 7; Louisville Central, 22 85. *Transylvania*—Lancaster, 6. 40 35

MICHIGAN.—*Detroit*—Detroit Calvary, 10; Detroit Jefferson Ave., 63; Detroit Memorial, 15 79; Detroit Third Ave., 2 20. *Grand Rapids*—Big Rapids Westminster, 1; Greenwood (including sab-sch., 3), 5; Harbor Springs, 3 53. *Kalamazoo*—Burr Oak, 2. *Monroe*—Petersburg, 2. *Saginaw*—Marlette 2d, 1; Sand Beach, 1. 105 82

MINNESOTA.—*Manly*—Blue Earth City, 6 50. *St. Paul*—Litchfield, 12; St. Paul House of Hope sab-sch., 12 98. 31 43

MISSOURI.—*Osgood*—Appleton City 1st sab-sch., 2. *Ozark*—White Oak, 4. *Perry*—Berier, 1; Brookfield, 16 70. *Platte*—Tarkio, 6. *St. Louis*—St. Charles 1st, 2 40; St. Louis Glasgow Ave., 6; St. Louis McCausland Ave., 6. 43 10

NEBRASKA.—*Hastings*—Culbertson, 3; Hardy, 2; Superior, 3. *Kearney*—Plum Creek, 4 10; Shelton, 3. *Nebraska City*—Bennett, 2; Fifth, 2. *Norwalk*—Inman, 1 35. *Omaha*—Black Bird Hills, 1 55. 24 00

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Elizabeth 1st Ger., 5; Elizabeth 2d, 66 07; Elizabeth Siloam sab-sch., 1 73; Elizabeth Westminster, 366; Elizabethport, 22 84. *Jersey City*—Carlstadt Ger., 1; Jersey City Bergen 1st, 70. *Mon-*

month—Burlington, 33 20; Farmingdale, 20; Freehold 1st, 23 47. *Norris and Orange*—Myersville Ger., 2; Pleasant Valley Ger., 6 75. *Newark*—Newark Memorial, 11. *New Brunswick*—Milford, 14 50; Trenton 5th, 7; Trenton Bethany, 1. *Newton*—Blairtown, 71 66; Bloomsbury, 10 29. *West Jersey*—Camden 1st, 15; Green Creek, 2. 782 56

NEW YORK.—*Albany*—Saratoga Springs 2d, 5 40; Schenectady 1st, 21 50. *Binghamton*—Binghamton West, 7. *Boston*—Fall River Westminster, 2 70. *Brooklyn*—Brooklyn Throop Ave., 68. *Buffalo*—Bradford 1st, 19 93; Coneywango, 5 07; East Hamburg, 3. *Champlain*—Chazy, 16 65. *Columbia*—Ancram Lead Mines, 2; Jewett, 9. *Geneva*—Canandaigua, 13 25; Geneva 1st, 28 18; Gorham, 6 52; Naples, 8 44; Trumansburgh, 7 29. *Hudson*—Circleville, 5. *Long Island*—Mattituck, 7; Setauket, 41 60; Southold, 15. *Lyons*—Galen, 5; Rose, 5. *Nassau*—Hempstead, 28 88. *New York*—New York 1st Union, 15; New York 5th Ave., 1055; New York 18th St., 54; New York Covenant, 27; New York Faith, 5; New York Madison Sq., 504 37; New York Murray Hill, 5; New York New York, 2 50; New York Spring St., 10. *Niagara*—Albion, 12; Lockport 2d Ward, 1. *North River*—Cold Spring, 9; Kingston, 5; Poughkeepsie, 19 94; Rondout, 8. *Rochester*—Brighton sub-sch., 2; Mendon, 1; Rochester 1st, 116 77; Rochester St. Peter's, 26; Sweden, 7 05; Wheatland, 8 50. *Stouven*—Rushford, 6. *Syracuse*—Amboy, 14; Cazenovia, 3; Collamer, 3; Fulton, 45; Otisco Congl. Ch., 9 75. *Troy*—Brunswick, 11 65; Cohoes, 500; Lansingburgh 1st, 42 38; Troy 1st, 62 50; Troy 2d, 202 10. *Utica*—Forestport and Alder Creek, 3; Utica Bethany, 58 69; Waterville, 10 45. *Westchester*—Bridgeport 1st, 41 30; Irvington, 42 78. 3275 16

NORTH DAKOTA.—*Fargo*—Tower City, 8 00

OHIO.—*Bellefontaine*—Bellefontaine 1st, 9 18. *Chillicothe*—Mt. Pleasant, 30 20; Washington C. H., 18 88. *Cincinnati*—Bond Hill, 3; Cincinnati 1st, 17; Cincinnati Mt. Auburn, 36 24; College Hill, 30 63; Moscow, 1; Somerset, 1. *Cleveland*—Cleveland Woodland Ave., 20; North Springfield, Ladies' Soc., 1 40; Rome, 4. *Dayton*—Ebenezer, 1; Franklin, 3; Greenville, 5; New Paris, 1; Osborne, 2; Somerville, 1. *Huron*—Green Spring, 3. *Lima*—Findlay, 23. *Mahoning*—Alliance 1st, 1; Beloit, 4; Canfield, 2; Champion, 3; Newton, 6; North Jackson, 10; Salem, 16 10; Youngstown Belmont Ave., 5. *Marion*—Kingston, 5. *Muskegon*—Kunkle, 3; Mt. Salem, 2. *St. Clairville*—Bellairs 1st, 5; Concord, 11; Nottingham, 14 75; Olive, 2 90; West Brooklyn 2; Westchester, 1. *Steubenville*—Richmond, 2 72; Gallineville, 10; Steubenville Old, 3. *Wooster*—Holmesville, 2; Jackson, 6 86; Loudonville, 5; Nashville, 5. *Zanesville*—Fairmount, 4; Newark 2d, 10; Zanesville 2d, 15 19. 839 00

PACIFIC.—*Bendigo*—Mendocino, 7; Petaluma, 10; San Rafael (incl. sub-sch.), 20 40; 85; St. Helena, 10. *Los Angeles*—Anselm 1st, 5; Carpenteria 1st, 3; Los Angeles 3d, 31 20; San Diego, 20; San Geronimo, 6; Santa Barbara, 5; Santa Monica, 6. *Sacramento*—Placerville, 4; Tehama, 2. *San Francisco*—Oakland 1st, 61 05; Walnut Creek, 6. *San Jose*—Flemington, 7 50; Santa Clara, 3. *Stockton*—Fresno 1st, 10. 278 81

PENNSYLVANIA.—*Allegheny*—Concord, 5; Glenshaw, 6; Narcon, 6 17; New Salem, 5 15. *Blairsville*—Blairsville, 62 50; Harrison City, 5; Johnstown, 33 61; Laird, 1; Salem, 9 59; Union, 2. *Baldwin*—Centre, 21; Clintonville, 3; New Hope, 8 03; Petrolia, 2. *Carlisle*—Steelton, 5. *Chester*—Ridley Park, 8 40. *Carlton*—Brookville, 12 95; East Brady, 10; Edenburg, 3; Embleton, 3; Mill Creek, 1; Mt. Tabor, 2; Oil City 2d, 4 10; Worthville, 1. *Erie*—Jamestown, 3. *Huntingdon*—Duncansville, 1; Lewistown, 15 84. *Kittanning*—Atwood, 2; Cherry Run, 2; Clarksburg, 7; Crooked Creek, 2; Currie's Run, 12; Ebenezer, 7; Gilgal, 1; Jacksonville, 5; Kittanning 2d, 5; Mahoning, 8; Marion, 2; Middle Creek, 3; Rockbridge, 2 50; Tunnelton, 2 38. *Lackawanna*—Ashley, 15; Honesdale, 19 55; Mt. Pleasant, 1; Plains, 4; Uniondale, 1; West Pittston, 35; Wilkesbarre Memorial, 19 28. *Lehigh*—Bangor, 8; Mountain, 6; Shenandoah, 3; South Easton, 3. *Northumberland*—Mahoning, 44 20; Montgomery, 4; Pennsdale, 4; Renovo, 5; Williamsport 2d sub-sch., 27 74; 3275 16

Williamsport 3d, 10 12. *Philadelphia*—Philadelphia 10th, 142; Philadelphia Mariner's, 5 78; Philadelphia W. Spruce St., 127 25. *Philadelphia Central*—Philadelphia Gaston, 3; Philadelphia Oxford, 65 85. *Philadelphia North*—Jeffersonville Centennial, 10. *Pittsburgh*—Mt. Carmel, 1; Phillipsburg, 8; Pittsburgh 2d, 10 07; Pittsburgh 6th, 28; Pittsburgh East Liberty, 35; Pittsburgh Grace Memorial, 58 cts.; Pittsburgh Shady Side, 13 50; Valley, 3 07. *Redstone*—Belle Vernon, 10 50; Greensboro', 2; Scottdale, 4; Somerset, 1 50; Uniontown, 25 24. *Shenango*—Rich Hill, 4 40. *Washington*—Allen Grove, 2; Mt. Olivet, 3; Mt. Pleasant, 2; Washington 1st, 30 10; West Alexander, 40; Wheeling 1st sub-sch., 10. *Westminster*—Marietta, 13. 1084 16

TENNESSEE.—*Union*—Tabor, 2 65. **TEXAS.**—*Austin*—Galveston St. Paul's, 6; Georgetown, 2; New Orleans Ger., 5. *North Texas*—Gertrude, 2 50. 15 50. **UTAH.**—*Montana*—Boulder, 12; Wickes, 4 85. *Utah*—American Fork, 2; Ephraim, 5; Mant, 5; Salt Lake City 1st, 15. 43 85

WISCONSIN.—*La Crosse*—Galesville (incl. sub-sch.), 2; 6; La Crosse 1st (incl. sub-sch.), 2 87; 4 69. *Madison*—Cottage Grove, 1 80; Highland Ger., 8 95; Oregon, 3; Pulaski Ger., 8; Verona, 2. *Milwaukee*—Cambridge, 3 08; Richfield, 1; West Granville, 2. *Winnebago*—Marshfield, 6; Oakkosh, 4. 40 32

Total church collections..... \$6890 20

OTHER CONTRIBUTIONS.

Rev. W. L. Breckenridge, Pittsfield, Pa., 5; W. J. McKee, Marshall, Mich., 5; Rev. N. A. Shedd, Amesville, O., 2; "G. L." Troy, N. Y., 300; Mrs. A. J. Chicago, Ill., 2; "Cash," through William Rankin, Treas., 2; Rev. W. L. Tarbot and wife, 1 25; East Bloomfield Congl. ch., N. Y., 23 48; Religious Contribution Soc., Princeton, 9 13; "C. Ark., 4; "Baby," 5; Rev. A. Smyth, D.D., late of Cleveland, O., 2; Mrs. Mary Vance, Rome, Ga., 5; "A Lady Friend," 50; Charters Griffith, Ashton, Ill., 8. 418 88

Total contributions (as compared with \$6890 86 same date last year)..... \$7288 06

MISCELLANEOUS.

Permanent Fund Interest, 762 50; Sales of church property, 719 87; Recovered from insurance company for partial loss, 50; Premiums of insurance collected, 570 25; Plans and designs, 20; Returned by church to credit Stuart Fund, 25; Interest to credit Stuart Fund, 4 50. 2151 68

SPECIAL DONATIONS.

Through O. D. Eaton, Treasurer, \$150; Forestville, Presbytery of Philadelphia North, 3; Baltimore, Madison St. sub-sch., 5; Hagerstown sub-sch., Presbytery of Baltimore, 10; Sundry anonymous gifts through E. D. Freeman, Baltimore, 35; A friend, Montclair, N. J., 20; Piqua, Presbytery of Dayton, O., 49 25; W. S. Ladd, Portland, Oregon, 100. 8372 25

Total..... \$12,811 94

MAINE FUND.

Junction City, Presbytery of Topeka, Kansas, 15; Mrs. Anna M. Butler, St. Joseph, Mo., railroad stock sold for 151. 186 00
Premiums of insurance. 83 87
Special donation, Hempstead (Christ Church), Presbytery of Nassau. 25 00

Total \$224 37

ADAM CAMPBELL, Treasurer,
P. O. Box 2010, 23 Centre Street, New York.

RECEIPTS FOR MINISTERIAL RELIEF, APRIL, 1887.

ATLANTIC.—*Ostendo*—Charlotte, Ladies' Miss. Soc., 2. *South Florida*—Kissimmee, 1. *Yadkin*—Mocksville 2d, 1 40. **BALTIMORE.**—*Baltimore*—Baltimore 1st, 5; Baltimore Abbott Chapel, 7; Baltimore Alsquith 3d, 20; Baltimore Faith, 6; Frostburg, 1; Hagerstown, 25; Havre de Grace, 10. *Washington City*—Baldwin, 5; Hyattsville, 14 55; Washington 1st, 18 65. 109 60

COLORADO.—*Pueblo*—Silver Cliff, 7. *Santa Fe*—Jemez, 2. 9 00

COLUMBIA.—*Idaho*—Lewiston, 11 20. *Oregon*—Ashland, 5; Astoria 1st, 9; Roseburg 1st, 1; Sellwood, 6 85; Tualatin Plains, 7. 40 05

DAKOTA.—*Abardoom*—Warner 1st, 1 00

ILLINOIS.—*Ohio*—Du Quoin 2d, 1 85; McLeansboro', 3; Potter Memorial, 4. *Chicago*—Austlin, 1 78; Chicago 6th, 200. *Mattoon*—Casey, 2; Greenup, 1 50; Prairie Bird, 7; Tower

Hill, 1. *Ottawa*—Park, 15; Rochelle 1st, 18 88; Waltham, 2 20. *Rock River*—Alexia, 17; Rock Island Broadway, 10 90. *Springfield*—Greenview, 2 25; Pisgah, 50 cts.; Unity, 35 cts. 283 71

INDIANA.—*Crawfordsville*—Benton, 3; Bethel, 4; Marshfield, 22 cts.; Montezuma, 3; Union, 1. *Fort Wayne*—Elhanan, 1. *Indianapolis*—Bainbridge, 1; Danville, 1 80; Indianapolis 2d (sub-sch.), 1; 70 22; Indianapolis 4th sub-sch., 10; Indianapolis Memorial, 6 63; White Lick, 3. *Logansport*—Boothlehm, 2; Concord, 3; Logansport Broadway, 4; West Union 1. *Muncie*—Wabash, 2 25. *New Albany*—Madison 1st, Ladies, 24; Madison 2d, 10; Seymour 1st, 5; Vernon, 13 75. *Waco*—Mount Vernon, 6 00. *White Water*—College Corner, 7; Kingston, 5; Liberty, 7. 192 06

INDIAN TERRITORY.—*Muscogee*—Muscogee, 7; Wewoka, 5. 12 00

RECEIPTS FOR EDUCATION FROM APRIL 15 TO 30, 1887.

ATLANTIC.—*South Florida*—Kissimmee, 1. *Yadkin*—Mocksville 2d, 1. 2 00
BALTIMORE.—*Baltimore*—Hagerstown, 5 00
ILLINOIS.—*Bloomington*—Hoopeston, 5. *Chicago*—Chicago 6th, 116 38; Chicago Covenant, 76 72. *Freeport*—Marengo, 5. *Mattson*—Robinson 1st, 4. *Rock River*—Alexia, 15; Centre, 6 25. *Springfield*—Plagah, 74 cts.; Unity, 52 cts. 229 61
INDIANA.—*Crawfordsville*—Marshall, 28 cts.; Newport Spring 2d, 10. 10 28
IOWA.—*Cedar Rapids*—Vinton, 16 25. *Council Bluffs*—Council Bluffs 1st, 14 40. *Des Moines*—East Des Moines, 15 90. *Iowa*—Burlington 1st, 2 25; Keokuk Westminster, 20 04; Kossuth 1st, 1. *Waterloo*—Dysart, 8. 72 84
KANSAS.—*Emporia*—Council Grove, 6; Emporia 1st, 15 25. *Indian Territory*—Muscoogee, 7. *Neosho*—Iola, 6. *Solomon*—Concordia, 14 12. 48 37
KENTUCKY.—*Louisville*—Kuttawa, 1 00
MICHIGAN.—*Saginaw*—Emerson, 8 00
MINNESOTA.—*Mankato*—Winnebago City, 1. *St. Paul*—Howard, 1. 2 00
MISSOURI.—*Osgo*—Knob Noster, 1. *St. Louis*—St. Louis Glasgow Ave., 4; St. Louis McCausland Ave., 8. 13 00
NEW JERSEY.—*Elizabeth*—Clarksville, 2; Perth Amboy, 22 50. *Morristown*—Freehold 1st, 24 16. *Newark*—Bloomfield 1st, 103 09; Caldwell, 24 61. 176 35
NEW YORK.—*Albany*—Charlton, 7. *Brooklyn*—Brooklyn 1st, 1. *Buffalo*—East Hamburg, 2; Lancaster, 10. *Geneva*—Elba, 3 63. *Geneva*—Trumansburgh (sab-sch., 25), 28 64. *Long Island*—Sag Harbor Ladies' Ed. Soc., 25. *Lynco*—Rose, 5. *Nassau*—Huntington 1st, 32 90. *Niagara*—Lockport 2d Ward, 1. *North River*—Rondout, 15. *Steuben*—Rushford, 2. *Syracuse*—Fulton, 25. 159 17
NORTH DAKOTA.—*Fargo*—Tower City, 2 00
OHIO.—*Cincinnati*—Mt. Auburn, 44. *Dayton*—Franklin, 2; Somerville, 3; Troy, 12 02. *Huron*—Tiffin, 4. *Mahoning*—Canfield, 2; Newton, 15; North Jackson, 4; Youngtown Belmont Ave., 8. *Maumee*—Bryon, 12 75. *St. Clairsville*—Antrim, 4; Oliva, 1 66; West Brooklyn, 3 36. *Steubenville*—Del Roy, 7 40; Island Creek, 5; Richmond,

4 43; Salineville, 3. *Wooster*—Orrville, 3. *Zanesville*—Chandlersville, 4; Otego, 1; Utica, 11. 146 61
PACIFIC.—*Bentonia*—St. Helena, 6 00
PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 70 44; Bakers-town, 8; Concord, 1; Hillside, 7 20; Natrona, 5 55; Springdale, 6. *Blairsville*—Plum Creek, 7; Union, 1. *Butler*—Buffalo, 5; Clintonville, 3; Fairview, 1; New Hope, 3 22; Petrolia, 1; Pleasant Valley, 6; Westminster, 5. *Carlisle*—Steelton, 5. *Chester*—Chester 3d, 61 80; West Chester 1st, 49 76. *Clarion*—East Brady, 1. *Erie*—Edinboro, 3. *Kittanning*—Atwood, 2; Cherry Run, 4; Clarksburgh, 10; Clinton, 3; Crooked Creek, 2; Currie's Run, 15; Ebenezzer, 20; Gilgal, 2; Kittanning 2d, 10; Mahoning, 3; Middle Creek, 3; Rockbridge, 2 60. *Lehigh*—Shenandoah, 1. *Philadelphia North*—Ben Salem, 5; Eddington, 4. *Pittsburgh*—Mingo, 8; Mount Carmel, 1; Pittsburgh East Liberty, 36; Sharon, 10; West Elizabeth, 5 20. *Redstone*—Belle Vernon, 8 47; Greensboro, 5; Round Hill, 7; Scottsdale, 6; Somerset, 1. *Shenango*—Mt. Pleasant, 9. *Washington*—Lower Buffalo, 4 07; Mt. Pleasant, 3; West Alexander, 31. *Westminster*—Chanceford, 7 70. 476 41

TEXAS.—*Austin*—Georgetown, 1 00
UTAH.—*Montana*—Deer Lodge, 2 00
WISCONSIN.—*La Crosse*—Galesville (sab-sch., 50 cts.), 2 76. *Madison*—Highland Ger., 6; Oregon, 2; Pulaski Ger., 5. *Winnebago*—Oshkosh, 2. 17 76

Total receipts from churches and sab-schs. from April 15 to 30..... \$1379 40

REFUNDED.

37; 37; Rev. W. L. Breckenridge, 10..... 84 00

MISCELLANEOUS.

Rev. J. G. Venable, A. H. Porter, Esq., 200; Mr. Charles P. Ring, 150; Rev. W. J. McKee, 5; E. P. Gilbert, 27 50; "S. B.," 2; W. S. S., 12; Rev. W. L. Tarbet and wife, 94 cts..... 423 44

Total receipts from April 15 to 30, 1887..... \$1886 84

RECEIPTS FOR FREEDMEN IN APRIL, 1887.

ATLANTIC.—*East Florida*—Kissimmee, 1. *Yadkin*—Mocksville 2d, 1. 2 00
BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 36 04; Bel Air, 2; Fallston, 1. *New Castle*—Federalsburgh, 1 30; Wilmington 1st, 10. *Washington City*—Hyattsville, 3; Mount Hermon sab-sch., 1 15; Washington 1st sab-sch., 11 09; Washington Covenant, 30. 95 58
COLORADO.—*Pueblo*—Silver Cliff, 4. *Santa Fe*—James, 2. 6 00
COLUMBIA.—*Oregon*—Albany, 6; Ashland, 2. 8 00
ILLINOIS.—*Chicago*—Chicago 1st, 130; Chicago 4th, 584 15. *Freeport*—Galena South, 10; Marengo, 14 55. *Rock River*—Rock Island Broadway, 6 15. *Schwartz*—Ellington Memorial, 3. *Springfield*—Plagah, 1 48; Springfield 3d, 11; Unity, 1 03; Rev. W. L. Tarbet and wife, 1 37. 763 23
INDIANA.—*Crawfordsville*—Benton, 5; Marshallfield, 13 cts.; Waveland, 13 65. *Indianapolis*—Danville, 1; White Lick, 3. *Muskegon*—Marion, 4; Wabash, 1 25. *White Water*—Kingston, 5; Liberty, 5. 38 03
IOWA.—*Cedar Rapids*—Vinton, 10. *Council Bluffs*—Carson, 2. *Dubuque*—Prairie, 2. *Fort Dodge*—Liberty, 1 50. *Iowa*—Burlington 1st, 2 25; Keokuk Westminster, 5 50; Winfield, 2. *Iowa City*—Keota, 1 60; Oxford, 2. 27 75
KANSAS.—*Emporia*—Council Grove, 4; Osgo City, 2. *Indian Territory*—Muscoogee, 7. *Neosho*—Parsons, 3 85. *Solomon*—Bashan, 50 cts.; Blue Stem, 60 cts. 17 85
KENTUCKY.—*Transylvania*—Lancaster, 6 00
MICHIGAN.—*Detroit*—Detroit Memorial, 7 90; Detroit 3d Ave., 1 37. *Kalamazoo*—Burr Oak, 2; Edwardsburgh, 10. *Monroe*—Petersburgh, 2. 28 27
MINNESOTA.—*Mankato*—Blue Earth City, 7. *St. Paul*—Howard, 3 25. 10 25
MISSOURI.—*St. Louis*—Bolla 1st, 2; St. Charles 1st, 1; St. Louis Glasgow Ave., 4; St. Louis McCausland Ave., 5. 12 00
NEBRASKA.—*Hastings*—Edgar, 1. *Kearney*—Buffalo Grove, 3; Sheldon, 2. *Nebraska City*—Bennett, 1 60. 7 60
NEW JERSEY.—*Elizabeth*—Clarksville, 2. *Jersey City*—Arlington, 11. *Newark*—Newark 3d, 175 48. *New Brunswick*—Bethany, 1; Titansville, 4. *Newton*—Greenwich sab-sch., 5; Muskegon Valley, 3; Stanhope, 60 cts. *West Jersey*—Camden, 25. 227 93
NEW YORK.—*Albany*—Saratoga Springs 1st, 3; Schenectady 1st, 140 78. *Boston*—Boston 1st sab-sch., 12. *Brooklyn*—Brooklyn 1st sab-sch., 50; Brooklyn 1st Ger., 10. *Geneva*—Trumansburgh, 8 19. *Long Island*—Southold, 10. *Lynco*—Rose, 5. *New York*—New York 1st, 646 71; New York 5th Ave., 1000; New York Knox, 5; New York Canal St., 8; New York Faith, 2; New York Park, 14 91; New York Scotch, 914; New York Spring St., 10. *Niagara*—Albion, 10; X. Y. 2, 6. *North River*—Cold Spring, 10; Newburgh Union, 40; Rondout, 14 46. *St. Lawrence*—Ox Bow, 4; Potsdam, 14 60. *Steuben*—Rushford, 2. *Syracuse*—Casenovia, 30 79; Fulton,

30. *Troy*—Cohoes, by H. B. Silliman, 500; Troy 1st, 21. *Utica*—Little Falls, 40; Utica Memorial sab-sch., 15. 3676 39
NORTH DAKOTA.—*Fargo*—Tower Hill, 1 00
OHIO.—*Athens*—Middleport, 9 10. *Bellevue*—Nevada, 3. *Chillicothe*—Greenland, 1; Plagah, 6; Washington C. H., 3. *Cincinnati*—Bond Hill, 3; Cincinnati 2d Ger. (sab-sch., 1), 3; Goshen, 3; Lebanon, 13; Sharonville, 2; Somerset, 2. *Cleveland*—Akron, 3; Rome, 6. *Columbus*—Circleville, 22 67. *Dayton*—Franklin, 2. *Huron*—Tiffin, 4. *Lima*—Mount Jefferson, 1; Shane's Crossing, 2. *Mahoning*—Canfield, 2; North Jackson, 5; Salem, 21 44; Warren, 15. *Portsmouth*—Felicity, 1 25; Ripley, 13. *St. Clairsville*—Bellair 1st, 8. *Steubenville*—Monroeville, 6; Richmond, 9 62; Salineville, 8. 178 98
PACIFIC.—*Bentonia*—Santa Rosa, 10; St. Helena, 6. *San Francisco*—San Francisco Larkin St., 3; San Francisco Westminster, 5; Walnut Creek, 3. *San Jose*—Santa Clara, 1. 28 00
PENNSYLVANIA.—*Allegheny*—Concord, 1; New Salem, 7. *Butler*—Centre, 5 76; New Hope, 2 20; Petrolia, 1. *Carlisle*—Lower Fair Valley, member, 10; Steelton, 5. *Clarion*—Edinboro, 3; Worthville, 1. *Erie*—Edinboro, 6; Erie Central, 20. *Kittanning*—Kittanning 2d, 2 70; Leechburg sab-sch., 10; Marion sab-sch., 10. *Middle Creek*, 3; Rockbridge, 2 25; Washington sab-sch., 10. *Lackawanna*—West Pittston, 78. *Lehigh*—Mountain, 5. *Northumberland*—Montgomery, 1. *Philadelphia*—Philadelphia Tabernacle, 50 34. *Philadelphia North*—Forestville, 3. *Pittsburgh*—Centre, 34 62; Mount Carmel, 3; Pittsburgh East Liberty, 65. *Redstone*—Greensboro, 3; Round Hill, 8; Scottsdale, 6; Somerset, 1. *Washington*—Arlund Grove, 3; Lower Buffalo, 5 57; Washington 1st, 25 05. *Westminster*—Pine Grove, 4. 392 19
TENNESSEE.—*Kington*—Piney Falls, 1; Rockwood, 1; Spring City, 1. *Union*—Taber, 1. 4 00
TEXAS.—*Austin*—Georgetown, 1 00
UTAH.—*Utah*—American Fork, 7 00
WISCONSIN.—*La Crosse*—Galesville (sab-sch., 50 cts.), 4 76. *Madison*—Oregon, 2. *Winnebago*—Oshkosh, 2. 8 76
Woman's Executive Committee, 329 71

MISCELLANEOUS.

Margaret R. Smith, Philadelphia, Pa., 50; Mrs. A. J. Chicago, Ill., 3; Mrs. L. A. Hallock, Gainesville, Fla., 10; Rev. E. J. Hill, Normal Park, Ill., 5; Mrs. S. C. Miller, Newark, N. J., 200; Rev. J. W. Scott, Washington, D. C., 3; J. Fiero, Stanley, N. Y., 9 12; A. H. Porter, 400; Mrs. M. Robinson, Kittanning, Pa., 20; Rev. A. W. Freeman and wife, Petersburg, Ind., 10; O. A. Granger, Philadelphia, Pa., 25; Mrs. W. R. Eddy, Sidon, Syria, 2 20; Rev. H. A. Nelson, Philadelphia, Pa., 2 80; Dr. W. F. Wilson, Ironton, O., 10..... 750 12

Total receipts during April, 1887..... \$6322 89

RECEIPTS OF THE BOARD OF FOREIGN MISSIONS, MAY, 1887.

ATLANTIC.—*Cape Fear*—Wilmington Chestnut St., 1; Cluudbourn sab-ech., 1. *East Florida*—St. Augustine, 40. *South Florida*—Lakeland, 6; Seneca, 10; Sorrento, 10. 63 00
BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 98 27; Baltimore Faith Chapel, 28 12; Churchville sab-ech., 6; Frederick City, 80; Hagerstown, 8 25. *New Castle*—Zion, 85. 195 64
COLORADO.—*Boulder*—Valmont, 2 58. *Gunnison*—Salida, 3. *Santa Fe*—Phoenix, 12. 15 90
COLUMBIA.—*Idaho*—Baker City, 8; Rockford, 5; Spangle, 3; Weston, 2. *Oregon*—Albany, 15 sab-ech., 5; Portland 1st Chinese sab-ech., 5. *Puget Sound*—Olympia, 6 50; St. Johns, 2. 46 50

DAKOTA.—*Dakota*—Yankton Agency, 20. *Southern Dakota*—Lennox 1st Ger., 5. 25 00
ILLINOIS.—*Chicago*—Chicago 3d, for India, 56 45; Oak Park 1st sab-ech., 15 55. *Freeport*—Foreston Ger., 42 90. *Schuyler*—Bushnell, 25. *Springfield*—Rates, 20 25; Springfield 1st, 39 66; Virginia, 25. 224 81

INDIANA.—*Crawfordsville*—State Line, 66 cts.; West Lebanon, 82 cts. *Logansport*—Bennsaler, 5; South Bend 1st, 18 77. *Muncie*—Wabash, 8 25. *New Albany*—Pleasant Hill, 56 cts. *White Water*—Harmony, 3; Mt. Carmel, 4. 46 06
IOWA.—*Council Bluffs*—Lenox, 1. *Port Dodge*—Boone, 11; Paton, 5. *Iowa*—Keokuk, 12 21; Kirkville, 4 79; Mediapolis, 8 21; Montrose, 8. *Iowa City*—Keota, 2. *Waterloo*—Waterloo, 10. 68 21

KANSAS.—*Larned*—Ashland 1st sab-ech. Merry Gleason, for Siam, 5. *Solomon*—Rev. Samuel Ward, 1. *Topeka*—Perry sab-ech., 1 35. 7 35

KENTUCKY.—*Transylvania*—Paint Lick, 16 53
MICHIGAN.—*Detroit*—Brighton, 3. *Grand Rapids*—Greenwood, 3. *Saginaw*—Flint, 102; Marietta 2d, 6; Pine River 1st, 6. 119 00

MINNESOTA.—*Mankato*—Winnebago City sab-ech., 3. *Red River*—Hallowell, 2. *St. Paul*—Buffalo, 13 03; Oak Grove, a member, 10; Rockford, 8 25; St. Paul Dayton Ave., 24 84. *Winona*—Frank Hill Ger., 6 25. 62 37

MISSOURI.—*Osage*—Shell City, 2 50. *Platte*—Chillicothe, 1 30; St. Joseph Westminster sab-ech., 1. *St. Louis*—Poplar Bluffs, 4 25; St. Charles 1st, 10 75 sab-ech., 1 50; St. Louis Washington and Compton Ave., 150. 171 30

NEBRASKA.—*Hastings*—Hardy, 3; Hastings, Mrs. E. P. Haynes, 12. *Kearney*—Fullerton, 10; Green Valley, 15. *Omaha*—Creston, 4; Fremont sab-ech., 17 44; La Platte, 5 10. 66 64

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 284 68; Elizabeth Siloam sab-ech., 3 98; Christmas, 17 13; Liberty Corner, 10. *Jersey City*—Carlstadt Ger., 3; Paterson East Side, 22 56. *Monmouth*—East Burlington sab-ech. for China, 85; Farmingdale, 40; Burlington, 17 58. *Morris and Orange*—East Orange 1st sab-ech., 50; Morristown 1st St. F. M. Soc., 45 16; Orange Central sab-ech., 20; Succasunna Y. Girls' Miss. Band for Persia, 40. *Newark*—Bloomfield 1st, 347 72; Montclair, 26 42. *New Brunswick*—Trenton 1st, for India, 307; Trenton Prospect St. sab-ech., 10. *Newton*—Belvidere 1st, 125. *West Jersey*—Clayton sab-ech. to educate a girl, India, 30; Rev. H. L. Janeway, 75; Willie's missy. barrel, 5 05. 1513 23

NEW YORK.—*Albany*—Albany 2d, 866 18; Amsterdam 2d, 112 71. *Binghamton*—Afton, 9. *Brooklyn*—Brooklyn South 3d St., E. D., 57 75; Brooklyn Westminster, 12. *Buffalo*—Buffalo North, 104 69; Allegheny and Cornplanter, 1. *Chester*—Meeklenburgh, 5. *Geneva*—Geneva 1st, 45 43. *Hudson*—Chester, 68 20. *Long Island*—Bridgehampton, 27; Franklinville, 14; Southold sab-ech. for Syria, 50 56. *Lyons*—Volcott 1st, 7 60. *Nassau*—Jamaica, 71 88. *New York*—New York 1st, 1700; New York Harlem sab-ech. for Syria, 45; New York Westminster sab-ech., 10; New York New York, 13 58; New York Park sab-ech. Christmas, 1. *Niagara*—Mapleton, 5. *North River*—Matteawan, 21 85; Millerton, 10; Newburgh Calvary, 10 03; Poughkeepsie, 82 24; Rondout, 88. *Rochester*—Genesee 1st, 18 40 sab-ech., 5 20; Rochester 1st, 446 99. *St. Lawrence*—Pleasant, 5; Sackett's Harbor, 10. *Utica*—Kirkland, 59. *Westchester*—Foundridge, 80 sab-ech., 45. 3498 71

OHIO.—*Bellefontaine*—Bellefontaine, 12 91. *Cincinnati*—Cincinnati Mt. Auburn, 134 03. *Columbus*—Columbus 5th Ave., 8 45. *Huron*—Peru, 3 50. *Maumee*—Ellsworth sab-ech., 18; Poland sab-ech., 13 17. *Marion*—Brown, 2; Kingston, 7. *St. Clairsville*—Bellairs 1st, 2; Concord, 27. *Steubenville*—Annapolis, 10; Long's Run, 6 41. *Woods*—Holmesville, 5; Milersburg, 11. *Zanesville*—Duncan's Falls, 8 70; Newark Salem Ger., 1. 265 37

PACIFIC.—*Sacramento*—Elk Grove, 4 50. *San Francisco*—San Francisco Howard, 23. 27 50

PENNSYLVANIA.—*Blairsville*—Livermore sab-ech., 10; Poke Run sab-ech., 14; Salem, 22 21. *Butler*—Jefferson Centre, 1 50; Pleasant Valley, 2. *Christie*—Middle Spring, 50; Upper Path Valley sab-ech., 81 10. *Chester*—Honeybrook, 192 75. *Clarion*—Oil City 2d, 8 06; Ridgway, 5 50; Wilcox, 5 80. *Erie*—Cool Spring, 22 85. *Harrisburg*—Hollidaysburg, 87 76 sab-ech., 8 70; Lewistown, 65 33; West Kaschiquillas sab-ech., 61 83. *Kittanning*—Tunnelton, 6; West Glade Run sab-ech., 7. *Lackawanna*—Ashley, 10; Montrose, 50; Wilkesbarre Memorial, 70 20. *Lehigh*—Pottsville 1st sab-ech., 33 82; Reading 1st, 155 87 sab-ech. cl. No. 7 for Oronoiah, 25; White Haven, 5 62. *Northumberland*—Mifflinburg, W. F. M. Soc., 4; Mooresburg, 11 54; Williamsport 8d, 17 24. *Philadelphia*—Philadelphia 1st, for sup. Oronoiah College, 5; Philadelphia Calvary, 100; Philadelphia Southwark 1st, 10; Philadelphia Walnut St., for Geneva, 23 50. *Philadelphia Central*—Philadelphia N. Broad St., 110 74. *Philadelphia North*—German-town 1st, sab-ech. Miss. Band, for China, 30. *Pittsburgh*—Pittsburgh Shady Side, 67 50. *Redstone*—McKeesport 1st, sab-ech., 42 70. *Washington*—Upper Buffalo, an old member, 20; sab-ech., 7 38; Wheeling 1st, 39 50; sab-ech., 10. *Wilmington*—Marietta, 80; York 1st, 54 08. 1603 32

TENNESSEE.—*Union*—St. Paul, 5 35; Westminster, 4. 9 35
UTAH.—*Utah*—Ephraim, 10; Logan Brick, 7; Mantl, 6. 23 00

WISCONSIN.—*Lake Superior*—Escanaba, 20. *Madison*—Ottage Grove, 62 cts.; Verona, 2. *Milwaukee*—Racine, 80 56; Richfield, 8; West Granville, 4. *Winnebago*—Depere, 10 51. 120 99

WOMAN'S BOARD.

Woman's Foreign Missionary Society, Philadelphia, 10; Woman's Board of Missions of the Southwest, 135. 145 00

MISCELLANEOUS.

J. E. Ingersoll, Cleveland, O., 100; Master Henry H. Kennedy, Jr., Phila., for South America, 4; J. A. Fulton, Dover, Del., 25; R. G. Muse, 25; Religious Contribution Soc., Princeton Theol. Sem., 55 57; Auburn Theol. Sem., Soc. Miss'y Ing., N. Y., 83 41; A returned missionary, 2; Chinese School, Orange, N. J., for Canton, 14 14; Soc. of Ing., Lane Sem., Cincinnati, O., 8; T. L. Milligan, Manayunk, Pa., for China, 3; James O. Goff, Hazleton, Iowa, 3; Charles Jewett Collins, Wixkesbarre, Pa., 30; Alex. Marnock, Unadilla, Mich., 5; "X. Y. Z." 4; Charles E. Speer, Pittsburgh, Pa., for Bancho sch., Japan, 50; "No Name," 30; "A Lady Friend," 100; A. Buft, Knoxville, Tenn., 25; "Cash," 20; Special, "A. B.," 800; "C. Ark.," 21; Beech Tree sab-ech., Pa., 1 58. 858 47

Total receipts from churches, Sabbath-schools and miscellaneous sources. 30198 37

LEGACIES.

Lapeley Estate, 2434; Clarissa Starr Estate, Tipton, Iowa, 41 90; Bequest Rev. J. W. Cochran, Mendham, N. J., 300; Legacy Benj. F. Bancroft, Salem, N. Y., 2000; Estate Robert Bears, do'd, Pittsburgh, Pa., 4000. 8773 90

Amount received in May, 1887. \$17,974 27

WM. RANKIN, Treasurer,
Box 2009,
23 Centre Street, New York, N. Y.

RECEIPTS OF THE BOARD OF FOREIGN MISSIONS FROM NOV. 1, 1886, TO MAY 1, 1887.

	Churches.	Miscellaneous.	Legacies.	Total.
November, 1886,	\$35,941.18	\$8,541.22		\$44,392.40
December, "	87,984.58	8,502.50	\$8,276.00	54,764.88
January, 1887,	104,446.20	10,547.18	9,118.52	124,111.90
February, "	68,080.10	5,290.78	26,853.12	100,143.55
March, "	104,592.11	8,754.30	1,992.20	110,338.61
April, "	173,339.08	18,708.23	8,578.03	201,145.29
Total,	\$624,856.20	\$65,213.96	\$54,917.87	\$634,892.13

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, AUGUST, 1887.

EDITORIAL.

THE OMAHA GENERAL ASSEMBLY.

A respected correspondent suggested an "Assembly Number" of *THE CHURCH AT HOME AND ABROAD*, largely occupied with reports adopted and other action taken by the General Assembly. We thought it better not to confine this to one number.

In our July number were the reports of some of the committees and also some of the addresses delivered. We may probably insert some more of these in subsequent numbers. At any rate, we shall be likely frequently to recur to action of the Assembly in the course of this centennial year.

We recommend to our readers careful and repeated perusal of the reports of the Standing Committees on Home and Foreign Missions, the speech of Dr. Ellinwood and the extracts from the speeches of other secretaries in our July number. That number should, we think, be preserved with special care, and kept at hand for frequent reference to those clear representations of the work of our church in this important year.

The action of the Assembly on "Union Presbyteries" (pages 87 and 88) is also worthy of remembrance and study. The development of presbytery in mission fields evangelized by Presbyterians of America and Europe is to be in the liberty where-with Christ maketh free, sober and regulated as Presbyterian reverence for Scripture assures that it will be. Nationality is to be held more precious than sect. Presbytery

is to be catholic and not provincial. The church abroad is not to be distracted by the schisms from which the church at home has suffered so lamentably, and for the healing of which she now earnestly studies and humbly prays.

Our Assembly's Committee of Conference with our southern brethren, untrammelled by instructions, is at liberty to make generous and patient endeavor to remove misapprehensions and to ascertain whether really there is any such difference of principles or purpose or spirit between our two churches as necessitates perpetual separation; whether they are not rather, when once they understand each other, so fully and sincerely of one mind that they must naturally become one body.

Our brethren in Missouri are favored and honored herein. Let them not be discouraged. They know how to dwell together in unity. They have found how to work together in harmony. Let them cherish their Westminster College and their Kansas City Ladies' College, and whatever other precious institutions and agencies they have in common. They have opportunity to give, and they are giving, demonstration that the men and women who constitute these two churches, when mingled on one territory, cannot tell themselves apart. They are able to keep themselves apart only in loyal and loving patience waiting for their two General As-

semblies to learn by the slower processes which geographical remoteness necessitates, what they, more favorably situated, already know in happy experience.

A still wider outlook for Christian unity is opened by our Assembly's response to the overture from the Episcopal branch of the church. Our committee is empowered to confer with all other bodies of Christians, as well as with Episcopalians. This is a hopeful studying of things which make for peace and things whereby these bodies may edify one another. In such prayerful study and brotherly intercession, if they do not by and by become of one *fold*, they will surely become consciously and visibly one *flock*, loving, trusting and following the one Shepherd. Let us not hinder this unifying tendency by harsh words or uncharitable judgments, but promote it by consultations which are not less frank for being fraternal, and by walking and working together in

those things about which we have already attained to evident and happy agreement.

We request our readers to ponder and remember the report of the committee on this magazine to the General Assembly, which occupies the first seven pages of the July number. The Assembly's adoption of that report makes it the authoritative guide for the conduct of the magazine. The directions which it embodies shall be carefully obeyed, and the improvements which it encourages shall be diligently and earnestly sought. In this endeavor we are well assured of the generous co-operation of pastors and elders not only, but of laymen, women and children, from many of whom frequently come letters of kind encouragement and helpful suggestion. We cannot too strongly emphasize our welcome of these. "Tfuddulu! tfuddulu!" is our cordial greeting to them, in the rich sense of that Arabic word with which our readers are familiar.

THAT MILLION FOR FOREIGN MISSIONS.

If this centennial year of the Assembly, this first year of the Foreign Board's new half century, is to be signalized by putting a million dollars into the treasury of the Board, then the week November 6-13 must be made memorable as a week of spiritual impulse and "power from on high."

The experience of the past year makes the suggestion emphatic. The relation of prayer and the consecration implied in it to all the activities of the church is too fully established in the heart and conscience of believers to need extended comment.

Starting with the General Assembly, the recommendation has gone abroad, "A million dollars this year for the Foreign Board," and with it another—November 6, a day of special preaching and prayer for missions, to be followed by special meetings in every presbytery in the land, and so many as can be effectively provided for, during the week

thus begun. These two recommendations are one. The second is the life-giving spirit of the other. That the first may become a fact, the second should be heartily carried out.

From the Assembly we come first to the chairmen of synodical committees. Will they lay these recommendations to heart, and get their several committees in line for effective work as soon as possible, and reach the presbyterial committees straightway, and set the ball rolling which will strike every session within the Presbyterian Church? To aid the synodical and presbyterial committees, there will soon go from the Mission House the statement of the amount needed from each synod in order that a million dollars may be raised. The synodical committees can distribute the sum among the presbyteries, and the presbyterial committees apportion to the churches; and so each church may know what is needed

from it, that this bold, just step in advance may be realized.

If now in every church in the week November 6-13 at least one day is made a field day for missions, the best speaking possible secured, the most effective meetings, some speakers doing service in two or three

places, by careful arrangement, the outcome is assured beyond a peradventure.

Let us not then be faint-hearted, but very courageous. This done, we shall see the fire kindling along all our lines, and a grand preparation made for a great spiritual work throughout the church:

MISSION HOSPITAL IN THE CAPITAL OF PERSIA.

The *Echo de Perse*, a French paper published at Teheran, contains an article of which the following is the translation sent by one of the missionaries to THE CHURCH AT HOME AND ABROAD:

We learn with great pleasure that by imperial firman his majesty the *shahinshah* has authorized the American missionaries to establish at Teheran a hospital, where, without regard to religion or nationality, all seeking relief shall be received for treatment. Dr. Torrence, physician to the mission, has been appointed director of this establishment, which is destined to render great service to our cosmopolitan population. His imperial majesty, desiring at the same time to reward the zeal and devotion of Dr. Torrence, who for long years past has been gratuitously relieving so much suffering and distress, has named him Grand Officer of the Order of the Lion and Sun of Persia. Dr. Torrence's many friends will be gratified to hear of this high mark of distinction having been accorded him.

The honor thus conferred is another instance of the respect and favor which our medical missionaries are everywhere winning with high official dignitaries as well as with the people. The decoration which the monarch of Persia has thus conferred upon our fellow citizen is "of a high grade, being the second of the order." Only once before, we are told, has any similar distinction been conferred upon an American.

Of more substantial and practical value, no doubt, is the imperial authorization of the hospital for facilitating and enlarging

the beneficent work which Dr. Torrence is doing,—not for the honor it thus unexpectedly brings him, but for the benefit of his fellow men and for the honor of our divine Lord, who when incarnate "went about doing good," particularly "healing all manner of diseases among the people."

The letter in which the extract from the *Echo* is sent to us says of the United States minister at the Persian court:

Mr. Pratt is exceedingly kind to us all, and we all thoroughly admire and respect him. He does everything possible to assist us. We hope he will always remain minister to Persia, and wish the post could be raised from that of minister resident to that of minister plenipotentiary, and thus put our legation on an equality with the other legations here. It would be a gain all around, and especially for our work.

While he who holds the hearts of kings in his hand has thus favorably inclined the monarchs of Persia and of Siam toward the Christian missionaries in their countries, he lays upon his people in the native land of those missionaries the responsibility, and has given them the ability, to supply the means for making use of these opportunities. Means are not in hand for completing the hospital in Teheran which has been so pleasantly authorized by the shah. Will not they soon be forthcoming? When men of the medical profession thus give themselves to mission work in Mohammedan lands, and win such honors from Mohammedan rulers for their profession and their country, shall

not they be encouraged and supported by their countrymen, especially by their professional brethren?

We are quite aware that no class of men in our country are more inadequately paid for the work by which they earn their living than our physicians. No other class do more work for no pay at all, in pure charity. Many physicians—perhaps the majority—like the majority of ministers, barely obtain a modest maintenance for themselves and their families. But unlike the ministry, the medical profession is to some of its members a mine of wealth. Eminent medical ability, in eminently favorable situations, enriches physicians quite signally. Neither their brethren nor their patients should grudge them this success. But are there not some of these favored men who will gladly recognize the honor to their profession thus won by their brethren

in other lands, and show their appreciation of it by generous contributions for the establishment and support of hospitals for which there is such opportunity?

Are there not also wealthy men and women who have received in their own persons or in their families services of "beloved physicians," for which indeed they have made proper compensation, but who still reckon among the choicest gifts of God to them the medical science and skill which distinguish our age and country? Can this gratitude be more suitably expressed than by furnishing means for encouraging and enlarging the work of that honored profession in connection with Christian missions?

We shall be happy to hear from any such physicians or any who feel such gratitude for physicians' services. We shall be still more glad to have Dr. Torrence hear from them.

A practical measure in city evangelization has been entered upon in New York, which we shall watch with interest and hope.

The City Mission has appointed the Rev. A. F. Schauffler, D.D., Vice-President. He thus becomes the chief executive officer and will represent the City Mission in churches and Sabbath-schools. He is too well known already as an eloquent exponent and advocate of city missions to need any introduction. He is the son of a distinguished foreign missionary and eminent for his own devotion to mission work in that city. His intelligent knowledge of city evangelization

and his practical insight into the best methods of Christian work and his high Christian character will secure his entrance into any church or society, and will go far to secure the success of this enterprise.

By an understanding with the Union Theological Seminary, Dr. Schauffler will also take charge of between fifty and sixty of the students in evangelistic work in the city, and will supervise and direct their labors.

How could young men preparing for the ministry have a better opportunity to put to immediate use what they are learning, and by so doing to learn it more thoroughly?

The consul-general of the United States at Shanghai reports that \$1200 has been contributed by Chinese in that city for the sufferers by the earthquake in Charleston. The Rev. Hoong Neok Woo, of our mission, was

active in gathering this contribution from the natives. Such an instance of practical sympathy and help from the Chinese should quicken our interest in communicating to them spiritual gifts.—*Spirit of Missions.*

RECENT DISCOVERIES NEAR SIDON.

That the plain and the hills about Sidon were full of ancient tombs has long been known. Every now and then some new discovery of long-concealed treasure or some valuable inscription induces the stone masons to dig and excavate. The stone which they can sell nearly compensates them for their toil, and any antiquities found in the rubbish or tombs make the work remunerative. No systematic exploration has been conducted since the French occupation of Syria in 1860, when they explored thoroughly the extensive necropolis south of the city. About two years ago hundreds of tombs were opened at the foot of the hills east of Sidon, but these were all of the Greco-Roman period, and nothing of historic interest was discovered.

Lately, while some workmen were excavating for building stone in an open field about a mile to the northeast of the city, they came upon a square shaft sunk in the sandstone. This is about twenty feet square and thirty deep. At the bottom of the shaft were four doors in the perpendicular walls, opening into as many chambers. The bottom of the shaft was paved with stone, but the floor of the rooms, as the roofs and walls, were all of the natural rock. There were no signs of plaster anywhere, in great contrast to the Roman tombs I have referred to, some of which were richly frescoed with ornamentations and representations of trees and animals. Entering first the south chamber, two large sarcophagi met the eye. The one on the right was of black marble highly polished, but without any carving upon it. The other was of the purest white marble, with a huge lid of the same material, carved into a grand arch, but not open at the ends. From the four corners of this lid projected four lions' heads. On its front end were two symbolical figures facing each other with uplifted wings. Like figures were upon the other end of this cover, but with the exception that in the one case the bodies were of animals and the heads of birds, while in the other the body was a bird and the face human. The figures were majestic and

noble. Below the ornamental frieze, which ran around the top of the sarcophagus, were figures. On the front two centaurs facing each other and attacking a fallen warrior, who tries to protect himself with his shield. On the back also two centaurs carrying a stag between them. One of the centaurs carries a huge arrow, like a tree, over his shoulder, and from the shoulders of both hang cloaks, the corners of which are ornamented with lions' heads. The two sides are the same. First, two men standing erect with four rampant horses before them. The horses are trampling in the one case on a lion, in another on a boar. The heads of the steeds are not near together, but more as if yoked two and two, and yet not pulling together. Ahead of this group are two other figures, with four more spirited horses.

Below is a border full of representations of hunting scenes. The whole sarcophagus was about ten feet long, eight feet high and five and a half feet wide. These are only estimates made under difficulties. The chamber is only about fifteen feet square, and it was with great difficulty that I could squeeze between the sarcophagus and the walls. The doorway, which had been filled up with building stone, was only partially opened, and the air within was very foul. I had two pieces of candle with me; but held near the floor, they would go out, and my companion soon began to feel dizzy and faint. Water was dripping from the roof, and had filled the smaller sarcophagus, whose lid had been moved to one side. In these were found three skeletons of human beings and five skulls of dogs, evidently grayhounds. Both this chamber and the others had been entered and rifled of all valuable contents. Upon entering the eastern chamber, two sarcophagi were seen; but in this case the carved one was on the right and the plain one on the left, both of the finest white marble. The ornamented one was in the shape of a Greek temple, and composed of only two pieces of marble, the lid and the tomb itself. The former was the roof, with carved ornaments at each end

of the ridge, and the two slopes cut to represent flat, rectangular tiles like shingles, but with strips running up and down covering the joints of the tiles, and with knobs of carved work where these strips crossed the ridge. Where the roof sloped down to the eaves, the sides of the lid arose about a foot, making a panel of that height and the length of the sarcophagus. On each side upon this was represented the funeral pageant—first two female mourners, then two horses with grooms walking by their side. The steeds have neither bridles nor saddles. Then four horses abreast drawing a chariot, in which stands a warrior. Then four other horses drawing a covered two-wheeled chariot, which evidently answered the purpose of a hearse. This was followed by two figures walking. The ends were richly ornamented by cornices, friezes, etc., and in the triangles were three figures, all expressive of grief, the two in the corners reclining, the central one standing. The eaves had at regular distances carved dogs' heads projecting from them. The body of the sarcophagus was carved to represent the porch about a temple, with eighteen statuettes, each about three feet high, standing between the columns, three of these upon each end and six on each side. The capitals of the columns were all Ionic, with the exception of those at the four corners, which were Doric.

These figures were of beautiful workmanship and exquisitely carved. All were female figures, representing various types of grief, and were fully covered with drapery, beneath which the form of muscles and limbs could be seen. Below this porch were narrow panels on all four sides, covered with representations of hunting scenes. There was some debris about the base, which prevented me from seeing all; but I remember a stag pursued by hunters, with a dog leaping upon it. The whole effect of this beautifully-proportioned and finely-carved temple, with the life-like figures upon it, was one never to be forgotten. A hole had been cut in the front in order to rifle the contents, and part of the right panel of the lid was broken off; but with

these exceptions the whole was in a perfect state of preservation. Often such remains when found in the earth have been discolored by the moist soil, and the more delicate lines of carving blunted or worn; but here the whole looked as clear and in as good a state of preservation as if just from the sculptor's hand. Not a nose or finger was gone; not a scratch upon the highly-polished surface. I noted traces of color upon some of the figures. The eyes of the statuettes were painted, giving a life-like look, and the robes of some of the figures showed that they had been painted, but the moisture of the place had destroyed most of the coloring.

The next room into which we went was the western chamber. It was empty, but had a door in the southern wall leading to another and much larger room in which stood four sarcophagi, all of white marble. Three of these were comparatively plain, the covers representing ridged roofs covered with tiles, and the tomb itself being ornamented only with a trailing vine about it, and a cornice. But the sculptured one far exceeded those previously seen in the richness and variety of the scenes depicted, in the graphic way in which various passions were expressed, in the greater minuteness of detail, and in the fine preservation of the colors of the painted robes. The hurried survey of the whole which was permitted me did not allow a careful study of detail. The tiles of the sloping roof were not flat and rectangular, but like leaves with the edges slightly upturned. On the four corners crouched four lions, and the ends of the ridges were surmounted by headless rampant figures, supporting a shell-carved ornamentation. Along the upper side of the eaves were human heads peering out from an arch of leaves, and below the eaves a row of stags' heads with curved horns. In the triangles at the ends of the cover were war scenes. One warrior lying dead in one corner, opposite him a wounded soldier with his fallen helmet behind him and crouching behind a large oval-shaped shield to protect himself from those attacking him. The warriors represented upon this sarcophagus

were of two kinds. One with scarlet cloaks, blue tunics, crested helmets, wearing long, straight swords, greaves and sandals. Their shields were often richly painted, one I noticed with circles and stars,—celestial figures. Others were adorned with figures of animals. Where these warriors were mounted, they rode on what looked like flat padded saddle-cloths, richly worked and painted with bright colors. The other class of fighters were barbarians of some kind, who wore a cap peaked behind like a Phrygian cap, and with the sides of the face wrapped in a large cloth, which was also drawn across the face below the nose, covering the mouth and chin. These were more scantily dressed than their opponents. The battle scenes are very vividly depicted. In one case a warrior seizes his enemy, who has fallen upon his knees, by the hair of the head, and plunges his sword into his shoulder, while the blood trickles to the ground. The two ends and one side are filled with many fighting figures, mounted and on foot. But one side is left for a hunting scene, in which the hunters are all barbarians. One man has just discharged an arrow, and his hands are still extended. By his side another figure is thrusting a spear. Another carries a bow, while the main interest centres in a horseman attacked by a lion. The horse is rearing, while the lion has fastened his teeth in the horse's shoulder. The terror and agony of the horse are apparent, his nostrils dilated with fear, so that the skin above them is wrinkled, while the rider can hardly keep his seat. The other horsemen and hunters are rushing to the rescue, and a bold dog has seized the lion by one leg. The sculpture of the horses is magnificent and very highly finished. Nor does the value of the whole rest solely upon these life-like scenes, revealing to us so clearly the arms, dress and habits of that age, but the carved ornamentation both above and below these panels is also very beautiful. Double lines worked into rectangular geometric figures form one border, and below it is another of vine curving in the line of beauty. I was

so surprised at this bewildering sight that I found it difficult to take mental notes. The suspicion of Turkish officials rendered anything like written notes, measurements or photographs wholly out of the question.

Other sarcophagi have since been uncovered, one under the pavement of the shaft, which has been described as having a lid in the shape of a human figure, with a face of Egyptian type and head-dress. This is probably Phœnician. Also in the northern chamber, where only a plain sarcophagus was found, the walls to the east and west were dug through to smaller rooms, where a sarcophagus was found in each. One of these had never been opened before, and contained an alabaster vase about ten inches high, and a gold ring with a stone in it, and a chain of gold weighing over one hundred grains. Another sarcophagus has two faces upon the lid, and still another is covered with carved figures.

The most singular feature connected with the whole is that while up to the present time sixteen sarcophagi have been uncovered, yet not a line of inscription has been found anywhere.

A large number of coins were picked up at the bottom of the shaft, but they were immediately taken to the governor, so that no clue can be obtained as to the date when these places were excavated or used. The material for all these sarcophagi must have been brought from Greece or Italy, as there is no marble of such purity in Syria; but it is difficult to believe that the work was done except on the spot by Greek sculptors, for no amount of care could transport such heavy masses covered with delicate tracery and bas-relief without some defacement of projecting ornaments. At present the doors to these chambers are closed and sealed, and soldiers watch by day and night. Full accounts have been sent to Constantinople, and it is reported that a special vessel will be sent to convey all to the museum.

W. K. EDDY.

SIDON.

HEATHENISM AS IT IS.

At the meeting of the Synod of the Presbyterian Church of England, in April, Rev. W. S. Swanson, a foreign missionary of that church, was elected moderator. From his address on taking the chair, as published by the *Presbyterian Messenger*, we extract the following striking application of the maxim, "The tree is known by its fruits":

Some of us have had to stand face to face with heathenism black and vile—different not only in degree, but also in kind, from what is called heathenism here—heathenism with hardly a ray of light to relieve its gloom—heathenism acting on life and all its relations; and we can tell in our own way how the world under that dominancy sorely needs Christ. The facts of such a position burn into our hearts the conviction that Christ, and Christ only, can heal its sores, cleanse its filth and meet its deep necessities. The so-called religions around us, so far as their practical bearing is concerned, only the more deeply emphasize the conviction. With these in the abstract we have hardly to deal. That abstract is not always what it seems. They come to us in the hard and bitter concrete of their action on men. We have to look at them in their practical outcomes on our fellow men. Some men expound these religions, and tell us their philosophy from a distance that does seem to lend enchantment to the view. We do wish that some of them would leave for a little the region of philosophic calm that somewhat chills and seldom sends any glow into the heart, and observe on the spot the real outcomes of these systems upon life and its relations. And if they did so, they would find, what history one would think has sufficiently taught already, that although in these so-called religions you may find some system of morals, yet that, in face of the facts, no such system, apart from the gospel of God's grace, can regenerate the heart and purify the life, supply the spiritual needs and meet the deep longings of men. In these aspects, what has the so-called "Light of Asia" been? Why, it

has been the darkness of Asia. And when I make inquiry into the adaptation of so-called religions to the wants of the races to which they have come, I am forced to a position that makes me ask some pertinent questions. I put these on the field with all tenderness and affection for those whom in Christ's name and strength I was trying to raise. I mention now only one of these questions—I could name many of them. I ask what adaptation have we found in these religions to meet the wants, to heal the wounds, of woman, and to give her her proper and rightful position? What have they done to free her from the oppression that imprisons, degrades and brutalizes her? What has the "Light of Asia" done to brighten her lot? What ray of comfort have these religions shed into the shambles where she is bought and sold? What have they done to sweeten and purify life for her? Why, her place in the so-called paradises of some of them, in the way it is painted, only burns the brand of shame more deeply on her brow. And this is only one item among the many that might be adduced; but this and every other are met by the divine adaptation of the gospel of God's grace to meet the woes and wants of our race. To men and women there, to men and women here, wherever sin has to be met, the Church of Christ has to go. This is her function. With the fields white to the harvest—ah! how white as we think of the burdens and woes of our fellow men, with the cry for help ringing in our ears, and ringing all the more loudly that the very power to utter and the sense of need seem to be gone, with a message we know to be full of blessing, with the power of God's Spirit to drive it home: with these penetrating convictions the church has to go, and to bring our brethren and sisters to him and his loving heart, to him who can free them from sin, and make them what they should be, and then send them out again to be the means of bringing the same life and light to others as they have got themselves. This is the mission of the church.

"MISSIONARY UPRISING AMONG STUDENTS."

Under this caption, in the *Advance*, Rev. S. J. Humphrey, D.D., thus writes of what President McCosh, in our columns, has called "The Student Movement towards Foreign Missions."

What a signal fact is this! It is an uprising among the students such as this era of modern missions has nowhere seen before. True, they are distributed through some twenty different denominations. They are in different stages of preparation. Not more than three or four hundred can be ready in any one year. The saving clause, "God permitting," will sift out some. But they are coming. And still larger ranks of boys and girls are pressing on behind. All tokens indicate that this is the advance wave of a flood tide. And why should it not be so? For twenty years Christian mothers have planned and prayed, have studied and filled their souls with the inspirations of this grand work. This is some of the ripening fruit. And infinite powers are behind it all. Let the flood tide come!

And now is it not time that for each one of these young men there should be some business man who will say, "I hear the same voice. I accept the same obligation. I cannot go, but I will send. If this young man turns from home and country and gives his life, it is but a small part for me to give the money to sustain him"? The average cost of furnishing a missionary and his family "a comfortable support" is from \$1000 to \$1200—say \$100 a month. We believe there are not a few men scattered through all our churches who, out of their abundance or out of their self-denial, if their minds should really turn to it, could, each one, select a missionary, and say, "He shall be my man, my substitute. Let him go to the front, and I will stand by him with my

means. I will do more: I will study his work. I will follow him with a loving sympathy and with daily prayer. *We two, together*, will preach the gospel to the unevangelized." Try it, brother; you will be glad all your days. Will you not be one of the first ten who will distinctly commit themselves to "the substitute plan"? Why not begin with this month and send the first hundred dollars, as soon as with prayerful consideration you have determined to do this good thing?

Most earnestly do we second this suggestion, and commend it to our readers. In our January number (p. 71) attention was called to the fact that at the Inter-Seminary Alliance at Oberlin more than half of the eighty-one young men who expressed their willingness to enter the foreign mission field were from Presbyterian theological seminaries. These are near the end of their educational preparation, in its last stage, now within two years of its close. Under the cheerful inspiration of our Board's recent report to the General Assembly, of debt paid and fields open, shall not these young men and women "willing to go" be met by as many willing to send them—man for man, woman for woman—man and woman for man and woman? The ordinary contributions will be needed, and need to be gradually increased to meet the ordinary gradual increase of the work. This extraordinary increase of the number willing to be missionaries strikingly corresponds with the extraordinary calls and openings in Japan and elsewhere. May we not reasonably expect a corresponding special call of God to his trusted stewards?

The *Missionary Herald* informs us that after the recent riot in Smyrna, in which the mob broke in the windows of the church and of the girls' school, "some ninety arrests

were made by the police, and a guard was placed by the authorities before the threatened buildings. . . . The governor, by orders from Constantinople, has directed the

reading in all the Greek and Roman Catholic churches of instructions to live at peace with their neighbors, '*for this is the spirit of Christianity and the wish of the sultan.*'"

Nominal Christians are thus restrained by Moslem authorities from mob violence against fellow Christians whom they count heretics. This is by no means a new thing in that empire. But should not we specially note this recognition of *the spirit of Chris-*

tianity as a spirit of fairness, justice and peace? It is not in vain that our evangelical missionaries and their converts and churches have been exemplifying this among the Moslems and under the observation of their rulers for threescore years. Leaven works silently in meal, but it cannot be permanently "hidden" just because it *works*. That whole lump, hard and heavy as it seems, shall yet be effectually leavened.

"INDIA: COUNTRY, PEOPLE, MISSIONS."

A little book with this title gives in less than 200 pages a large amount of information. It treats of the extent, climate, resources, physical features, population and government of the country; of India's languages, races, religions, place in history; of what has been done for its evangelization; and of the present great opportunity, peril,

privilege, duty. In vividness of picturing and force of appeal it may be compared with Dr. Strong's "Our Country" and Dr. Pierson's "Crisis of Missions." Its author is Rev. J. T. Gracy, for seven years a missionary of the Methodist Episcopal Church in India, now of Rochester, N. Y.

A good deal is said lately of the circulation among Jews of a Hebrew version of the New Testament, prepared by Delitzsch. A letter recently received by the editor from a missionary in Tabriz reports an interesting visit of Mirza Mosa, a converted Jew of Tabriz, to Jews on the plain of Salmas. When he commended their careful observance of the laws of Moses, and also alluded to their depressed and unprosperous condition, they promptly declared that this is on account of their sins. When he charged upon them their rejection of the Messiah as their greatest sin, they objected that Jesus could not be the Messiah because he blasphemously claimed to be God. He then

asked who was their greatest prophet. They of course answered "Moses." "Can Moses save us?" "No." "Can any of the other prophets?" "No; they were all sinners." "Who can save?" "God alone," said one of the listeners. Thus he led them almost to confess the need of Immanuel, a divine-human redeemer. He also called their attention to the intimations of trinity in the divine unity in the Old Testament. After this he sold eight copies of the Hebrew New Testament. May we not hope that they will be read, that the veil will be taken from the eyes of the readers, and that they will see their promised Messiah in Jesus of Nazareth?

FRINK KINNEY.

Something was lately printed in *THE CHURCH AT HOME AND ABROAD* about Homer Academy. There was another teacher

there when Mr. Woolworth was, whom I remember with great gratitude. His name was Abel Frink Kinney. He was a dwarf in size,

not larger than a boy of twelve or thirteen years, and much deformed in the back. But he had a rare face and head and soul. I was a pretty robust boy and grew fast. I remember how, when I noticed, in walking beside him, that I was taller than he, I felt awkward about it. It did not seem the right thing to *look down* on a man for whom I had such a reverence. In spirit I never did *look up* to any man more than to him. In mathematics and in Greek he was a thorough scholar and an excellent teacher. No man ever had better religious influence over me than he had. I think it was so with all his scholars. He did not bore us, nor make religion tiresome. But we could not forget it, when we saw him daily, any more than the Israelites could forget Sinai and God, while they looked on the shining face of Moses. I remember going with him far up the hill east of Homer, to a Sunday-school that he taught up there, and how pleasant as well as solemn he made it, to stop in the woods and kneel down and pray. I remember looking out of my window upon the common, on a training day, and seeing him going round among the peddlers' wagons and the people standing about, giving them tracts. No one would think it

impertinent, in the way he would do it. Those words written in the Bible about our Saviour, "who went about doing good," seemed to me to be just as true of Mr. Kinney as they could be. He was only thirty-five years old when he died. He had been a teacher in Homer Academy fifteen years, and before that he had taught some in the public schools, and shortly before he died he said that he never was treated disrespectfully by a pupil. I do not much wonder at that. Small and deformed as he was, he had uncommon dignity. We boys all loved him, to be sure, but we had a wholesome fear of him too. When I could have carried him in my arms, for the weight of his little crooked body, if I had had it to do, I should have carried the light load with awe.

I am glad to know that they have some such teachers in the new academies and colleges that the Board of Aid is helping. I would like to know of many such—no matter how many—and I would like to give what I can to help support them, and to educate more like them. I do not believe that money can be better invested. I think that such teachers as Frink Kinney are as useful and as reverend as any ministers. FARMERSON.

The *Congregationalist*, reporting a Boston ministers' meeting, at which the topic was "The French Protestant Evangelistic Work in Massachusetts," gives a speech of Rev. Calvin E. Amaron, principal of the French Protestant College at Lowell, from which we take this paragraph:

It is unpatriotic to look with indifference on this matter. That there are 500,000 French Canadians in New England is due to the fact that the Romish Church drains \$5,000,000 a year from Canada, and as much more for compulsory pew rents; then there are the great buildings and the immense sums for the priests to keep the people from purgatory—a total, Dr. McVickar declares, of *fifty millions* a year. We must give the liberty of the gospel of Christ to these peo-

ple. Present agencies will not suffice. The Church of Rome loses multitudes of her people, but we do not get them into Protestant churches, save a few. They are on the border line between infidelity and Romanism. We must save these masses.

Whether this is to be called foreign mission work or home mission work, it is, without question, work of vital importance. Our New England brethren, in their brave endeavor to save from the rising floods the inheritance of their fathers and ours, are entitled to our brotherly sympathy and prayers. If there is any part of that work in which we can help them—any portion of their immigrant population more accessible to us than to them—that is the work which we wish to do.

FIVE PAGES FOR CHILDREN.

The children who read *THE CHURCH AT HOME AND ABROAD* are not all agreed on the question whether the pieces which are written for them shall be put by themselves or mixed with the other pieces. A good number of children have written to the editor, just as he asked them to, but some prefer one way and some the other. But they are all in good humor and mean to read the pieces wherever they find them. This time we put them all on this and the next four pages. But just as likely as not there are some of the pieces on other pages, written for older people, which the children will like as well. Get your mothers to look out for you and not let you miss anything good.

Children grow so fast that, almost before we know it, they are not children any more.

There must be a good many large girls and boys who love to read these children's pieces, and who can also understand very well the other parts of the magazine—not only the other editorials, but what is printed in the other departments: Missions, Education, Freedmen and the others. Look sharp and keep yourselves posted in all these.

There is one story in the Foreign Mission pages of this number which none of our young readers should overlook. You can find it by its title, "The Persecuted Bannerman." It is a first-rate story to read and talk about in the family. The man's name is Ng-Hin-ki. Pretty hard name to pronounce, is it not? But no matter for that. See how brave and true he was, and how much good he did.

 THE GLEANERS.

You know, children, that in ancient times when the farmers were harvesting their crops the poor were allowed to go into the fields and follow the reapers, gathering for their own use the stalks of grain that lay scattered on the ground, overlooked by those who were binding the sheaves. The Israelites were forbidden to cut the grain that grew in the corner of their fields; it was to be left for the poor. You remember the sweet story of Ruth, how she went to the field of Boaz to glean for Naomi, and the master of the field was so pleased with her that he bade his reapers "let fall some of the handfuls of purpose for her."

A good many sweet poems have been written in which this custom of gleaning in the harvest fields is spoken of. The writers of these poems describe Christian people as gleaners, trying by their faithful, diligent work in this world, which is like a great harvest field, to gather up some good things which they can present to their Lord.

I have noticed that a good many of our mission bands of boys and girls have chosen for their name The Gleaners, or sometimes Little Gleaners. The first one that I heard of was away off on the island of Honolulu, one of those wonderful Hawaiian islands where not so very many years ago the people were all heathen. Just think of it! now it has become a Christian island where a great many American people have pleasant homes, and they have a mission band of Gleaners there who, if I have not forgotten, support a missionary on another island, where the people have not had a good chance to learn about Jesus. A little band that I knew about in New York state took its name from the Honolulu band; and I have often seen in *Children's Work*, or some of the other magazines, the notice of a band in Pennsylvania, or Ohio, or Missouri, of the same name, so I think the children must like to be called Gleaners. Suppose we could get all the boys and girls together

who have ever belonged to these bands, what a little army it would be! I suspect that some of them have grown up to be young ladies and gentlemen since the bands were formed, and that their younger brothers and sisters who were babies, or had not even come into the world at all then, are the Gleaners now; but I hope that these older ones are still going on with the work, and love it just as well as they used to in those days.

But what is it that these Gleaners, these missionary Gleaners, are gathering? First of all, perhaps you will say, they are gathering money—pennies and dimes and dollars—to help in the missionary work, for which so much money is needed; money earned and money saved, little gifts and little sacrifices, the money finds its way into the treasuries of the bands, and then on to the treasurers of the boards, who thank God that the children of the Presbyterian Church love to help in this work. Is it not pleasant work, little Gleaners? Have you not found out already that “it is more blessed to give than to receive”? I knew one boy who belonged to a band of Gleaners who gave the first money he had ever earned—two dollars I think it was. He was too bashful to bring it himself, but his mother brought it for him, and I doubt whether he ever enjoyed spending any money for himself so much.

But besides gathering money these little Gleaners are gathering knowledge, a great deal of useful and interesting knowledge. They are learning about China and India and Siam; about the strange languages and customs and religions. They have maps and pictures and stories to help them understand and remember. So I hope they can never make the funny mistakes that some older people make who think that Beirut is in Persia, or that the Mohammedans worship idols.

But I have been wondering lately whether with all their gathering of money to send the story of Jesus' love to heathen children, all these little Gleaners were getting that love of Jesus in their own hearts; whether with all their gathering of knowledge about Persia and Syria and Africa they were

learning for themselves the way to that wonderful heavenly country to which we all want to journey some day. In the Bible there are a great many sweet and precious things that seem, like the little handfuls of grain in Boaz's field, to have been “let fall of purpose” for the little Gleaners. One of them is that verse in Proverbs, “I love them that love me; and those that seek me early shall find me;” and another is those words of Jesus, “Suffer the little children to come unto me, and forbid them not.” The parents of the little Mohammedan and Hindoo children do not want them to come to Jesus; but your fathers and mothers and pastors and Sabbath-school teachers all want you to be his children, and most of all he wants you himself.

Paul said once, “Lest that by any means, when I have preached to others, I myself should be a castaway.” How dreadful it would be if there should be children from Siam and Africa and India in heaven whom your money had helped to find their way there, and you little Gleaners should never get there yourselves!

I knew a dear boy who had belonged to one of these bands who went out from his home one morning bright and strong and happy, and at noon the word was brought back that he had been drowned. Don't you believe that his father and mother were glad when they remembered that only a few months before their boy had stood up in church, with a number of his companions, to say that he had given himself to Jesus, and wanted to be his faithful, obedient servant as long as he should live? I am sure that they were more thankful than any amount of money could have made them, and I am sure that he was thankful, if he could think, in that dreadful moment when he went down under the water. He had only lived a few months to serve the Master whom he had chosen; but I believe that in that time he had gathered a little sheaf of boyish, cheerful obedience to present to the Lord of the harvest. But if he had lived to be seventy years old I am sure that he would have been more and more thankful every year that he began to serve the Lord when he did. F.

LEARNING "TFUDDULU."

One beautiful May afternoon, twenty-six boys and girls just from school, and as full of frolic as boys and girls usually are at that hour of the day, met in the chapel for the regular meeting of our Glad Tidings Mission Band. After the devotional exercises, and when the map of Siam had been drawn on the blackboard and studied, and the "Missionary Search Story" explained, with other items of the programme, we were asked to listen to Dr. Nelson's article "Tfud-

dulu." After listening to his entertaining definitions of the word, we thought we would learn it ourselves; so we said it in concert over and over again, and I think if the kind editor of *THE CHURCH AT HOME AND ABROAD* should ever visit us, we could give him "Tfuddulu" with an emphasis that would show that we "really mean it."

We hope to have "Yangi doonya dan di" learned before next Fourth of July.

LITTLE FALLS, N. Y. ONE OF THE BAND.

ABBA, ABU, AB.

In one of my tours in Mount Lebanon, with one of the missionaries, we stopped in the house of a teacher. The teacher had been educated in the mission-schools; had learned and believed the gospel; had become an evangelical Christian, and was teaching one of the schools aided and superintended by the missionaries. He received us kindly and courteously in his humble mountain home, and his wife was doing what she could for our refreshment. As I sat with the teacher, his little child, just beginning to walk and to talk, came toddling up to him, saying very sweetly, "Abba, abba, abba." That is what the little Syrian children call their father.

Do the children who read *THE CHURCH AT HOME AND ABROAD* remember that word in the Bible? In how many places in the Bible is it used? Please to find them all, and read them with your mother or teacher, or in your Sabbath-school class or mission band. See if thinking of the little Syrian child speaking to its father does not make those Bible verses plainer to you and more beautiful. I do not believe that I can ever again read or hear one of them and not seem to see that little one running to its father, or to hear its baby voice saying "Abba, abba, abba."

The people whom I visited in Sidon and Beirut and the villages around knew my daughter, who had been teaching for three years in the Sidon Female Seminary. When I went into any of their houses with either of the missionaries, he would introduce me to them by telling them that I was "Abu Miss Nelson." That meant that I was the father of Miss Nelson. Then, if they could speak a little English, they would talk with me; or if they could only speak Arabic, they would say some kind and pleasant thing in that language, and the missionary would translate it into English for me.

I found that among that people it is more common for a father to take the name of his son than for the son to take the name of his father. A man who names his son Yosef (Joseph) is afterwards called Abu-Yosef. This is, perhaps, because they think it such a blessing and honor to have sons. They used not to care so much for daughters; but under Christian teaching they are learning to hold them in honor as well as their sons. You may be sure that I was glad to be called "Abu Miss Nelson," and to find that they held my daughter and other lady missionaries in respect and honor. They find their own girls much improved by being taught by these ladies.

It makes them brighter and sweeter and more helpful in their homes—better daughters and wives and mothers. I should not wonder if by and by they should be as willing to be called “Abu Sara” or “Abu Layah,” for their daughters, as to be called “Abu Yosef” or “Abu Yacob” for their sons.

Perhaps what I have told you about this word will make some other Bible names more interesting to you—I mean names that begin with Ab. Abigail means “a father’s joy”; Abitub, “father of goodness”; Abishalom, “father of peace”; Abiezer, “father of help.” If you look out other such names in a Bible dictionary, you

will find that many of them have such pleasant meanings. I hope that every boy who reads this will try to be such a boy that his father need not be ashamed, but would be glad, to be named for him. “A wise son maketh a glad father.” The father of a good son is glad to be known as his father; but oh, to be the father of “a son that causeth shame”—that is dreadful.

If you see how a son can be an honor to his father, does not that help you to see how a child of God can be an honor to him? That is to “glorify God”; and those who thus glorify him will “enjoy him forever.” Yes, and God will enjoy them forever.

H. A. N.

CIGARETTES.

I hope that all the boy readers of *THE CHURCH AT HOME AND ABROAD* read the interesting letter of Dr. Jessup in the July number, page 94. If any one who reads this does not remember it, please find that number and read it now. He tells how he preached to a crowd of Syrians, many of whom were children, in the village of Jûn. That is the very village, a little way up Mt. Lebanon, to which I rode with my daughter on our way to visit the ruins of Lady Stanhope’s castle. It was in Jûn that we called on a Syrian family, as I told you in the May number, where they served us refreshments of nuts and fruits and cakes on a low table, while we sat upon cushions placed beside it upon the floor; and where my daughter had to say “Tfuddulu! tfuddulu! tfuddulu!” a number of times before the modest women who were entertaining us would sit down and eat with us.

I wish you particularly to notice what Dr. Jessup said to the boys in Jûn about smoking cigarettes. Do you think that it is any worse for Syrian boys than for Amer-

icans? He says that he gave them “a plain talk on the evil effects of using tobacco.” He told them of the injury it does to “the nerves, the stomach and the brains, the whole body and the mind.” Was not that talk as true as it was plain?

Dr. Jessup is not a foolish man nor a fanatical man. He knows a good deal. Perhaps some of you will say that there are other men as good and as wise as Dr. Jessup who smoke. I shall not deny this; but a good many such men have told me that they were sorry they ever formed a habit which it is so hard to break off, which is so disagreeable to many ladies and gentlemen, and which costs a good deal of money that might be better used.

Dr. Jessup told the Syrian boys, “Whenever men smoke, their money gradually rises from their pockets, and flies off in smoke. If you would watch closely, you would see bishliks, buticks, zahrawehs, mejedies and even gold liras flying off and vanishing in the air.”

Those Syrian boys would not be apt to

misunderstand him, as two little American boys misunderstood when they heard of an intemperate man who had "drunk up all his wife's property." I heard them talking it over afterwards, and their way of telling it was that the man "pounded up his wife's money into powder, and mixed it in water, and then drank it up." They were very little boys, but I rather think that little Syrian boys would be less likely to make such a mistake than Americans, because all eastern people are more apt to speak in that figurative or picturing way than we are. We are a more matter-of-fact people than they.

But I do not think that any of my young readers will misunderstand me when I say that, if you smoke, nickels and dimes and dollars and eagles will be puffed away from your mouths, just as piastres and mejedies and liras are from the lips of Syrian smokers.

Dr. Jessup's plain talk set them thinking—the boys and the men too. "The next morning," he says, "the native preacher came in beaming, and said, 'Four of us have sworn off from tobacco forever. We sat up last night until we agreed to be slaves no longer.'" You see, it was not easy for them. They *sat up at night* to think about it and to talk together about it, and I doubt not that they prayed about it. When they had sought God's help and had made up their minds and had "*sworn off from tobacco forever*," you see how happy they were. They felt as if their chains were broken. They "agreed to be *slaves* no longer."

But what I wish the young readers of
THE CHURCH AT HOME AND ABROAD

just now to think about is the better use that can be made of money than smoking it away in cigarettes or cigars.

Ask your father, or any other gentleman, which he thinks costs the most—the cigars that are smoked in your town, or the bread that is eaten in your town. Ask him whether as much money is given from your congregation for missions as is spent for cigars.

Now it would not be right to take the money that is needed for bread and give it for missions; but would it be wrong to save what is smoked away and send that away in gospel and teaching?

Your gentlemen friends who have long been in the habit of smoking must be left to judge for themselves whether they ought to give it up. Some of them think that it would injure their health to leave off smoking. We must respect their opinion. But you boys need not begin, if you have not begun; and if you have begun and can leave off now, you will save a good deal of money by it. Will it not do more good to put that money into the mission jugs than to smoke it into the air? I do not think that any of your parents or friends will advise any boy to use cigarettes, or any girl. In Russia I have seen genteel ladies smoking cigarettes, and they handled them just as gracefully as any gentleman.

Would you like to see your sisters do that? Why not? Then ask them if they like to see you do it.

And do not forget the money that the smoking habit costs. Even if you think it a harmless indulgence, is it not one of which you can deny yourself to save the money for Christ?

H. A. N.

Our readers are desired to give particular attention to what is printed on the third and fourth pages of the cover. Among other

important things to be found there every month are the full corporate names of the church's boards and of their officers.

THE DEAD PAST AND THE REVIVING PRESENT IN SYRIA.

The missionary whose interesting account of recent discoveries near Sidon is published elsewhere in this number, in a more recent letter tells of continued exploration, and adds:

What marvellous biblical researches could be conducted in the cave of Machpelah! The hill of Zion may yet yield a thousand sacred secrets to Christian investigation. Fresh skepticism can be met by new proofs of Bible truth, and the aid which the church in England and America has received from the "Land and the Book" and kindred works can be greatly increased. . . .

The proposed school of biblical study and archæology in Beirut may yet turn out some competent Oriental scholars. Still,

with a keen interest for historical study, I feel that a live Christian worker is worth more to Syria to-day than any number of ornamented sepulchres. Syria itself is a tomb of the past, and almost every good principle and former living truth is now enwrapped in the cerements of ignorance and superstition. Spiritual life would result in intellectual life and every form of social activity.

In the sequel of his letter he shows how the very opposition to the schools and work of our mission is giving evidence that their effects are feared, making the more impressive the eager desire of many to receive the forbidden instruction. There is audible rustling among the dry bones.

We learn that Dr. Heckman, corresponding secretary of the committee on the Centennial Assembly, has delivered addresses in Omaha, St. Paul, Minneapolis, Chicago, Cincinnati, Columbus, Covington, Louisville, New Albany, Jeffersonville, Hanover and Madison. Over twenty-two congregations were reached by these seventeen addresses, five union meetings being held, and at four other meetings a large number of ministers and elders were gathered.

Everywhere Dr. Heckman has met a warm welcome, and his address has been highly commended. Everywhere the cen-

tennial spirit was aroused, and the proposal of the General Assembly to raise a million dollars for the permanent fund of ministerial relief met hearty, even enthusiastic, endorsement. The response elicited thus from the six states which he has visited shows that only a proper presentation of this cause before the churches is needed to secure hearty and liberal subscriptions from all classes and ages.

We trust that Dr. Heckman's efforts will be heartily seconded by pastors, elders, Sabbath-school superintendents and editors.

The careful and faithful treasurer of one of the boards of the church lately wrote to us to correct an error in his report of receipts which we had in type. He had credited fifty dollars to a church in a certain presbytery, and afterward learned that it had been given by a church of the same name in another presbytery. The person who forwarded it had not named the presbytery. He adds:

It is a very common thing for treasurers, clerks of sessions and pastors to omit naming the presbytery, and you can imagine the frequent hunts we have to avoid errors; and in spite of labor and loss of time, we do not always succeed. There are innumerable Bethels, Lebanons, Olivets, Westminster, etc., etc., and a little care would save much valuable time in the offices of the different boards.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities.—*The Assembly of 1887.*

MEN WANTED.

Men of enthusiasm ; men of consecration ; men of grit and grace and gumption ; men of patience and endurance ; men to dare and do. Such men are wanted in the ministry. They are wanted by this Board, and they are wanted now. There is room for them in the West. Montana is waiting for them. There is room for them in Dakota. Fields white to the harvest are ready for them in Minnesota and Iowa and Nebraska. Trophies for Christ may be won by them in Texas, Colorado and Kansas. Let such men come forward, and the church will witness triumphs of grace and glory. The church waits for them, and will see them through.

Our annual report groups city evangelization and our foreign population in one paragraph. The former topic is entitled to a leading place in this number, whose leading thought is about our immigrant or foreign population. For the masses of our population in some of our largest cities are foreigners. The topic is a popular one. Our preachers and platform speakers at our great religious meetings have wearied the people with the discussion. But neither the speakers nor the hearers have yet begun to comprehend the magnitude of the interests involved in it or the dangers that threaten us in our neglect. We congratulate ourselves when we hear that we have started a

new church in some large city, especially if it has 100 members, in some favored part of the city, while 20,000, 50,000 or 100,000 have come into the city since our last church was formed there. Instead of folding our arms and going to sleep over the subject, as though we had done our whole duty, we think our churches are not half awake to the importance of immediate and far greater efforts for the evangelization of our cities and our foreign population.

The New York *Observer* of June 16, 1887, pays a loving tribute to Rev. Samuel A. Stoddard, recently deceased, who labored for us so effectually in Kansas and the Indian Territory. The sketch covers the eventful period in his life as "student, patriot, missionary." We thank the *Observer* for its kind words.

We hope none of our readers will fail to notice the kindly and appreciative sketch of the life and labors of Rev. Timothy Hill, D.D., in these columns, taken from the *Interior*, by the graceful pen of Rev. Charles L. Thompson, D.D., of Kansas City, his successor and pastor.

We cannot too soon begin to accustom the minds of our readers to the idea that we are soon to go into new and permanent quarters in the buildings of the late James and Miss Henrietta Lenox, corner of Fifth Avenue and Twelfth Street, New York. Then this Board, the Boards of Foreign Missions and Church Erection will be housed again under the same roof, with congenial surroundings and where larger and more efficient service may be expected from us than ever before. Due notice will be given before the change of location takes place, which will be as soon as the necessary repairs and changes can be made adapting the buildings to our own use.

The General Assembly's action by the Standing Committee of Home Missions is now issued in leaflet form, and can be furnished *gratis* to churches that need a fresh and telling statement of the present condition and wants of the Board.

What marvels of growth there are in the West! We have hardly ceased to wonder at the surprising development of Kansas City, Denver, Minneapolis, St. Paul and Omaha before Wichita, Sioux City and Lincoln loom into view with their astonishing growth; and the greatest of these is Lincoln.

We are glad to notice that all the drought-stricken districts of last year, extending from the Gulf of Mexico on the south to the British possessions on the north, have this year been refreshed with abundant rains. The hearts and hopes of men have been revived at the prospect of abundant harvests; consequently business is revived, immigration receives a new impulse, towns are growing, and new demands for church organizations, church edifices and missionaries are constantly coming to us. What had been held back for two years now comes to the front again, and this Board and our church must give heed to it. We want ministers for all that field, and we want money to help sustain them.

Our friends in New England have lately been receiving some very substantial help in their work from friends outside of New England, with a good prospect of more to follow. Let them pluck up courage and organize and make sacrifices to help themselves; for God helps those that help themselves, and so do his people. Let them push forward, trusting in the God-Lord.

The American Home Missionary Society, an organization kindred to our Home Board, has just held its sixty-first annual meeting. It calls the last a prosperous year, though, through the falling off of legacies, it was compelled to go to the banks for relief. Still

it closed a year of great success, at last out of debt.

This society too had a long and interesting discussion on city evangelization and the foreign population. The report on the subject seemed to be quite apologetic, perhaps (1) because, as the Congregationalists claim not to be a denomination, yet they say the work cannot be done except denominationally; (2) because of their oft-avowed policy and practice not to do missionary work in cities. But times and circumstances change, and we must change with them. Why apologize for it? President Seelye, level-headed as usual, said: "First we need of course the minister. It is the preaching of the gospel. It is the organization of churches. Everything will come from that source, and we need ministers to organize churches through the preaching of the gospel."

We hope our readers will not get tired of our frequent reference to this subject. For it is a great subject. The presbyteries in our large cities are waking up to it somewhat. In New York they call their organization the "Church Extension Committee;" in Cincinnati, St. Louis and Detroit, the "Presbyterian Alliance," and in Baltimore, "Presbyterian Association of Baltimore City." Under some name and form in nearly all our large cities the Presbyterian churches are banded together to prosecute this great work, made imperative by the immense and rapid growth of our city population. Some of our western synods make this a reason for not reaching self-support.

Rev. T. L. Sexton, synodical missionary in Nebraska, writes as follows:

It is quite evident that great progress is being made in the development of our state. New and larger fields are opening for successful gospel effort. When called upon to rise in our might and assume self-support as a synod, we are met by some facts which cannot be overlooked.

In our large cities, like Omaha, Lincoln and Hastings, where some wealth has been accumulated, the liberality of the people is severely taxed by the local demands for immediate enlargement. The growth of Omaha has been so great that it has become necessary for our

churches there to do their utmost in missionary effort. The first aim of our people is to furnish their own city with adequate gospel privileges, while they do not neglect the boards of the church. The First Presbyterian Church has just sent out a colony to establish a new organization, which will be self-supporting from the beginning. They have secured suitable lots at great expense. They expect to move forward in erecting a suitable building. The North church also is actively engaged in mission work in a part of the city where it is hoped a church may be planted at an early day. The Southwest church has put forth more than usual energy, and has succeeded in raising the entire salary of the pastor recently called, who has already begun his labors.

The city of Lincoln is also having a large and substantial growth. Last year our church there completed an elegant house of worship, at a cost of not less than \$38,000, and they are now on the lookout for a suitable place to erect a mission chapel, where the second church may eventually be established.

In Hastings the growth of the church impels them to arise and build, so that their financial strength will be tried during the approaching summer. As soon as their new building shall have been completed there will be demand for mission effort, which the session are now planning to have supplied.

All these merely local demands are important; and while they are cheerfully met, they press heavily on the liberality of our people. On these accounts our most wealthy men feel unable to lift the burden of the many feeble churches, so as to relieve the Board's treasury.

But in some cases the ability to help outgrows the need of help. The first church in Wichita, Kansas, which is stretching out its hands to establish new churches on the east and west, sent a collection to our Board last spring far larger than ever before.

Lincoln, Nebraska, has come into new prominence since it received a visit from the General Assembly.

Rev. N. H. Bell, of Minneapolis, Minn., writes:

In two years and a half the little band of nine members has grown to ninety-eight, and a pleasant and commodious house of worship has been built. The church has a future of great usefulness before it.

SELF-SUPPORT.

Last fall an earnest appeal was made to the synods lying along the west of the Mississippi to strive for self-support; that is, to raise as much for home missions in the synod as it draws from this Board. We gave notice at that time of a determination to follow up the subject till the object was accomplished. We hope the brethren will not forget it.

None of the synods took hold of this matter with more spirit than the Synod of Minnesota. As a consequence, one of its presbyteries—that of St. Paul—reports nine churches as having reached self-support since early spring; and we are told that “since you weaned St. Cloud it has been thriving wonderfully; they not only make up what the Board ceases to supply, but have increased the pastor's salary by *three hundred* dollars. They thought it severe at first, but it proves to be good medicine.” Yes, it seems to be a specific; we hope the presbyteries will administer it freely.

The synodical missionary says, “We are determined to reach self-support during the year in our synod.” The pastor of one of these self-sustaining churches—Rev. J. M. Patterson, of Bloomington Avenue church, Minneapolis, Minn.—says:

I beg leave to submit herewith my last report of the Bloomington Avenue church. This church was organized three years ago with a membership of 14. To-day it assumes self-support with a liberal addition to the pastor's salary and a membership of 200. Our church Sunday-school enrolls 275; and in addition thereto we have a mission-school—for which a chapel has been built—with a membership of 100. Our church property is now valued (conservatively) at \$12,000. Our benevolent contributions for the past year have been nearly \$700. What has this cost the Presbyterian Church? It has cost the Home Mission Board \$1300 and the Board of Church Erection \$500. Does it pay?

We desire gratefully to acknowledge the help of the Park Avenue church of this city, of Judge C. E. Vanderburgh and of the Board of Home Missions, and all other friends who have given a helping hand. Above all, we give all the glory to the great Head of the church.

Personally I am glad to have been a home

missionary, and thank the officers of the Board for their uniform courtesy and kindly consideration. We ask now an interest in your prayers, that we may still be blessed and that we may be enabled to help others even more than we have been helped.

Rev. John Woods says:

The Merriam Park church will endeavor to raise the full amount of the salary this year without calling upon the Board. They have also taken steps to build a parsonage at once.

In closing my immediate relations to the home mission work I take great pleasure in acknowledging the uniform kindness of the Board and its officers. My ministry among

some of the feebler churches in Minnesota has been a valuable experience. It has given me a new appreciation of the self-denying spirit of the home missionaries, and at the same time a higher estimate of the importance of this work to our country.

We notice that the Oak Street church in Wichita, Kansas, has just reached self-support.

We still keep before our readers the great demand for men. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

SPECIAL CONTRIBUTIONS.

TIMOTHY HILL, D.D.

The veteran missionary has entered into rest. He died suddenly on the morning of May 21. He was the youngest child of Rev. Ebenezer Hill (for sixty-three years pastor of the church at Mason, N. H.) and Abigail Stearns Hill. Born June 30, 1819, at Mason, N. H. Fitted for college at New Ipswich Academy, entered Dartmouth College in the fall of 1838 and graduated in 1842. In the fall of 1842 he entered Union Theological Seminary in New York city and graduated in 1845. During the college and seminary courses the vacations were usually spent in teaching school. He was licensed to preach by the Third Presbytery of New York in the spring of his senior year in the seminary. His intention and hope was to go to India, but circumstances prevented, and in the fall of 1845 he started for Missouri, by rail to Harrisburg, thence by canal to Pittsburg, thence down the Ohio by steamer to St. Louis. His first preaching point was Paris, Mo., though he was never settled there. He was ordained in St. Louis October 22, 1846. His first charge was St. Charles, Mo., 1846-51. From there he went to St. Louis, Mo., where he was pastor of the Fairmount Presbyterian Church until the

war broke out, when he removed to Illinois. There he spent about two years each with the churches of Rosamond and Shelbyville. Dr. A. T. Norton was then synodical missionary for Illinois. One of his trips brought him to Kansas City early in 1865. He decided to organize a New School Presbyterian church here, and in July, 1865, the Second Presbyterian Church was organized by Norton and Hill in the Methodist Episcopal church which stood on Fifth Street just back of the Board of Trade building. Services were held in the Methodist Episcopal church, the Christian Church (corner of Twelfth and Main) and elsewhere, during the winter of 1865 and 1866. In the spring of 1866 he went on to New York and raised the money needed to put up the former church building on Wyandotte Street. He continued preaching there until 1867, when his health failed and he went to Wisconsin to recruit. He returned to his pulpit in the fall, but only for a few weeks, having in his last services the assistance of Elder C. F. Smith, who conducted the services with the exception of the sermon. In January, 1868, he started for the Indian Territory, thinking that roughing it might improve his health. He went in an ambulance with one com-

panion, visited the deserted missionary stations there, and was much impressed with the religious destitution of the Indians and with their eagerness for the gospel. He wrote a long report of what he saw to the Board of Home Missions. After weeks he returned horseback, but little improved in health. His trouble was bronchitis, which it was thought was made worse by a tendency to consumption. He resigned his charge and unexpectedly received a commission as superintendent of missions for the Synod of Missouri, which then included Missouri and Kansas, afterward also Indian Territory and Texas. The field grew too large for one superintendent, and he was released from Missouri. The Synod of Kansas was formed, embracing the remainder of the field. Afterward he was released from the oversight of Texas, which soon became a separate synod. He continued in charge of Kansas and Indian Territory until October, 1885, when he resigned, but as a compromise retained charge of the Indian Territory. Such superintendence was not new to him when he received his first commission, as he had formerly had the oversight of weak churches in Missouri about 1860 and 1861. Though in very poor health when he began his travelling in 1868, so that none of his friends expected him to live many months, he recruited and grew gradually better and robust. Each year seemed to add to his vigor. Though he had never been a strong man, there was never a day in his life when he was not up and dressed. Married in St. Louis, November 2, 1854, to Miss Frances A. Hall.

Dr. Hill was a born missionary. It can be truthfully said of him that he organized and helped to organize more Presbyterian churches in this country than any other man. Directly or indirectly he was concerned in the organization of most of the three hundred churches of Kansas.

When he was, at his own request, released from the care of the churches of Kansas, he threw all his energy into his work in the Indian Territory. Those who have talked with him much during the past year know how unspeakably full his heart

was of the work and its promise. In the last conversation we had with him, just before his departure for the East, he referred to it at length and with great enthusiasm, and then said it was a long story and he would talk it over with us again. The church, he said, had no conception of the opportunity that is there presented. The last rich months of his life he lived for the Indian Territory, and that last long journey to the East, fatiguing, as it proved to be, beyond his strength, was undertaken in part that he might witness the graduation of his eldest son, but in part also that he might once more plead before the Board of Missions the claims of the Indian work. His love of the work, at the closing days, was a touching reminder of the foreign missionary zeal of his student days. Thus his desire to preach to the heathen was reached at last, and he illustrated in his work the sentiment he expressed in print only a few months ago, when he said, "Foreign missions and home missions are so blended that no man can tell where the one ends and the other begins; and no man who is not cordially interested in both has any true conception of the spirit of the gospel."

These words, as Dr. Nelson said, are indeed worthy to be printed in gold; they are worthy of the man who, in purpose as a boy, would go to the heathen, who gave his strength to founding churches in our own country, and his ripest and tenderest months to those who are the neglected heathen of a Christian land.

His knowledge of men was commanding. We have never known a man who could give a fairer, clearer, juster estimate of people. With charity toward all and malice for none, he held and expressed his own convictions in no uncertain way. His trumpet gave a ringing sound. And yet, while he was tenacious of his opinions and extremely frank in avowing them, there was something so manly in his manner and so kind withal, that firmness seldom offended and frankness seldom wounded. He had no smooth arts of speech; he never sued for favor; he went straight on, but with consideration so tempering earnest con-

viction, and a kind heart so appearing through a plainness of speech, that those whose opinions or conduct he crossed were still his staunch friends.

The cause of our church in all the West has sustained a great loss. How many enterprises will miss his counsel and his help! The Presbyterian Alliance of Kansas City, into whose projected work he threw himself with great energy; the Ladies' College at Independence, in which he felt a great interest, and especially Park College, for which he had the highest hopes and to which he gave himself in most unstinted measure,—how all these works will miss his strong hand and ready word!

The history of Presbyterianism in this and neighboring states is also a great loser in his death. He knew more about the religious development of Missouri and Kansas and more about the marvellous and even romantic history of missions among the Indian nations than any living man. So impressed with this fact was the Synod of Missouri that a few years ago they asked him to prepare from the valuable materials in his hand and in his memory a history of our church in this state. To this large work he hoped to give his declining years.

Much knowledge will be buried to-day. The busy hand and brain are still, and much of our history has gone into the irrecoverable past.

His son found him dead, but the angels called him into life—into life and everlasting reward. He had fought the good fight. Brave old soldier, with thy scars and thy victories upon thee, take thy discharge. He had finished his course. The saints he had gathered into the kingdom met him at the goal, and the angels lowered the crown to his forehead—crown of righteousness, crown of glory. The steward yields up his trust in conscious integrity through the grace of God. "I have kept the faith." Kept it he had, in stormy days, when to stand for human rights and an undivided nation was perilous; kept it in stormy days, when to stand for the faith once delivered to the saints, for the unity and purity of the church, required courage; kept the faith in

days of high debate and in years of loyal service, and the Master has received the steward with the "Well done, good and faithful servant."

The victor is crowned; he rests from his labors; his works shall follow him. Canon Farrar says, "St. Paul died. They dragged, it may be, his corpse from the arena, and, sprinkling the white dust over the stains of his feeble blood, looked for a more interesting victim than the aged and nameless Jew. St. John died, we know not where nor how. No memorial marks his forgotten tomb; yet to this day, over the greatest of modern cities, towers the vast dome of the cathedral dedicated to the name of Paul; and the shapeless mounds which once were Ephesus bear witness to no other fact than that they were trodden by the weary feet of him who saw the Apocalypse, and whose young head had rested on the bosom of the Lord." And so two of the fairest of our states will be forever associated with the name of Timothy Hill. Hundreds of churches will be his monuments; streams of blessing across the desert will tell to remotest times of the faith and toil of the prince of Presbyterian missionaries.

C. L. T.

AN INTERESTING CONVERSION.

A home missionary writes of a husband and wife who were skeptics. They were brought up under influences whose tides all set strongly against religion. They came to church only at rare intervals until last winter, shortly after the week of prayer, when they began to attend regularly. They joined my Bible class, and presently they came to prayer-meeting. One day in the early spring the wife called on me. I divined at once why she had come; but for reasons that I cannot account for even to myself, I avoided any allusion to what I knew was uppermost in her mind, and what I desired most she should speak about. Yet all my feelings were kind and solicitous. At last her chin began to tremble and her eyes to fill with tears. She averted her face, drew down her veil, and said in a broken voice, "I came—I came to—to—"

"Yes," I replied, "I know. You came to tell me about your belief in the Bible, and to talk with me about your relation to the Saviour."

"I did," she said, "and to tell you that my husband feels just as I do."

I arranged that very day an appointment with him. He had some difficulties, to him very serious ones. I lent him some books, and we talked the matter over a few times. Finally it was all settled. He accepted Christ both as Lord and Master. I should not be surprised if some day he be-

came a minister of the gospel. He is of Scotch descent, and a strong man both in mind and body.

It is a great comfort and help to one's faith to see a man who but lately sneered at all things religious now himself a professed Christian, leading daily his family in their devotions, and testifying in public that whereas he was blind, now he sees.

EDITORIAL CORRESPONDENCE.

SCOTCH-IRISH STOCK IN THE CENTRAL SOUTH.

REV. J. M. DAVIES.

The predominating descent of the white race of the central South from Scotch, Irish and Scotch-Irish ancestry is an unquestioned historical fact.

The history of American Presbyterianism in the seventeenth century shows that separate congregations were established at distant places along the Atlantic coast from South Carolina to New England, which gave being to the first American presbytery in Philadelphia in 1705 or 1706.

Dutch Presbyterianism established itself along the Hudson and Delaware.

British Presbyterianism settled in the territory west of the Hudson, along the sea coasts as far as South Carolina.

The Puritan colonies of New England contained a Presbyterian element, which ultimately migrated southward and found its home in New Jersey, Pennsylvania and Delaware.

Successive Presbyterian colonies from Scotland and the north of Ireland landed in Maryland and Virginia, driven from their own country by religious oppression, which scattered eastwardly over Delaware, New Jersey and Pennsylvania, mingling there with English Presbyterians, and southerly into North and South Carolina.

Rev. Francis Makemie, from Ireland, and Rev. Jedediah Andrews, from Boston, the

former in Maryland and the latter in Philadelphia, were the prominently-active organizers of the congregations into the first American presbytery in Philadelphia. The Presbyterians of South Carolina at this time maintained ecclesiastical connection with the Presbyterian Church of Scotland, and the Dutch of the settlements along the Hudson and Delaware with the Presbyterian Church of Holland.

In the constitution of the first American presbytery the majority of the ministers were from Scotland; the remainder were from England and the north of Ireland.

In New York and east Jersey the greater part of the Presbyterian Church came from New England, while the growth elsewhere in Jersey and all places south as far as the western boundary of South Carolina was almost wholly due to the large flow of immigration from Scotland and the north of Ireland.

It is thus seen that the history of Presbyterianism in the latter half of the seventeenth century in the British settlements along the Atlantic coast from Monmouth, New Jersey, to the western boundary of South Carolina, is mainly the history of the large and successive Scotch, Irish and Scotch-Irish colonies which landed on our shores.

As English immigration, prior to the first American presbytery, flowed chiefly into the territory east of the Hudson, and also the Church of England did not flourish southwest of Virginia, the Carolinas were possessed thoroughly by the Presbyterian immigration of Scotland and Ireland.

It was from this pioneer Presbyterian element from Scotland and the north of Ireland, settled in southwestern Virginia and North and South Carolina, the native white race has mainly sprung, which is now spread over western Pennsylvania, West Virginia, western Virginia, Kentucky, Tennessee, North Carolina and South Carolina.

Local historians are quite unanimous in asserting that they estimate about three-fourths of the native population of the above territory to be Scotch and Scotch-Irish in their descent.

The Scotch and Scotch-Irish types in the central South are as strong and distinct as the New England type in the inhabitants of the Western Reserve in Ohio.

The parents of Andrew Jackson, James K. Polk and John C. Calhoun were born in the north of Ireland, emigrated to America, and settled in the Carolinas. The father of Andrew Johnson was a Scotch immigrant.

In all the records of the pioneer settlements in the Carolinas, Tennessee and Kentucky, the predominating names are Scotch and Irish, such as M'Kenney, Hutchinson, Robinson, Blair, Crawford, Jackson, etc.

These names and their kindred are scattered throughout this country, and are common to the palace and the obscure mountain hut.

In all the history of the white race in the central South, the native clergymen, barristers, physicians, educators, merchants, agriculturists and leading families are chiefly of Scotch or Irish or Scotch-Irish descent.

Religion, government and education have been sustained from the beginning here by the descendants of Scotch-Irish ancestry.

The descent of the impoverished and illiterate population of the neglected mountain country is the same as that of the cultivated families in the valleys.

I have heard scores of venerable mountaineers say their parents came from Scotland or from Ireland. The central South is a new Scotland-Ireland, as the eastern states are a new England.

Four hundred thousand of the youth of Tennessee are deprived of the benefits of education. This was a prominent fact in the gubernatorial discussion in last summer's campaign in Ten-

nessee. There is about 70 per cent. of illiteracy in the state.

A distinguished clergyman of the Southern Presbyterian Church told me recently, "We must go into the mountains as we do to Africa, with the church and school."

GROWTH IN NEBRASKA.

REV. T. L. SEXTON, SUPERINTENDENT.

In the direction of new work and the development of more extended fields the outlook is most encouraging. New railroads are being laid out, which open the way for many new and growing towns, where the church must be planted if we would prevent the adversary from having undisturbed and permanent dominion.

Without taking notice of these prospective openings for successful effort, we need now and could judiciously locate not less than twenty new men if they could be obtained. Many of these are needed to take charge of fields already organized, where there are church buildings and empty pulpits waiting to be occupied. Were we permitted to move forward our lines into the extreme western part of the state, we could furnish employment for a much larger force of earnest workers.

While trying to hold back, we are sometimes compelled to go forward. This is the case in the two churches recently organized. On the 19th of February I organized a church of some promise in the southern part of Holt county, consisting of twenty members, three of whom were elected and duly set apart as ruling elders. This church is the outgrowth of an extensive revival which has attended the labors of the Rev. John C. Sylvanus, who has received some help from neighboring ministers. The name of this church is Bethany, within the bounds of Niobrara Presbytery.

I organized another promising church at Elgin, in Antelope county, consisting of eighteen members, having also three elders ordained and installed. This church is located on the line of the F. E. and M. V. R. R., between Albion and Oakdale, which is partly graded and will soon be completed. This church is called Elgin, which is the name of the town about to be built, and is the outgrowth of a

series of meetings held by the Rev. J. D. Van Doren. Several families of Presbyterians have located in this vicinity, and others are expected; so that our church has a favorable prospect for permanent growth.

I must now tell you the results of a student's work in Keya Paha county. I sent him there on a venture, not knowing what he would find, only that there were several families of Presbyterians there. On last Sabbath, June 12, I organized a church at Norden, consisting of twenty-seven members, of whom seven united on profession of faith, three of whom I baptized. I also baptized eleven little children and administered the Lord's Supper. Very much to my surprise, I found they had erected a frame church building 18 by 24, and had it so far completed that we were able to hold services therein. Brother Anderson had assisted in cutting the logs and hauling to the saw-mill. The money for the house of worship has all been raised on the field. If we can work up an organization at Valentine, it could be joined with Norden in supporting a minister, although the distance is thirty-five miles, with the road passing through canons and over sand-hills. The most important question is, where can we secure the man suitable for such a field?

On June 5 I organized a church at Imperial, Chase county, where Mr. Atwood is laboring. There were twenty-two members, five of whom were chosen and ordained as elders. This new town will soon be connected with the outside world by a branch of the B. and M. R. R.

We expect to organize another church about ten miles from Imperial, at Hamilton, as soon as they can be ready to move forward in that direction. I visited that point and preached on the 5th inst. Found there not less than fifteen Presbyterians, all of whom are anxious for services.

I expect to organize at Holdrege next Sabbath.

MEN WANTED IN TEXAS FIELDS THAT MUST BE DIVIDED.

REV. H. S. LITTLE, D.D.

We want supplies at Valley Creek and Leonard, at Gainesville, at El Paso, at Terrell, at Brenham,

at Jacksboro'. Six important places ought to be supplied at once, and at Albany there is soon to be a vacancy. Where shall we find seven men for these urgent places?—several of them very inviting places. Then Carver's field ought to be divided at once. He has four counties, and a new railway makes these churches important. Anderson's field ought to be divided because of a new railway and rapid developments. Besides this, there are two new and very inviting fields that must be supplied. After this more will be wanted. Where can we get seven men for important vacancies, two men for fields that must be divided, two men for new fields? Where can we get eleven men? Texas never was in such a crisis.

SOUTHERN DAKOTA.

CHURCHES DEDICATED—MEN STILL WANTED.

REV. J. B. POMEROY.

At Mitchell new life is manifested. Several new families have come in, and a new railroad is within ten miles of the city. *We still need men.* Brookings, Canton, Dell Rapids, Hurley, Mitchell, Wilmot and several other fields are still vacant. At Roscoe a new church was dedicated April 3. The Wilmot church is to be dedicated May 22. The Sturgis church, the gift of Rev. J. Logan Sample, has been conveyed to the trustees and dedicated. We have also secured church buildings at Beulah and Wentworth. Beulah, vacant since organization last August, built a church without the aid of a minister, and now in connection with Howell raises \$250 toward the support of Rev. M. E. Chapin. The Presbytery of Central Dakota needs a man for Brookings, one for Coleman, Wentworth and vicinity, and one for Sully county. Then two or three men could be used to good advantage in the Black Hills region. Say six for Central Dakota Presbytery. Southern Dakota Presbytery needs men for Canton, Dell Rapids, Hurley, Montrose, Mitchell, Hope Chapel and Charles Mix county—seven men at least. In Aberdeen Presbytery there are vacancies at Wilmot, Estelline, Frederick, Andover and Homer, and will soon be at Ellendale, Castlewood, Britton, to say nothing of the four or five churches in the northwest corner, Le Beau, Bangor, Mound City, La Grace, and one to be organized at Forest City. Seven men will not fill the places we ought to occupy in the presbytery. So we still call for twenty men.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

January.—The evangelization of the great West.

February.—The Indians of the United States.

March.—Home Missions in the older States.

April.—Woman's work.

May.—The Mormons.

June.—The South.

July.—The Roman Catholics in our land.

August.—Our immigrant population.

September.—The Mexicans.

October.—The treasury of the board.

November.—Our missionaries and missionary teachers.

December.—The spiritual condition of the whole country.

OUR IMMIGRANT POPULATION.

Our foreign immigration has reached enormous proportions. It is fitly made the subject of contemplation and prayer at the monthly concert this month.

The population of this country foreign born or the children of foreign-born parents amounts to millions. The annual immigration is affected by war prospects or crop prospects in Europe, and varies from three hundred thousand to three-quarters of a million, but with a general increase, as the area from which the immigrants come is constantly enlarging.

Why should these people be made subjects of special prayer?

1. *They are in special peril.* They are subject to peculiar temptations. They mostly come from countries where they are too much governed to a country where they are expected to govern themselves. Their increased liberty grows to license. Generally they better their condition in this country, and this leads them to self-indulgence. Their education is generally inferior, and their moral tone is lower than among our own people. It is always easier to sink to a lower grade of society than to rise to a higher; hence to a large extent they swell the ranks of the lower and the criminal classes. Three-quarters of the murders committed in this country are committed by foreigners or their children. Three-quarters of the inmates of our prisons are foreigners.

The drink evil, bad as it is in our own country, is worse in foreign countries. Our German citizens drink most of the beer, while the Irish and the Scandinavians are perhaps more addicted to ardent spirits. Three-quarters of the saloon-keepers and rum-sellers are foreigners.

2. *They endanger the whole structure of human society.* They easily become citizens. They vote, and are voted for. They help make and administer the laws. If they have brought with them false notions of law or society, they have the largest liberty to propagate them. The conflicts between labor and capital are mostly brought about by them. The anarchists, the revolutionists of every sort and name are mostly foreigners. They enter into the very structure of society. Their children mingle with our children. Their habits, morals and opinions influence our own. And considering the loose notions many of them entertain, we may well fear their influence.

But, thank God, they are not all of this class. The best foundations in church and state in this country were laid by immigrants. The strength of our Reformed churches, German and Dutch, and the vastly larger body of Lutherans, the Scotch and Scotch-Irish and their descendants from the provinces of Canada, the Welsh and the English and the Scandinavians—great numbers of them are to be counted as the friends of truth and good order. Our immigrant, like our native, population is of two sorts. It is not all good or all bad. Many of them, according to their ability and opportunity, are helpers in every good word and work.

But we ought, if possible, to understand the best methods to conserve and harmonize all these various elements and nationalities, and make them part and parcel of the religious force of this country.

But our churches and people differ very widely on this subject. One would suppose that immigrants speaking foreign languages should be provided with the gospel, as far as

possible, in the languages in which they were born; but there are those who object to the organization of such churches, who say these people have come to America; let them learn the English language, come into the American church, and, "if they want to be converted, let them be converted in the American way." When pressed hard in the argument, they say, "Let the old people go; the children will soon learn English, and we can then gather them into American churches." But the experience of the denominations that have been most successful in winning into their church foreigners of a foreign tongue seems to teach, in the language of one who has had much experience in that work, that "it is best to bring them round *on a long curve*." Give them the gospel in their own tongue, for the sake of the old people, and as long as others like them continue to come from other lands, and let them *grow* into American churches when the great mass of them have become accustomed to the English language and our American ways.

Something like the same reasoning applies to our foreign-born population that speak the English tongue. The Scotch and the Scotch-Irish Presbyterians from the old world and their descendants from the Canadian provinces are in great numbers in the United States. Outside of New England they readily find Presbyterian churches, with which they affiliate. But some people are quite impatient that they do not readily affiliate with the Congregationalists; but they come from countries where Congregationalists are scarcely known. They know Baptists and Methodists, and know that they are neither one nor the other. "Why then," they ask, "should we join the Congregationalists, whom we do not know?"

Moreover, the people of New England are very tenacious of blood and standing and nationality. These foreigners, especially in the manufacturing cities and large towns, are strangers in a strange land, and are made to feel it; and to a large extent they belong to the laboring classes; and while they are welcome to the gallery or back seat of our native churches and their chil-

dren to the mission school, they are too high-minded to take kindly to such offers, and it is no wonder they long for the church of their fathers and the fellowship of those from the fatherland; and there can be no doubt that in this way they best prevent disintegration, and gather and conserve the incoming element; and it is a most necessary duty and act of fraternal kindness to help this most hopeful portion of our population to a church life most congenial and useful to them.

IMMIGRATION OUR POWER AND PERIL.

American immigration is a unique phenomenon. It has no precedent or parallel in history. The instinct of change of place for betterment of condition is as old as the race. Men have obeyed it from the beginning. Great historic junctures have been marked by mighty movements of tribes or nations, which have made or marred the fortunes of millions and the progress of centuries. But the United States is the first nation in history so set and circumstanced as to keep open doors to all the world. She was the first to make an indiscriminate offer to every corner of a fair share in the benefits of land and law and liberty. The legend, "Liberty, Equality, Fraternity," has been written on the portals of the republic from the beginning with vastly more truth and meaning than it can claim as inscribed on the institutions of France. Like old Palestine, our country has been the cynosure of all eyes; and like the magnetic mountain of the Arabian story, it attracts all ships and sailors on the world's sea. The multitude thus drawn to our shores is prodigious. The earlier records were defective; but the numbers were then trifling in comparison with later ones. Nearly three-quarters of a million have come within a single year. They arrive now at the rate of more than a thousand daily. Probably one quarter of our whole population is foreign-born, and one quarter more born of foreign parentage. The city of New York has been said to contain more Germans than Hamburg, more Irish than Dublin, more Scotch than Edin-

burgh, more Italians than Florence, and more Jews than Jerusalem. Streams from all the nations are confluent in the never-slackening, never-ebbing tide which sweeps through the inlet at Castle Garden.

Now, this mighty foreign influx has its side of wholesome growth and splendid promise. Indeed, in one sense we are all of immigrant stock. The nation built on the sturdy manhood of Pilgrim and Puritan and Hollander and Huguenot was founded on a rock. And to such goodly beginnings have been made goodly additions from everywhere. Polished stones from foreign quarries have added strength and beauty to the firm foundation. We have been reproached as a mongrel nation, a sort of catch-all, a conglomerate of doubtful materials which other nations could dispense with. The feature of our people thus sneered at is one chief measure of our growth and power. The English nation is what it is to-day because the Saxon overlaid the Celt, and the Norman was grafted on the Saxon. The moribund Roman power was quickened by the savage vigor of the Goth, and even "the unspeakable Turk" at least reinvigorated the effete Byzantine empire. Without such need of outside aid as in these last cases, our native strength has in the same way been made stronger still. The golden gifts our country bestows have been entrusted, not to one unmixed race, but to a new people formed out of many, as if to give the new the best of each, and thus make it better than all. What good blood has not been transfused into our nation's veins? With the old true and trusty English stock has been blended the fervor of the Celt, and the vivacity of the Frenchman, and the sturdiness of the German, and the thrift of the Hollander, and the grace of the Italian. Spain and Austria, Denmark and Sweden and Austria, Asia and Africa and Australia and the islands of the sea, all these not only send us their products and wares, but have long been paying us still richer tribute in men and women. And what the stock is, thus formed from elements various and manifold, but rapidly and really blended by an assimilating power never equalled in

history before—what the new stock is, is best seen from what they have done. How hard they work! How tirelessly they persist! How patiently they endure! How shrewdly they plan, how closely they calculate, how resolutely they execute! What wonders they attempt, and what marvels they achieve! It would be reassuring fully to apprehend what we probably but partially realize, the sterling worth, the notable ability, the possession of good traits and freedom from bad ones, which mark the mass of our fellow countrymen. The Centennial Exhibition of 1876 no doubt served a most valuable purpose in simply causing Americans to know each other vastly better than ever before. It was often then remarked that countless, curious, priceless as were the exhibits there gathered, the people themselves, as they came from all quarters of the land and thronged the grounds and buildings, were the most notable, interesting and inspiring exhibit of all. We had then a specially good chance to see how strong and bright, how good-tempered and large-hearted, how happy and how helpful, is the great American people. It may be soberly said that in thrift and intelligence, in comfortable homes and well-ordered households, in all the means and elements of general welfare and happiness, no nation on earth to-day reaches the average of ours. And it is safe to say further that immigration, from first to last, has been a potent if not a preponderating factor in the result of an average so high.

There is, of course, another side to all this—a side less pleasant to consider. Over against all this power and promise in immigration there is peril as well. It was foreseen and foretold from the first. The nation has been threatened with all sorts of dire and sudden doom; and, among other menaces, it has been often warned that foreign influx would swamp and overwhelm it—that infusion of alien elements would dilute its purity and poison its life. The foreboding has not yet come to pass. The American power of digestion has been underrated. The newcomers have thus far proved no more than sufficient food for a healthy ap-

petite and an easy assimilation. But the question is, how long will this be so? How much overloading will the healthiest stomach stand? Immigration increases apace, and its quality is very probably deteriorating in equal ratio. If we took the average of intelligence and morality among the early New England colonists, and then the like average among the importations of the last year or ten years, we should find in the two a disheartening contrast. Foreign immigrants crowd our jails, swarm in our city dens, keep our saloons, stir up our hand-workers, irritate social antagonisms, corrupt our politics, and threaten the very foundations of law and order. Not all, but most, of our trouble in these directions is of foreign origin. A well-known public speaker has lately said:

The ranks of anarchy and riot number no Americans. The leaders boldly proclaim that they can come here, not to enjoy the blessings of our liberty and to sustain our institutions, but to destroy our government and dethrone our laws, to cut our throats and divide our property. Dissatisfied labor furnishes the opportunity to preach their doctrines and mobs to try their tactics. Their recruiting officers are active in every city in Europe, and for once despotic governments give them accord and assistance in securing and shipping to America the most dangerous elements of their populations. The immigrants arriving this year will outnumber the people of several states and of every city in the country but three, and if some mighty power should instantly depopulate Maine or Connecticut or Nebraska or Buffalo, Cleveland, Detroit and New Haven combined, with their culture, refinement and varied professional, mechanical and industrial excellence and enlightened government, and suddenly substitute these people, we could quickly estimate the character and value of this contribution to our institutions and wealth.

The immigrants of the past have been of incalculable benefit to a country which needed settlers for its lands and skilled and unskilled labor for its towns, and among them have been men who have filled and adorned the highest positions of power and trust. The officers of the government report that there is a falling off of over 70 per cent. of farmers, mechanics and trained workers, and their places are occupied by elements which must drift into and demoralize labor centres already overstocked and

congested, or fill the highways and poor-houses. We do not wish to prohibit emigration, but our laws should be rigidly revised so that we may at least have some voice in the selection of our guests. We cannot afford to become the dumping-ground of the world for its vicious or ignorant or worthless or diseased. We will welcome, as always, all patriots fleeing from oppression, all who will contribute to the strength of our government and the development of our resources, and we will freely grant to all who become citizens equal rights and privileges under the laws and in making them with the soldiers who saved the republic, but no more. There is room in this country for only one flag, and "Old Glory" must head the procession or it cannot march.

What is known as "assisted emigration"—the attempt of foreign governments to unload their own burdens upon us by aiding paupers and discharged criminals to reach our shores—is not only a mean violation of international law and comity, but may become an unspeakable curse and damage. Only a few days since the authorities of Boston libelled a steamship for landing some of this human refuse. But even voluntary immigrants, far better than such mere rubbish, furnish elements which are threatening enough. Strikes and riots and Sabbath desecration and violence of every kind find their inspiration largely among those who appreciate and repay their new-found liberty so ill as to seek to degrade it into unbridled license and reckless lawlessness.

No wonder, then, that the church makes immigration a special topic for thought and prayer. To every thoughtful and right-minded American citizen the future lowers with doubts and dangers. How much stress and strain from this unfriendly element will the commonwealth be able to stand? Shall the good and just and pure and faithful be so furthered and maintained as to be enabled to hold its own in coming years? As the republic's second century progresses, shall the moral and religious standard of our people be kept at its present height? Certain it is that there is no hope of this except by uplifting the cross in every state and territory, publishing the glad tidings over hill and prairie, and pushing forward the columns of the church of God as far

and as fast as the alien hosts whom we seek to befriend and win press on toward our western verge.

SHOULD IMMIGRATION BE RESTRICTED?

REV. P. A. SCHWARZ, GERMAN GENERAL MISSIONARY.

"*Restrict immigration!*" is the latest war-cry of a few short-sighted nativists. If such restriction refers to those who come from foreign poor-houses and prisons, and to people who have been emigrated by their respective governments or left their country for their country's good, we offer no objection; but we would consider it suicidal policy if restrictive measures were adopted toward any other class of immigrants.

Every candid observer will admit that this continent owes its great prosperity and unprecedented political, agricultural and commercial development largely to the influx of immigrants possessing talent, muscle, energy and perseverance, and that these United States are in no immediate danger of utter dissolution, even if a few thousand almond-eyed celestials land on the Pacific coast ready and willing to do our washee washee, or a few "cranky" anarchists obtain permission from the czar or Prince Bismarck to cross the Atlantic for the purpose of familiarizing themselves with our penal code, judicatories and prison arrangements.

The space allowed this article being exceedingly limited, the writer will confine himself mainly to the subject of *German* immigration, subjoining only such general statistics as will interest the reader.

Whole number of immigrants landing in New York, 1877-1887, 2,872,910, including 1,066,286 Germans. 1886: 180,478 men, 85,868 women, 55,968 children under twelve years. Of these were steerage passengers, 284,885; cabin passengers, 36,929; number of adopted citizens revisiting Europe, 57,728. Total, 379,537.

According to the report of the Bureau of Statistics, the number of immigrants during the past eleven months was 417,860, of which number only 94,278 were Germans. Causes

for this marked decrease in the exodus from the German states are: improved condition of the working classes; detention of all young men subject to military duty; the low price of our cereals and reports about the recent numerous strikes, all of which has deterred many farmers and mechanics from emigrating to this country.

Of the 123,814 immigrants—including 73,099 Germans—who landed in Castle Garden in 1886, \$161,849.50 head-money was received; 418 paupers—0.13 per cent. of the whole number—were returned by the Commissioners of Immigration, of which number only 67 were Germans, being 0.08 per cent. of the whole German immigration.

But while emigration from Germany is decreasing, there is a visible increase from other European countries, viz., Italy, Russia, Poland, Bohemia and Hungary, 75,656 in 1886. That a large percentage of this material assimilates slowly and reluctantly with the American people is a fact which may sooner or later necessitate measures more restrictive; but thus far this class of immigrants, as well as the Irish, try to make themselves generally useful by picking small fruit in its season, building railroads, digging sewers and aqueducts, mining coal and ore, and voting early and often when election time comes around.

It would be strange indeed if among such a conglomeration of nationalities as we have in this country, no elements were found which refuse to amalgamate; no restless spirits who seek to undermine and to destroy our social, political and religious foundations. We must bear with such people, set them a good Christian example, and leave it to time and the benign influence of the gospel to change their hearts and bring them into willing subjection to human and divine laws. Just at present it may not be advisable to give them too much rope, because recent events have shown that as yet they are more inclined to hang others than themselves; but time and circumstances do not only alter cases, but often change views and opinions of men as well. A man with his shoes all torn, trying to pin a buttonless vest over an empty stomach, may advocate communistic principles; but let that man become

the owner of a plot of rich prairie-land with a shanty or an adobe building in one corner, and he loses at once all interest in Louise Michel and the contents of H. Rochefort's *La Lanterne*. While earning low wages or no wages at all, a man may be a socialist; but let him get a shop of his own and workmen of his own, and the sudden change from old to new views will be a surprise even to himself. In meditating upon the privileges and prerogatives of capitalists in general and of princes in particular, a man may work himself into a towering rage; but let such a man come into possession of government bonds or be employed in a government office which leaves the wearing of a striped suit optional with the incumbent, and see how much longer that man will attend the meetings of anarchists. The writer ventures to say that even Johann Most himself would in time overcome his local prejudice against Blackwell's Island, and graciously allow monarchs and capitalists to spend their remaining days in peace and quietness, if Governor Hill or Mayor Hewitt would give him a lucrative office on the aforesaid island.

One thing is certain—that the great mass of our German citizens have not the slightest sympathy with the principles and measures advocated by anarchists, socialists and kindred spirits, but would willingly pay for steerage passage if Herr Most and all his friends would consent to return to Europe or locate on some vacant island in the Pacific ocean.

Another and more important question which forces itself upon us in connection with the subject of immigration is, What can be done, what *ought* to be done, to supply the spiritual wants of those coming to our shores? The majority of them do not understand the English language, and owing to advanced years or other circumstances never will become sufficiently familiar with it to be benefited by English preaching. It is very easy to say they *must* learn English, they *must* become Americanized! But who has ever discovered the rule whereby this may be accomplished? It would be beneficial to some Americans of ordinary education and past middle life to go to a foreign country and try this thing themselves.

Moreover, God does not send these millions upon our shores for the mere purpose of becoming Americanized, but that they may be brought under the restraining and sanctifying influence of the gospel of Jesus Christ, which gospel must be offered in a language they can understand. This gospel will make of these "foreigners" noble men and women, with nothing foreign about them except their birth.

That there is a great deal of indifference, irreligion, Sabbath desecration, intemperance, etc., among immigrants, the Germans included, no one will gainsay; but is this not true of American communities as well? Scoffers and infidels triumphantly point to the fact that for eighteen centuries the seed of the gospel has fallen by the wayside, upon stony places and among the thorns. What of it? Does that imply that ultimately our land and other lands will be overrun with the weeds of wickedness? By no means! There is still left the *good ground* "which brought forth fruit, some a hundred fold, some sixty fold, some thirty fold." Craggy rocks along the coast may resist the angry waves and threaten the mariner, but a few hours later these rocks will be below the waters of the incoming flood.

The German branch of our Home Board, having been begun late in the day, can only glean in the wake of others that have gone before, and on this account we must often wait years before even an organization can be effected. But the fact stands that we *have* effected the organization of 180 German Presbyterian churches, and that as a church we rejoice not only in the blessing which God has bestowed upon our efforts, but rejoice also in the grand and noble work which the Lutheran, Reformed, Methodist and Baptist churches have done and are doing among our foreign population.

Dear reader, bid every honest immigrant a cordial welcome; *there is room enough for all*. Do good unto them according to your ability, they being of the same household of faith. Let them feel, after landing on our shores, that they have come into a Christian land, inhabited by lovers and true followers of him who would like to say to us in the last day, "*I was a stranger, and ye took me in.*"

NEWS FROM THE FIELD.

TACOMA, W. T.

REV. P. C. STANUP.

The Roman Catholic people are working hard to get some of our members both at Puyallup and Nesqually reservations. Our members are very zealous, and are working for their Lord's cause. Our weekly prayer-meetings are suspended during the busy season, but replaced by a meeting after each Sunday service, which is much more attended and taken part of. The elders are doing a great deal of good work. Whenever a member is sick, they visit the sick and attend to them till they either die or get well. On funerals it is always the business of the elders and Christians to attend, and in every possible way show their sympathy for the bereaved ones. Please pray for us.

GOLDENDALE, WASH. TER.

GOOD NEWS.

REV. D. GAMBLE.

Since I last reported, the Lord hath done great things for us. I have therefore the following items of good news to report, which I am sure will cause you to rejoice in our joy:

1. Many precious souls converted to God. I told you in my last report how the devil thwarted me in town during the week of prayer. Shortly after, however, I opened a campaign in a district school-house about a mile and a half east of town. Here the people of the district came with one accord, and "the anxious" in town followed me out. Best of all, the Lord came in saving power, and about a dozen souls passed from death unto life.

2. Eleven members added to our church in Goldendale, all on profession of faith and most of them heads of families, who will not only be an important addition to our spiritual and moral force, but are so situated as to be able to render substantial material aid to the cause of Christ. Their conduct since they united with us has been such as to prove that not only their *hearts* but also their *pockets* have been converted to God. All these were received into fellowship at our last communion, on March 6, seven adults and three infants receiving the sacrament of baptism.

3. The two handsomest vacant lots in Goldendale bought for the site of a parsonage, funds subscribed

to build the house, and the whole affair turned over to the hands of a committee of five brethren, as good and competent men as you can find on this continent.

4. A good prospect of the Goldendale church becoming self-supporting for the year commencing July 17, 1887.

RICHMOND, UTAH.

REV. W. E. RENSRAW.

This makes my ninth quarterly report since coming to Zion. When I made my last report I did not think that the Mormons would by this time be exulting in victory, and still determined, united and defiant. But such is really the case. The legislation that we so much desired was patched up so much before it became a law that it has strengthened Mormonism in the settlements if not in the cities. Eighty-five men in our town have sworn that they would not aid, counsel or abet the crime of polygamy. *Those very men have never before been so zealous in the Mormon cause.* Never before have we felt the need of legislation as at present. The Utah commission—than which a greater farce was never gotten up—are listening to and heeding the very counsel that is enslaving the Mormon people. President Cleveland has forgotten what he said in his first message in reference to the Mormon conspiracy. You could see by the smile that greets you everywhere that the Mormons feel that they are gaining their points. They express it in this way: "We told you that God would help us if we would only remain true to him. Let us thank him and take courage."

But, for all this, there is a feeling that all this may be temporary—the calm before the storm which may uproot the rotten system. That feeling is not confined to Gentiles and apostates, but is shared by quite a number of Mormons, if they would only admit it openly. Some are doing so.

Two weeks ago nine persons requested that their names should be taken from the church rolls—last Sunday three more made the same request—in *our own town, where the like was never dreamed of before.* The attendance at church is better and the attention to what God says in his word is most encouraging. Thus while the Mormons are at the very acme of enthusiasm, it may turn out to be like the

enthusiasm of the boy who whistled while going by a graveyard on a dark night—simply to keep up courage.

The attendance at service in Smithfield has fallen off for the first time since I came to this valley. Quite a number of young men over whom we were beginning to have influence were called on missions "to the world." Some that stayed at home have recently decorated our chapel on the outside with rotten eggs—a direct result of Mormon teachings. The authorities are looking into the matter, but I do not think we can ever know the guilty party, except we call him "Mormon teachings."

Franklin is keeping up very well, and is waking up to its importance since it is known that we are to have the next meeting of Synod at that place. The Sabbath-school is improving in all respects.

Our health is good, and God has shown his love in many ways which make up for this isolated life—a seeming failure to many. We are glad to know that there are many who are praying for us. The words "I am thy shield" grow sweeter as earthly associations are few and unsatisfying. May the bright light in the cloud over these valleys of Utah soon appear to banish the darkness and ignorance of this most cruel and nasty of human creeds!

MORMON WORK.

INTERESTING CASES.

REV. T. F. DAY.

Early in March, at Brother Martin's request, who could not make the trip himself, I went to Parowan to assist Brother Stoops in special services. The feeling which swayed the community after the killing of a young citizen, a polygamist, by one of the deputies, was still strong, and our meetings were not so largely attended on that account. Nevertheless there was some interest manifested, and the first steps in serious inquiry were taken by persons whom we trust the Holy Spirit himself has brought under his tuition. By request of the teachers at Nephi, I stopped there on my way home and preached on a week-night to an attentive audience. Arrived home in time to prepare for Presbytery. An interesting feature of the communion season was the admission of four elderly Scandinavians into church membership on confession of their faith in our Lord Jesus Christ. One couple live in Pleasant Grove, the other here. The Swede who lives here displays a remarkably clear and scriptural faith, having evidently been

taught of God through the word which has been his daily companion for years. He reads and reads it. He speaks convincingly to any of his countrymen who will listen to him, making intelligent and telling use of the Epistle to the Hebrews especially, in showing the dreadful absurdity of keeping the corpse of the "Aaronic priesthood" above ground after the Lord consigned it to its burial so many centuries ago. The Mormon teachers waited on him recently to labor with him, and to see if they might not be able to win him back from his "apostasy;" but *he did most of the talking*, and they left in disgust. He has been cut off, I believe, for "un-Christianlike conduct!"

We expect to receive another person also, a Danish lady, whose husband, however (as he informed me), was afraid that *she would have to leave him* if she should join the Presbyterians! I concluded it best to wait until that "stone of stumbling" (not the husband, but the husband's objection) was fairly out of the way before admitting her.

Our services have been better attended the last few weeks. We began with the new year to make systematic (weekly) contributions to the several boards.

ALBUQUERQUE, N. MEX.

REV. J. A. MENAUL.

I am grateful to be able to report favorably in reference to the prosperity of the First Presbyterian Church of Albuquerque, N. Mex. Our church has been crowded every Sabbath morning during the past quarter. A number of the boys from the government Indian school attend our services, and all the boys and girls from our mission school, so that our church is rather small to accommodate all, but we are glad to have our pews all well filled. I have preached as usual during the past quarter, and have done what I could in all departments of church work.

SILVER CLIFF, COLORADO.

REV. H. F. SEWELL.

During the past quarter we have been by the blessing of God enabled to receive into the church fourteen new members, thirteen of them gathered in from the world. I baptized one infant. We were enabled by a special effort and great sacrifice to pay off the entire church debt, amounting to \$864. This was all raised upon the field with the exception of \$15 sent to us by the church at Canon City.

It is with regret that I shall be compelled to leave this field; but the altitude, eight thousand feet, is such that I feel that my health is being seriously impaired, and so I have tendered my resignation, to take effect on July 15.

My stay in Silver Cliff has indeed been greatly blessed. The church when I went there was in a moribund condition; it reported seventeen members, but they were not regular church-goers, and sadly neglected the means of grace. During the six years preceding my going there it had had but two accessions on confession of faith. By the grace of God since May last year we have added fifty-two members to the church, forty-six on profession of their faith. We have repaired church and manse, freed the church from debt, and given \$50 to the boards of the church, raising in all \$1715. Truly the Spirit has been at work in the community, and God has liberally rewarded his servant in the success of the work, if not in worldly goods.

In leaving Silver Cliff I do not mean to leave the work in the home mission field. I would rather take a field in a weak community and endeavor to build up a strong church. I trust that with God's blessing I may be enabled to do much good work on the frontier yet.

It is true that home missionaries have to submit to many privations financially, and from our letters you must suppose we are a grumbling set; but it is human nature to complain of our ills, and at heart we realize that the funds entrusted to you are wisely and faithfully used, even if we are a little pinched, and the great Presbyterian Church is to blame for its negligence in responding to your appeals.

DURANGO, COLORADO.

REV. CHARLES M. SHEPHERD.

The quiet season has again come round, and I have little to chronicle save the full usual measure of routine work. Preaching services and prayer-meetings have been maintained about as last quarter, save that a "Band of Hope" meeting at the same hour has swallowed up our young people's meeting. I have regretted this deeply; but a temperance wave struck Durango early in the spring, and with all the good it did we must probably expect some evils. The prevalence of scarlet fever and measles under the slack-twisted sanitary appointments common in western communities almost broke up the public schools during March

and April, reduced the attendance at Sunday-school by one-half, and interfered considerably with the church attendance. For a time there was quite a panic. Protracted and serious illness in my own household has also interfered greatly with my work and taxed my strength to the utmost. Worse than all, we have been vexed by a disgusting and wearisome case of discipline, the first in the history of this church and the first in my ministerial life. Probably it is doing about as little harm as could be hoped for, and I trust that ultimate good will come of it.

Only one member has been added during the quarter—a lady by certificate.

No doubt you hear much from the work of Brother H. W. Rankin in other fields of the synod. We are planning, if possible, to get him to come here early in the fall for evangelistic meetings. The church in Alamosa wants him also, and we shall endeavor to make the appointments work together. I hope that, through the goodness of God, both Alamosa and our own church will reap an abundant harvest from his labors, if we should be so fortunate as to get him.

I am very glad to send you some items respecting two outlying fields in this district that offered considerable promise in our work. I have been in communication with members in both localities, but, owing to the intolerable expense of horse hire here (\$2 per day for saddle pony alone), have not yet been able to visit them. I shall, however, go to both in July. Dr. Kirkwood has inquired after them, and we plan to go together to spy out the land.

One of these fields is the famous *Montezuma valley*, whose only settlement at present is *Cortez*, a new town almost fifty miles west of Durango. The Montezuma is what is termed a "dry valley," in a basin having no water course. A rich Boston syndicate is constructing a mammoth canal to bring water from the Dolores river, at an expense of \$250,000. This will irrigate the entire basin. The soil is very fertile, the climate mild (scarcely any snow in winter, and grapes and peaches can be grown), and altitude low—from 6000 to 7000 feet. Cortez has two hundred inhabitants; has been started on a moral basis, excluding saloons, dance halls, etc. A stone hotel is going up, and is said to be behind few in the state; also a stone business block. Mr. Turner, a wealthy Presbyterian from New York state, is largely interested in the syndicate, and offers to give *one-third* of the

cost of a Presbyterian church should one be erected. Several of our members have gone over there. I am not sure just how much material we shall find for an organization, but friends intimate that, if we "get there," we may unite all the religious elements of the community under the blue banner. Mr. Turner is said to be determined that a church, and a Presbyterian church at that, shall be established there. The new branch of the Denver and Rio Grande Railroad, from here to Rico, will pass through that locality, and is now, I understand, about to be put under contract.

The other neighborhood is that of Farmington and Aztec, in New Mexico, and fifty miles south of Durango. Another new railway—the Albuquerque, Durango and Pacific—is being surveyed along the valley of the Animas, and traverses the region in question. The chances are good for its construction within two years. The altitude down there is lower than the Montezuma, ranging between 3500 and 4500 or 5000 feet. California grapes are grown, and the fruit industry is becoming important. Water is abundant and cheap. Good land is to be had in large areas.

We now have several members there, and one of them writes of the coming of thirty families from Illinois, who are mostly Presbyterians. If that is the case, an organization will be in order at once. You may look for full information during the present quarter in respect to both of these interesting fields. The development of these regions and the prospect of new railways and smelters are giving Durango a boom. Real estate is high and rising, large sales are daily made, the town is full, and no vacant houses anywhere. A large stone hotel is now building, and a line of street cars will be in operation by winter. There are four grocery stores, that each do a business of \$150,000 a year. The smelter has a capacity of eighty-five tons daily, and is run up to that limit the year round. In fact, there is no other town in Colorado south of Pueblo that shows anything like the solid promise of Durango.

LIBERTY, NEBRASKA.

REV. A. H. ASHLEY.

In the main the weather and the roads have been favorable, so that we have had no hindrance from mud or blizzards. The same weather has also been favorable to the husbandmen, who have been able to get their various crops in earlier than usual,

and in fine condition. Refreshing rains have also been abundant, and made the fields full of promise.

On the 24th of last month a severe hail-storm effected considerable damage. Two days later this was repeated, and materially injured the grain and fruit. Still the general outlook is favorable, and as a consequence there is great cheerfulness, and the people are made more accessible; at least, there are smiles at sight of abundant mercies. With some these mercies are considered as favorable for increased gains and larger plans. But there are others whose hearts are more ready to acknowledge the divine goodness.

In Liberty regular services have been maintained, and the attendance thereon has somewhat increased, especially of those who have been indifferent and hard to reach with gospel truth.

The prayer circle is enlarged, and the meetings are good; especially is this so among our young people, who have each week a separate hour, from which we look for precious fruit. The Sabbath-school also affords encouraging signs, and will we trust become more and more a true nursery to the church. The Ladies' Mission Band continue their labors, and increasing interest is thereby gained for home and foreign work.

Burchard has had more regular services than ever before; and as my health has improved, and there is increased confidence for regularity, there is increase in interest and attendance, and the people are more accessible. At the communion in May six were received by certificate. Preparatory services were held on three preceding days, which with the Sabbath and sacramental services were solemn and of very encouraging interest to the church.

I hope in the near future to organize the ladies into a mission band, and see them more intelligent and interested in the work at home and abroad. Some conversation on the subject has been held. Mission work and systematic beneficence are emphasized in both Liberty and Burchard, and the worship of God by offerings is a regular part now in each Sabbath's services. In Liberty all, and in Burchard a part, of each offering is devoted to the benevolent work of each of the boards, as is wisely directed by the General Assembly. And as the people are instructed as to the nature and needs of the work, they themselves ask for more ability and grace to help these agencies for the prosperity of the Lord's kingdom. In both these churches,

as indeed in all this busy West, the work is largely foundation work. The adult population is here for pecuniary advantage and to establish homes.

Years may be required to give efficiency and solidity to the church; but the work is here, homes are being reared, children are increasing, and must be led to Christ or perish.

Thank God our church is awakening to this, and ministers are more and more realizing, "Woe is me if I preach not the gospel." Thank God for the awakening, and we pray that it may be so effectual that the \$800,000 voted for home missions may exceed a million, and that the million voted to the Foreign Board may swell to like proportions; then "we whose souls are lighted" will prove ourselves "walking in the light."

AN APPEAL FOR ARKANSAS.

REV. R. R. BRENT.

I came to this state from Moro, Ill., a short time ago. I had been down twice before looking round. I am a hundred miles south of the centre of the state, in a region of cotton fields. Small fruits do well here. Strawberries get ripe out of doors in March and April. The peach crop is abundant here this year. Peaches begin to ripen last of May; so do blackberries, etc. This region also grows figs and many other things for the epicure, which cannot be mentioned here. This state has been unnecessarily held up to contempt. I suppose many of the rural districts are behind every way, but there are many new and growing towns which have sprung up on the railroads, and there are old towns settled about 1850 or between that and 1860. These people came from Virginia, Georgia, Tennessee and Kentucky. The Presbyterians are from this stock. Many of the old families are yet living. Organic union has a warm place with most of the Presbyterians. They see they are not only destitute, but in many cases likely to remain so. I have seen churches that were self-supporting before the war, and a few country churches at that who lost their houses during the war, the people scattered; and these places are not a handful, but many. Yet God has kept a seed, and watered it with the dews of his grace; and it would make many good people, more favored, shed tears to hear the story of struggles which these people have had to endure.

I preached for Rev. Mr. Johnston at Pine Bluff

lately. This is a colored brother who teaches and preaches there.

The Presbyterian Church should send some earnest men here to organize these old churches and form new ones. You might ask if this could be done. Nothing would be easier in a large number of cases. This is in a large sense a new country, land is cheap, and a living may be made easily.

NUYAKA MISSION.

MRS. MOORE.

I only write a line to tell you the good news that yesterday the session of Nuyaka received twelve members on profession of their faith, eight of whom were girls.

My sister lost her two church members this spring. Now her four oldest have all come into the fold—shall I say as a result? Two of the four came back to us from death's door. The other four girls are of Mrs. Perryman's household. Among the boys was our oldest, the acknowledged leader in the school.

Thirty-five members of Nuyaka church sat down to the Lord's table yesterday, with two members of other Presbyterian churches—thirty-seven in all; and only a year and a half ago we were only five. Now that number have been called to go up higher, and two members were not with us yesterday.

A LARGE INGATHERING.

BUT ONE OF MANY.

REV. T. S. NEGLEY.

I have received into the membership of the Ridgway church thirteen by profession and two by letter. At Wilcox, the other part of my charge, we have received during this time sixty-four on profession and eight by letter.

HOME MISSION APPOINTMENTS FOR APRIL, 1887.

Rev. G. N. Karner, Manchester, Westminster,	N. H.
Rev. J. H. Balston, Worcester,	Mass.
Rev. John Montgomery, Lonsdale,	R. I.
Rev. S. H. Meade, Ludlowville,	N. Y.
Rev. J. L. Gourlay, Mooers,	"
Rev. T. H. Quigley, Tuscarora,	"
Rev. D. Scovel, Kirkland,	"
Rev. S. B. Queen, Titusville,	N. J.
Rev. H. F. Bernhart, Philadelphia, Zion, German.	Pa.
Rev. S. J. Glass, Knoxville,	"
Rev. B. F. Myers, Moundsville,	"
Rev. J. B. Pomeroy, Cameron,	"
Rev. J. E. Baird, Gnaty Creek,	W. Va.
Rev. H. B. McDonald, Long Beach,	"

Rev. A. Vertue, Elizabeth, Bethel and Hughes River,		Rev. A. J. Compton, Beaumont,	Cal.
Rev. J. L. Wilson, Mill Cove,	W. Va.	Rev. E. R. Mills, Hueneme and Santa Paula,	"
Rev. I. Wykoff, Higby,	Fla.	Rev. P. L. Carden, Red Bluff,	"
Rev. S. G. Hair, Bartow,	"	Rev. W. C. Scott, Elk Grove,	"
Rev. J. C. Randolph, Huntsville and Boyle,	Ky.	Rev. H. P. Dunning, Walnut Creek,	"
Rev. J. S. Artell, Celina,	Ohio.	Rev. S. B. King, Pleasant Valley,	"
Rev. J. H. Blackford, Bakersville,	"	Rev. F. D. Seward, Synodical Missionary,	"
Rev. T. W. McCoy, Penn Run,	Ky.	Rev. W. C. Beebe, Rathdrum and vicinity,	Idaho.
Rev. S. A. Colie, Greenville,	Tenn.		
Rev. J. W. C. Willoughby, Salem,	"	HOME MISSION APPOINTMENTS FOR MAY, 1887.	
Rev. D. L. Lander, Chattanooga, Park Place,	"	Rev. P. Vollmer, Brooklyn, Friedenskirche,	N. Y.
Rev. T. N. Todd, Edinburg,	Ind.	Rev. L. Kulner, East Williamsburg, German,	"
Rev. J. A. Campbell, Terhune,	"	Rev. I. R. Bradnack, Panama,	"
Rev. J. T. Hott, Decatur,	"	Rev. C. B. Gillette, Elmira, Franklin Street,	"
Rev. J. De Lamater, Sharon and Laconia,	"	Rev. C. H. Park, Circleville,	"
Rev. T. E. Hall, Allendale, Wabash and Friendsville,	Ill.	Rev. S. Murdoch, Cocheton,	"
Rev. P. S. Van Nest, Grand Tower,	"	Rev. J. D. English, Junius,	"
Rev. E. Benasing, Chicago, First German,	"	Rev. S. Nelson, Fairville,	"
Rev. R. Carson, Astoria,	"	Rev. J. Odell, Mapleton,	"
Rev. E. A. Elfeld, Salem, German,	"	Rev. A. Gray, Millerton,	"
Rev. E. R. Evans, Ewart,	Mich.	Rev. E. C. Hull, Arkport,	"
Rev. William Coulter, Greenwood,	"	Rev. G. L. McClelland, Chestertown,	"
Rev. E. G. Bryant, East Jordan and South Arm Station,	"	Rev. M. P. Welcher, Pleasantville,	"
Rev. E. T. Branch, Clayton and Dover,	"	Rev. A. S. Elliott, Rockland,	Pa.
Rev. L. M. Belden, Raisin,	"	Rev. R. M. Wallace, Milroy,	"
Rev. T. J. Mulford, Yorktown and Norwich,	Iowa.	Rev. J. B. Woodward, Waymart and Prompton,	"
Rev. E. M. Snook, Allerton and Lineville,	"	Rev. H. H. Henry, Shickshinny,	"
Rev. C. C. Herriott, St. Paul, Westminster,	Minn.	Rev. J. Jewell, Sylvania,	"
Rev. B. Wall, Howard Lake and Winsted,	"	Rev. J. H. Elliott, Archbold,	"
Rev. R. E. Anderson, Owatonna,	"	Rev. F. P. Dalrymple, Shawnee,	"
Rev. J. S. Boyd, Preston,	"	Rev. J. M. Salmon, Lock Ridge,	"
Rev. O. L. Young, Hunter and Blanchard,	Dak.	Rev. W. R. Templeton, Reading, Washington Street,	"
Rev. J. A. Baldrige, Larimore,	"	Rev. C. H. Schwarzbach, Philadelphia, Carmel, German,	"
Rev. H. M. Giltner, Marquette and Unity,	Neb.	Rev. H. G. Gleiser, Carversville and Plumsteadville,	"
Rev. A. M. Hooke, Blue Springs,	"	Rev. C. R. Brodhead, Lower Merion, First,	"
Rev. J. W. Little, Table Rock,	"	Rev. A. W. Long, Springfield and Ambler Mission,	"
Rev. A. F. Ashley, Liberty and Burchard,	"	Rev. George S. Bell, Wrightsville,	"
Rev. F. W. Witte, Plattsmouth, German,	"	Rev. A. T. Fox, Stewartstown,	"
Rev. H. Wilson, Oakdale,	"	Rev. W. J. Hoar, Cedar Grove,	"
Rev. A. H. Campbell, Niobrara,	"	Rev. C. Hedges, Baltimore, Grace,	Md.
Rev. J. M. Wilson, Omaha, Castellar Street,	"	Rev. E. D. Finney, Fallston,	"
Rev. H. B. Fry, D.D., Joplin,	Mo.	Rev. J. W. Jones, Baltimore, Abbott Chapel,	"
Rev. F. W. Fisher, Macon,	"	Rev. Samuel M. Perry, Ashland,	"
Rev. J. A. McKay, New Hampton, Akron and Martinsville,	"	Rev. A. J. Colie, Mt. Bethel and Oakland,	Tenn.
Rev. J. A. McKelvey, Chillicothe,	"	Rev. M. A. Mathes, Chuchy Vale and Embrer Chapel,	"
Rev. James Reed, Hackberry and Savannah,	"	Rev. H. W. Woods, Edgerton,	Ohio.
Rev. J. W. Hanna, Quenemo,	Kan.	Rev. M. Koehler, Toledo, German,	"
Rev. J. Mayou, Troy,	"	Rev. A. G. Eagleson, St. Clairsville,	"
Rev. A. E. Thomson, Coldwater and Avilla,	"	Rev. J. Kromer, Newark, Salem, German,	"
Rev. J. W. Van Eman, Colby and Thomas County,	"	Rev. H. A. Sawyers, Waterloo,	Ind.
Rev. Warren Mayo, Mankato and Providence,	"	Rev. J. Williamson, New Pisgah,	"
Rev. A. D. Jack, Cody's Bluff and California Creek, Ind. Ter.	"	Rev. K. Duncan, Bensseler,	"
Rev. W. L. Miller, Tahlequah and Eureka,	"	Rev. J. B. Fowler, Winchester,	"
Rev. J. Smallwood, Barren Fork and vicinity,	Ark.	Rev. J. S. Craig, Hopewell,	"
Rev. A. N. Chamberlin, Pleasant Hill and Full Bloeds,	Ind. Ter.	Rev. T. Nield, Carlisle and Pleasantville,	"
Rev. D. N. Allen, Claremore, Catoosa, Kennedyville and Fort Gibson, half time,	"	Rev. A. L. Knox, Rankin,	Ill.
Rev. W. T. King, Vinita and Horse Creek,	"	Rev. R. Dobson, Mt. Carmel,	"
Rev. A. G. Evans,	"	Rev. L. B. Dye, Metropolis, America and Caledonia,	"
Rev. W. P. Haworth, Tulsa and vicinity,	"	Rev. E. R. Davis, Presbyterial Missionary,	"
Rev. W. B. Bloys, Coleman, Pecan Valley and Bethel,	Texas.	Rev. S. Coneybeare, Libertyville,	"
Rev. G. C. Huntington, Fort Morgan and Brush,	Col.	Rev. M. H. Kerr, Gardner,	"
Rev. T. W. Minnis, Glenwood Springs,	"	Rev. P. Bondreau, St. Anne, Secoud,	"
Rev. William Marshall, Yuma and Wray,	"	Rev. S. Allen, Braidwood,	"
Rev. W. E. Clemenson,	Utah.	Rev. W. Coulter, Waterman,	"
Rev. E. N. Murphy, Mt. Pleasant,	"	Rev. S. H. Stevenson, Perry,	"
Rev. S. L. Gillespie,	"	Rev. W. B. Brown, Villaca,	Iowa.
Rev. F. L. Arnold, Evanston,	Wyoming.	Rev. B. C. Rowley, Brooks and Nodaway,	"
Rev. H. J. Ehlers, Yuma,	Arizona.	Rev. C. M. Whetsel, Neola and vicinity,	"
Rev. J. M. Boal, Etuvanda,	Cal.	Rev. J. F. Hinkhouse, West Union, Bethel,	"
		Rev. W. M. Evans, Manchester, First,	"
		Rev. J. Redpath, Boyne Falls and Boyne City,	Mich.

Rev. J. J. Cook, Crooked Lake and Alanson,	Mich.	Rev. G. W. Atkinson, Milpitas,	Cal.
Rev. W. S. Buck, Schoolcraft,	"	Rev. J. C. Willert, Somerville,	Oregon.
Rev. E. Vander Hart, Jackson,	"	Rev. A. J. Canney, La Grande and vicinity,	"
Rev. C. D. Ellis, Marquette, First and Second,	"	Rev. J. S. Bingham, Baker City,	"
Rev. C. E. Morse, Columbus,	Wis.	Rev. C. R. Shields, Joseph,	"
Rev. N. Sulzer, Marion, German,	"	Rev. W. C. Baird, Lostine and Shiloh,	"
Rev. W. C. Hulse, Fancy Creek,	"	Rev. D. O. Ghoramley, East Portland, First,	"
Rev. B. E. P. Prugh, Reedsburg, First,	"	Rev. George Ross, Tualatin Plains,	"
Rev. Christopher Smith, Cambridge and Oakland,	"	Rev. W. A. Smick, Roseburg,	"
Rev. H. H. Benson, Barton and vicinity,	"	Rev. J. E. Day, Klamath Plains and Knappa,	"
Rev. S. W. Chidester, Milwaukee, Grace,	"	Rev. Thomas Boyd, Portland, Fourth,	"
Rev. J. Post, Milwaukee, Perseverance,	"	Rev. G. A. McKinlay, Eugene City,	"
Rev. B. H. Idsinga, Milwaukee, Holland,	"	Rev. R. W. Hill, D.D., Portland, St. Johns,	"
Rev. James Bain, Indians of Shawano County,	"		
Rev. W. Pelan, Wells,			
Rev. M. F. Sparks, Balaton and Lyons,	Minn.	HOME MISSION APPOINTMENTS FOR JUNE, 1887.	
Rev. E. B. Caldwell, Minneapolis, Shiloh,	"	Rev. E. H. Budd, Newport,	R. I.
Rev. S. G. Anderson, St. Paul, Goodrich Avenue,	"	Rev. William Gardner, South Adams,	Mass.
Rev. D. M. Marshman, Shakopee,	"	Rev. F. J. Cheek,	Ky.
Rev. D. E. Wells, Minneapolis, Franklin Avenue,	"	Rev. W. C. Broady, New Market,	Tenn.
Rev. H. B. Johnson, Leola and Pembroke,	Dak.	Rev. E. B. Waller, Elizabethtown,	"
Rev. G. A. Brandt, Roscoe,	"	Rev. W. C. Peabody, Pinconning,	Mich.
Rev. W. M. Blackburn, Pierre, First,	"	Rev. W. C. Burns,	"
Rev. T. Bayne, Canova, Union,	"	Rev. W. T. McAltoner, Warren and Argyle,	Minn.
Rev. J. A. Greene, Miller,	"	Rev. E. H. Adrience, Red Lake Falls and St. Hil-	"
Rev. M. E. Chapin, Howell and Beulah,	"	aire,	"
Rev. William Mullins, Bethel and Neche,	"	Rev. L. F. Badger,	"
Rev. J. P. Schell, Bathgate and Hamilton,	"	Rev. W. T. Parsons, Fairview and Mt. Pleasant,	Dak.
Rev. J. A. Brown, Arvilla,	"	Rev. D. M. Butt,	"
Rev. C. G. A. Hüllhorst, Gibbon, Box Elder and	"	Rev. J. S. Butt,	"
Wood River,	Neb.	Rev. H. C. Keeley, Osceola and Brownington,	Mo.
Rev. E. L. Dodder, Ord,	"	Rev. T. A. Anderson, Arlington,	Kan.
Rev. J. C. Sylvanus, South Fork and Bethany,	"	Rev. W. Sangree, Wheelock,	Ind. Ter.
Rev. W. B. McElwee, Eureka Springs,	Ark.	Rev. W. J. Boone,	"
Rev. C. F. Wilson, Glasgow and Salisbury,	Mo.	Rev. C. Cox, Union,	"
Rev. R. Arthur, White City,	Kan.	Rev. A. Mackay, Wattsburgh and Prescott,	Wash.
Rev. C. H. Miller, West Atchison,	"	Rev. G. Gillespie, Yaguinna Bay,	Oregon.
Rev. V. M. King, Fairview and Moran,	"	Rev. G. W. Giboney, Lebanon,	"
Rev. A. M. Mann, Louisburg,	"	Rev. W. Morrison, Sellwood and Mispah,	Oregon.
Rev. W. Jones, Somerset,	"	Rev. J. G. Watson, Big Bend or Kilkitat,	Wash.
Rev. T. M. Walker, Elk City,	"	Rev. F. M. Weeks,	"
Rev. W. F. Millikan, Carlisle, Lone Elm and Col-	"	Rev. G. H. Chatterton, Jefferson,	N. Y.
ony,	"	Rev. P. Barbour, Malta,	"
Rev. J. M. Crawford, Kingston, Lake Creek, Mound	"	Rev. D. W. Cameron, West Milton,	"
Valley and Bethel,	"	Rev. D. J. Many, Jr., Esperance,	"
Rev. D. R. Hindman, Fort Harker and Kanopolis,	"	Rev. E. L. Burnett, East Maine,	"
Rev. Samuel Ward, Wolf Creek and Ottawa County,	"	Rev. H. T. Perry, Masonville,	"
Rev. E. N. Sawtell, Diller and Hope,	"	Rev. F. Campbell, Roxbury,	Mass.
Rev. F. E. Thompson, Cawker City and Glen Elder,	"	Rev. W. H. Buchanan, New Bedford,	"
Rev. A. Steed, Belleville,	"	Rev. J. R. Crosser, Portland, First,	Me.
Rev. A. B. Goodale, Palmyra,	"	Rev. F. Stockle, Brooklyn, German Mission,	N. Y.
Rev. R. C. McKinney, Adrian,	"	Rev. G. H. Miller, Brooklyn, Fifth German,	"
Rev. W. H. Humphrey, Armourdale,	"	Rev. W. R. McElroy, Belmore,	L. I.
Rev. T. N. Buchanan, Oskaloosa,	"	Rev. L. W. Barney, Whitestons,	N. Y.
Rev. J. Edwards, Wheelock and vicinity,	Ind. Ter.	Rev. E. Hopper, Sea and Land,	"
Rev. W. H. McKinney, Mt. Zion, Apell and Big	"	Rev. B. F. Farlman, Salt Point, Westminster,	"
Lick,	"	Rev. J. L. Jones, Guilford and Norwich,	"
Rev. J. C. Sefton, McAlester,	"	Rev. D. N. Freedland, Huguenot Memorial,	"
Rev. S. E. Kram, San Bois and vicinity,	"	Rev. D. M. Miller, Conemaugh,	Pa.
Rev. James Dyer, Mountain Fork and two stations,	"	Rev. R. H. Craig, Hawley,	"
Rev. H. A. Tucker, Atoka, Caddo, Durant and Le-	"	Rev. J. H. Fleming, Robert Kennedy Memorial,	"
high,	"	Rev. F. F. Christine, Montoursville,	"
Rev. W. J. A. Winn, Wichita Agency and vicinity,	"	Rev. E. A. McLaury, Unionville,	"
Rev. C. J. Stewart, Philadelphia,	"	Rev. G. Chappell, Little Valley,	"
Rev. E. G. Haymaker, Red Fork and vicinity,	"	Rev. H. G. Miller, Wilkesbarre, Covenant,	"
Rev. S. D. Fulton, Phoenix,	Aris.	Rev. T. D. Elder, Holland Run,	"
Rev. T. J. Lamont, Anaconda,	Mont.	Rev. H. J. Weber, Philadelphia, German, Church of	"
Rev. J. McClain, Ogden,	Utah.	Peace,	"
Rev. J. H. Barton, Boise City,	Idaho.	Rev. E. W. Emmons, Sewickley,	"
Rev. D. M. Dockery, Jr., Bolinas,	Cal.	Rev. P. Y. Shelley, Paola,	Fla.
Rev. J. A. Carrothers, Plano and Porterville,	"	Rev. B. Harrop, Winfield and Point Pleasant,	W. Va.
Rev. A. C. Diaz, Los Nietos, Spanish and vicinity,	"	Rev. M. Waldo, Winter Haven and vicinity,	Fla.
Rev. J. A. Mitchell, Los Alamitos, Olivet,	"	Rev. A. C. Heaton, Lewes,	Del.
Rev. A. R. Bickenbach, Glendale of Mason,	"	Rev. W. A. Jones, Harrington and Felton,	"
Rev. James L. Woods, Carson City,	Nev.	Rev. T. S. Dewing, Worton and Church Hill,	Md.

Rev. J. Foy, Titusville,	Fla.	Rev. C. P. Blayney, Milan and Sullivan, First,	Mo.
Rev. A. J. Thomson, Kuttawa and Marion,	Ky.	Rev. W. A. Cravens, Cameron,	"
Rev. F. W. Grossman, Claversport,	"	Rev. T. J. May, Indianola and Clearwater,	Kan.
Rev. James L. McKee, Clay and Knox Counties,	"	Rev. W. N. McHarg, Blue Rapids,	"
Rev. R. H. Horton, Clay, Knox and Bell Counties,	"	Rev. J. N. Rankin, Brainerd and Potwin,	"
Rev. M. M. Allen, Rock Castle and Laurel Counties,	"	Rev. E. B. Wells, Pleasant Hill and Marquette,	"
Rev. George J. Reed, Columbia and Adair County,,	"	Rev. B. E. Mayo, Maxon, Melvern, Rock Creek and	"
Rev. D. M. Wilson, Rockwood, Spring City,	Tenn.	Agricola,	"
Rev. J. Silsby, Grassy Cove,	"	Rev. W. S. Keyes, D.D., Cherryvale,	"
Rev. T. J. Cellar, Patterson,	Ohio.	Rev. W. Kendrick, Wiley, Parkerville, Morris and	"
Rev. T. J. McClelland, New Paris and Ebenezer,	"	Davis Counties, Second,	"
Rev. J. A. Seymour, Independence,	"	Rev. E. M. Halbert, Carleton and Union,	"
Rev. W. M. Donaldson, Northfield,	"	Rev. H. McMeekin, Florence,	"
Rev. T. E. Burrows, Holgate,	"	Rev. B. F. Haviland, Cairo and Ninescah,	"
Rev. G. W. Telle, Walnut Ridge,	Ind.	Rev. J. N. Beall, Kinalley,	"
Rev. W. A. Ervin, Aurora,	"	Rev. J. C. McElroy, Medicine Lodge,	"
Rev. J. H. Eschmeyer, Shelbyville, German,	"	Rev. J. S. Reed, Chanute,	"
Rev. F. C. Hood, New Castle,	"	Rev. B. F. McMillan, Vesper, Blue Stem and Station,	"
Rev. E. E. Clark, Cambridge City,	"	Rev. D. M. Hodge,	Ind. Tex.
Rev. E. S. McMichael, Springfield, Third,	Ill.	Rev. W. J. Moffat, Paul's Valley,	"
Rev. J. M. Ross, Moro,	"	Rev. G. Johnson,	"
Rev. W. T. Dixon, Waynesville and Elm Grove,	"	Rev. R. M. Overstreet,	"
Rev. G. Snyder, Chicago, Beliden Avenue,	"	Rev. J. K. Hacho,	"
Rev. G. E. Sanderson, Marvin, Anderson, Walnut,	"	Rev. Thomas Perryman, Myaka,	"
Prairie and York,	"	Rev. J. M. Diamant, Wewoka,	"
Rev. G. F. Leclerc, Monticello,	Iowa.	Rev. D. Fife, Achena,	"
Rev. Joel Kennedy, Newhall, Central,	"	Rev. J. H. Land, Kowetah Chapel,	"
Rev. M. E. Todd, Lyons,	"	Rev. P. Fife, North Fork,	"
Rev. A. M. Heiser, Lucas and Medora,	"	Rev. R. M. Loughridge, Wealaka and Broken Arrow,	"
Rev. James T. Wyllie, Rowley,	"	Rev. H. F. Albright, Seymour, Throckmorton and	"
Rev. C. A. Berger, Rockwell and Lohrville,	"	Stations,	Texas.
Rev. A. W. Thompson, Manilla,	"	Rev. J. Anderson, Adora, Bowie and St. Joe,	"
Rev. H. Hartman, Ramsey, German,	"	Rev. G. Van Eman, Vernon and Stations,	"
Rev. S. C. Head, Pomeroy and Sulphur Springs,	"	Rev. G. K. Scott, Mobeetie,	"
Rev. H. Hostetler, Vail, Arcadia and Station,	"	Rev. E. De Geller, Dallas, St. Paul, German,	"
Rev. T. J. Gray, Meriden,	"	Rev. A. S. Carver, Stephenville, Bosque, Glen Rose,	"
Rev. C. M. Lombard, Montrose,	"	Lone Cottonwood and vicinity,	"
Rev. J. K. Alexander, Lafayette,	"	Rev. H. Bainton, Fossil Creek, Spring Cañon, Stout	"
Rev. D. B. Fleming, Unity,	"	and Laporte,	Col.
Rev. L. H. Heyenga, Stacyville, Union, German,	"	Rev. J. M. Shields, James,	N. Mex.
Rev. W. A. Smith, Nevada, Central,	"	Rev. S. W. Curtis, Taos,	"
Rev. J. L. Johnson, Sunfield and Sebawa,	Mich.	Rev. C. H. Cook, Sacaton,	"
Rev. A. Herrich, Sterling and Omer,	"	Rev. T. M. Marshall, Santa Cruz,	"
Rev. W. A. Ward, Big River and Hartland,	Wis.	Rev. A. Maes, Ocate,	"
Rev. J. C. Laughlin, Rural Oak Grove and Hope,	"	Rev. R. Gallegos, San Juan County,	"
Rev. J. G. Wells, Taylor,	"	Rev. J. M. Martinez, Las Rincones,	"
Rev. F. P. Baker, Nasonville,	"	Rev. D. de Luna, Raton and vicinity,	"
Rev. J. M. Pryse, North Bend and Lewis Valley,	"	Rev. R. G. McNiece, Salt Lake City, First,	Utah.
Rev. G. Bossard, Manitowoc,	"	Rev. J. Reid, Jr., Great Falls,	Mont.
Rev. A. G. Cameron, Detour and Gateville,	Mich.	Rev. J. B. French, Tustin,	Cal.
Rev. G. Runciman, Ironwood,	"	Rev. S. Slocomb, Cayugas and vicinity,	"
Rev. J. P. Mills, Lakesfield and Stations,	"	Rev. Mervin, Spanish work in Los Angeles and vi-	"
Rev. J. Cooke, Iron River,	"	clinty,	"
Rev. S. A. Jamieson, Luverne,	Minn.	Rev. Thomas G. Watson, Spokane Falls,	Wash.
Rev. J. A. Paige, Ho Poi Junction,	"	Rev. E. R. Prichard, Albany,	Oregon.
Rev. A. C. Pettitt, Maine, Lawrence, Elbow Lake	"	Rev. R. Robe, Crawfordville and Brownville.	"
and Maplewood,	"	Rev. A. G. Boyd, North Yamhill, Dayton and	"
Rev. J. J. Ward, Kasson,	"	Amity,	"
Rev. W. E. Voss, La Grace and Mound City,	Dak.	Rev. E. N. Condit, Pleasant Grove, Octorara and	"
Rev. E. S. Stevenson, Madison,	"	Marion,	"
Rev. E. Brown, Wolsey and Rose Hill,	"	Rev. I. Wheelis, Mt. Pisgah, Teanaway, Cle-elum	"
Rev. T. C. McFarland, Mitchell,	"	and Roslyn,	Wash.
Rev. J. Osmond,	"	Rev. J. A. Lawrie, Ellensburg,	"
Rev. C. W. Maccarthy, Elm River and Hendrum,	"	Rev. A. McKenzie, Union Ridge,	"
Rev. L. E. Danks, Devil's Lake, Westminster,	"	Rev. J. Thompson, Klukitak, Second, and Cleveland,	"
Rev. J. F. Berry, Osnabrock, Alma and vicinity.	"	Rev. William Clyde, Chehalis, Lincoln Creek and	"
Rev. H. B. Pond, Red Cloud,	Neb.	Stations,	"
Rev. S. M. Kier, Prairie Centre,	"	Rev. A. Marcellus, Snohomish City,	"
Rev. C. M. Des Ialets, Belvidere and Stations,	"	Rev. E. S. Willard,	"
Rev. J. J. Hawk, Helena,	"	Rev. J. L. Gould, Hydah Mission.	"
Rev. G. M. Lodge, South Omaha and Ambler Place,	"	Rev. Joseph P. White, Juneau.	"
Rev. J. Warner, Hooper, Webster and Belle Centre,	"	Rev. W. H. Niles, Jacksboro' and Gertrude,	Texas.
Rev. S. C. Bates, Knob Noster and Salem,	Mo.	Rev. A. H. Holloway, Scotland and Sabin,	Minn.

COLLEGES AND ACADEMIES.

SECRETARY'S ADDRESS BEFORE THE ASSEMBLY.

MODERATOR AND BRETHREN:—In attempting to set this great cause before you, I have at this time advantage from two very efficient helpers—steam and eyesight. Men are here who were never so far west before. A few, in coming, have traversed the length of Massachusetts; more have crossed New York or Pennsylvania, then Ohio, Indiana, Illinois, Iowa—each of them large enough to contain no inconsiderable nation—and now, with the muddy Missouri at their back and the Mississippi far behind them, they sit down at home in the midst of the church and the nation. This is Nebraska—a name which, when I was a boy, sounded more melodious, indeed, but scarcely more home-like, than Kamtschatka. What makes this Assembly at home in this new land? The presence of people—some of whom are the church, all of whom need the church. Therefore have you for years been sending hither your ministers, and rearing your church buildings, and establishing all the influences of Christian lives and Christian homes.

THE CHURCH REQUIRES THE SCHOOL.

But are preaching and Christian living, indispensable as they are, the only agencies which the church has need to employ in these new regions? No; I am pleading for the people's education, not only by means of the Sabbath and of the contact of piety, but by means of the school. Such education is demanded at the hands of the church by two considerations. First, there is in every community a bulk of common opinion which is either friendly to the church's success or unfriendly. Such opinion rapidly develops. Signs of such development met me last Sabbath on my walk of two miles to my preaching place, as I saw the busy mechanics and the open stores. The communities will learn, whether we teach them or not. And do I need to explain what hindrances may oppose the church's success, if an irreligious press, demoralizing pleasures and absorbing worldliness be allowed to charge the atmosphere in which the church does her work? What institutions of Christian learning can do to qualify common opinion, we have seen in all those older communities which

have grown up within the scope of the Christian schools. Measure, if you can, the general influence of Williams and Amherst and their fellows in New England, of Princeton and Rutgers in New Jersey.

But the church must have her schools for another reason. She must have fit training places for her own agents. Among these are not only her ministers. We do not forget her imperative need of Christian lawyers, legislators, editors, merchants and farmers. None of these can do the church's work of leadership, unless they are drilled in the knowledge of truth in its *relations*—its relations to God and its relations to men, to time and to eternity. Christian learning includes the sum of knowledge, natural and revealed, sweeping in one sphere up to the throne of God and of Christ.

CLAIMS OF THE "AMERICAN SYSTEM."

But as we argue for such an education we are met, and often from within the church, by the statement that the state educates. There is reason, it is admitted, why the church should provide preachers, since the state cannot provide them; but it is insisted that there is no reason why the church should open schools just beside the schools of the state. Any zeal of the church in this direction is likely to be censured as sectarian and bigoted. It is charged sometimes even with disloyalty, as in conflict with what is called the "American system" of education.

Now, so long as America keeps within the scope of reason, experience and God's revelation, let her name be loved and venerated by all her sons; but when she sets herself against reason and experience and the plan of God, even "America" will prove no "name to conjure with." Liberty is good not because America made it. She found it, approved of God and of men. America did not create representative government. She found it in the world, and especially in the church. So she found the education which experience and the Scripture had equally approved, and while she maintained it her steps were safe; but the education that divorces itself from religion has absolutely no warrant from experience or from God. Ponder those last warning words of Dr. A. A. Hodge, by which he declared that this

attempted American system is a thing utterly unexampled in the practice of any nation, heathen or Christian, having its only prototype in the progeny of French atheism. America when bent on such a venture is herself un-American. She leaves her path which the wisdom of men and of God had irradiated for her; and unless she returns to it, she plunges. This is not to quarrel with the system of common school education. We must maintain it. We cannot part with it, but we must supplement it and save it by the Christian schools.

CAN THE CHURCH COMPETE WITH THE STATE?

We are told, however, and sometimes by Christian men, "It is too late. The state, with its unlimited resources for the provision of buildings, apparatus and free tuition, has occupied the ground. You have no standing place." That might become true. President Fisher, of Hanover, whose good judgment this Assembly has already approved in the matter of his important report, told me on our journey hither that if Wabash and Hanover had left their work in Indiana unattempted till now the state institutions would make their beginning wellnigh hopeless. But they *are* begun and established, and they *will* grow.

THE FACTS THUS FAR.

We are not too late! Look at the map which our report includes of the results of our four years' work. To most eyes it will make what our friendly standing committee have called "a revelation." See how the western half of our country is dotted with our new institutions. Thirty-five academies and colleges have been aided this last year. See where they are. Then turn to our statistical tables, and see how their property of over a million is distributed among them, and see that nearly half a million of it belongs to the new schools, which but for this Board would not have existed. From this let all understand that Presbyterian people in these new regions love their church and love their children, and, being bent upon their Christian education, are ready, under the church's encouragement, to make their purpose good. Then be it remembered that where we show that millions of dollars, growing, moreover, at the rate of \$80,000 a year, the church has invested through this Board but about \$70,000 from first to last.

LIBERAL HELPERS AT HAND.

But our hope is not only in this local zeal and liberality, great as it is. We look for the sympathetic help of able donors from a dis-

tance. Upon such help Christian schools have always leaned. The strongest eastern colleges are resorting to it now, and we rejoice in their success. It reaches our own institutions too. In addition to our former record of munificent individual giving, I could tell you of multiplying recent proofs that Presbyterian wealth is searching out these young schools. Within a month I have credible tidings of liberal gifts.

These things will grow. It is not possible that they should not. Why did God plant our church along that eastern slope of the Atlantic? Why have those great cities grown up beside their harbors? What mean those humming factories, those teeming mines? The earth that heard that first command, "Let there be light," seems to have drunk up the word and held it in her depths, till now, at length, for the wealth and comfort of this generation, she releases the streaming splendor. Has the church not heard the same command? And will she withhold the response? Cannot and will not a church like ours, in a land like ours, equip and maintain the schools which her Saviour's cause requires?

AN APPEAL TO PASTORS.

Pastors, permit my brotherly appeal. This cause hangs largely on your help. It has a claim on you. It has helped you beforehand. There is not in this Assembly a man educated in a Christian college, be he minister, lawyer, or whatever else, who, if this for which I am pleading to-day be charity, has not been to that degree a charity student. Good men's gifts made possible our education on the terms on which we acquired it. "Freely ye have received, freely give." Let your whole influence serve the cause that has served you, and let not a mere word lead your conscience into error. It is our lot to be the youngest board of the church. A "board" is a human contrivance; and if you allow the issue of your duty to be raised with a "board," you make that issue with the mere wisdom of the Assembly in establishing such an agent. The true issue is with the end, not with the means. Did the Assembly of 1883 spread out these prairies and people them? Away to the west are multiplying the homes in which the babes are born and tended. "Who has begotten the drops of dew?" and if the Board should sink out of being, would they perish with it? "Known unto God are all his works from the beginning of the world."

Do not reason with me about "the Board." Spell the word larger! Call it "opportunity."

God has arranged it. See that track of light by which, from the moment when the wise men set their faces westward, his providence has marched straight forward to this land and to this hour. This work of ours is knit into history, which is prophecy issuing into fact. On the bosom of God's plan it is borne on toward the coming triumph. By no accident does this continent stand between the continents. Here shall the great Teacher sit, and the world shall learn. Teuton and Celt, Scandinavian and Frank, African and Indian—already they gather around him. The almond-shaped eyes shall bend over our books; tongues trained in the strange cadences of Asia shall grow fluent in our speech. "Lift up thine eyes round about and see; all they gather themselves together; they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall be converted unto thee."

O many-voiced nation,
O fold for every flock,
Safe be thy habitation
Beneath the Eternal Rock!
But make thy God thy glory,
And take thy tongues of flame,
And tell the world the story
Of Calvary and the Lamb.

AN INTERESTING CORRESPONDENCE.

It will be seen that the two writers whose letters are here produced were interested, not a little, in what they wrote. Writing that has such a history is commonly not hard to read; and therefore, though the subject has a dry side, and though one of the writers brings forward the correspondence and gives it a name, he takes the risk of promising that a good many readers will find it interesting. The first of the letters was written with no view to publication. For that reason the writer is in no way indicated.

—, June 22, 1887.

HERVEY D. GANSE, D.D.

DEAR SIR:—Rev. —, of —, is here canvassing under your commission for —. He sets his figure at \$1000 or \$1200; has been some months at it; claims to have got about \$600. His papers seem to be all right; but the

business is not right. He will spend necessarily the full half of all he gets. Say he raises \$1200 in six months in dribblets of from five to twenty dollars. Then with \$500 salary, or perhaps \$350, with say \$250 for six months' expenses, and you have fifty cents out of every dollar given used up in collection. It's a horrible waste. He told me that Dr. —, of —, said he had had ten or twelve men call on him in this same way during the last four months. See what it represents. Can't some way be devised to stop so bungling and burdensome methods of securing and distributing benevolences? My church last Sunday made its contribution to college aid, amounting to about \$—.

Yours sincerely,

CHICAGO, June 23, 1887.

DEAR BROTHER:—Your letter of the 22d arrived during a brief absence from which I have just returned. I am very glad to receive it, and to reply.

First of all, in regard to the general principle of sending out any canvassers in behalf of the building or endowment funds of particular institutions: There is certainly a much better way. If the friends of this cause will enable the Board to meet, out of its treasury, the imperative needs of the institutions, in the matter of their property as well as of their current expenses, the gain in economy and comfort will be immense. This manifest fact we have set forth and emphasized to the best of our ability. See the whole matter discussed at length and with zeal in our annual report of 1886. Such a supply of our treasury we hope by and by to have.

But meanwhile how can the needy institutions get help in securing their buildings or their endowment? You regard the present method of authorized canvass as "bungling and burdensome," and think it should be "stopped." If it allowed the evils you describe, the terms you use would be even too tender. Ten or twelve canvassers invading the same pastor within four months! I think, if I were the pastor, I would give the second of the twelve such a meeting that the bruit of it would reach the other ten and deter them. If any pastor of a Presbyterian church is annoyed by a succession of solicitors for distant Presbyterian academies or colleges, it is his own fault. Either he has not taken pains to become acquainted with the oft-published methods of his denomination, or he has not used the knowledge which he has. The case about which you

write furnishes perfect illustration. The canvasser who is at work (to my surprise) in your city, and of whose papers you say, "they seem to be all right," is shown by the only paper that ought to have secured him a hearing from any Presbyterian pastor outside of his own synod—that is, by his certificate from this Board—never to have had any right to canvass in your city, and to have no right to canvass anywhere at the present date. His certificate is plainly declared to limit his canvass to a given territory that does not touch your own, and to expire with the meeting of the last General Assembly. The pledges of the Board make it certain that, so far from marshalling a series of twelve canvassers against one pastor, we allow to any one territory but one canvasser at a time; and we promise that there shall not be more than one canvass in a year. One might occur near the end of one year, so that the canvass that might occur shortly after the beginning of the next year might seem to follow it pretty close; but we are pledged to maintain the proportion of only one to a year.

Herewith I enclose a note to the canvasser concerning whose whereabouts and present occupation I am very glad to be informed by you. I beg of you the favor of addressing it in such a way that it will be likely to reach him as soon as possible. It will inform him that unless his irregular canvass is at once arrested, the Board will be compelled to call attention to its irregular character.

See then, dear brother, how a little pains on the pastors' part would reduce to a minimum the evils of this system of solicitation. The solicitor's papers should be seen, and especially his certificate from this Board. He should be kept strictly within his limits of territory and time. The pastors and sessions who, after viewing his cause as largely as they can, are sure that any canvass in behalf of it would injure the interests of Christian benevolence in their congregation, should tell him so. Those who see a fair chance for him, though even with a single donor, may open the way for him. But to include the men whom this Board by warrant of the General Assembly sends out under careful restrictions, with the irresponsible solicitors who are sure to teem where the givers are thought to be, is unjust toward the institutions that submit to Presbyterian rules; is unjust to this Board, which does its utmost to save contributors both from deception and an-

noyance; and it is hardly loyal to the great denominational endeavor which Presbyterians are making for a solid and national system of Christian schools. The same mail in which I find your letter contains another, from a different direction, in which I read this statement: "Academies and colleges both South and West have agents almost continually in the field. One of the most prominent ministers informed me that at the meeting of his session at which our cause was presented, there were thirteen other similar applications. I find them, more or less, wherever I go. The ground is burned over." That is, the careful methods which at the behest of the General Assembly this Board has adopted for concentrating upon our denominational system of schools the safe and easy giving of our people, come to nothing. The one man who brings the church's most studied and formal introduction and commendation gains nothing by his distinctive attitude. His fellow Presbyterians herd him with all the independents, and show him how he cannot expect much when there are so many equal claimants! There are *not* so many *equal* claimants. There is in no part of our church at any time more than one man having denominational warrant to ask denominational help for a distant Presbyterian school or college. The day will come when Presbyterian concert of giving will dispense with even that one man. But it will be an advance toward that day for Presbyterian people to put their one man at the head of their list of encouraged applicants, and not, as some of our over-generous people do, at the tail. And the day when intelligent and loyal Presbyterians will do as much as that will come soon. That one change will keep our Presbyterian canvass from eating itself up in expenses. There will be gifts, not dribblets.

I confess that I have written this long letter in part for you and in part for the public. I must send matter to the magazine to-day; and having motive to touch this very matter, apart from your particular letter, I have taken the liberty, I trust without offence, of making your letter, which in printing I will leave anonymous, my text.

Thanks for your liberal collection for our treasury. In that direction lies relief for all the vexations which inhere in this system of canvass.

Yours sincerely,

H. D. GANSE.

PUBLICATION.

TO THE MEMBERS OF THE PRESBYTERIAN CHURCH :—

The undersigned, in assuming the office of Secretary of the Board of Publication and Sabbath-School Work, would earnestly ask his brethren to favor him with their prayers, and also to give him their faithful co-operation.

He is not yet in a condition to set forth specifically the line of policy that will be pursued by him. All he can now do is to give the assurance that it will be the earnest effort of the Board, of his associates and of himself to give full effect to the general plan approved by the last Assembly.

E. R. CRAVEN,

*Secretary of the Board of Publication
and Sabbath-School Work.*

SABBATH-SCHOOL AND MISSION-ARY WORK.

This work is henceforth to be "to plant mission Sabbath-schools, to help feeble Sabbath-schools, accompanying these labors with religious visitation and the preaching of the gospel with the printed page."

Does any one imagine that all is being done that should be done to save the youth of the United States? Many so think; but their thinking is a false and dangerous error. Look at the facts and figures. There are, according to the latest educational report, 17,000,000 persons of a school age in the United States. Of these, there are not more than 7,000,000 in Sabbath-schools. In other words, there are 10,000,000 persons of a school age outside all our Sabbath-schools, Roman Catholic or Protestant. Do these facts justify the inference that all that should be done is being done? We cannot escape from their force by saying that these millions of youth outside of Christian schools are in the South, that they are children of freedmen, or that they are made up

of settlers on our frontiers. Where are these 10,000,000 to be found? Over 5,000,000 are in the North. You will find them in all our cities, towns, villages, and in almost every school district. You need not go west or south to find them. Take the very centre of our country. The Empire State of New York has 880,000 of these neglected youth; the Keystone State of Pennsylvania has 570,000; Ohio, 540,000; Indiana, 410,000; Illinois, 618,000; Michigan, 330,000; Minnesota, 280,000; Missouri, 587,000; Kentucky, 365,000; Iowa, 334,000; Kansas, 240,000; Nebraska, 128,000; California, 189,000; Maine, 150,000; Massachusetts, 140,000; Wisconsin, 120,000. Here are almost 6,000,000 of the neglected accounted for. After one hundred years of effort, we have not even gathered into our schools two-fifths of the youth of the United States. The number of youth is increasing at the rate of double the ratio at which we are reaching them with Sabbath-schools.

Have you ever stood at Castle Garden and observed the arrival of an ocean steamer with its hundreds of immigrants? Have you seen the arrival of an emigrant train at one of our western railway stations? Men, women and children you have seen, carrying on their heads, in their hands or on their shoulders all their earthly effects. You have seen their eager faces turned toward the train that is to bear them to their still western homes. From the East, the West, the North they come; people of diverse languages and opinions and religions. Our nation is one vast crucible, into which are cast all forms of eastern and western life and thought. In many a year 800,000 have come. Hundreds of thousands of them are valuable acquisitions; other hundreds of thousands are not. They are poisoned with Romanism, communism, Nihilism, the worst forms of infidelity and materialism.

Nor do we close our eyes to the South. There six millions have on American soil suddenly sprung from slavery to citizenship. What greater strain could be put upon the institutions of any nation than these millions of immigrants, millions of foreigners, millions of freedmen? Then there are hundreds of thousands of Mormons. These are poisoning Utah and surrounding territories. Then there is the great incalculable evil of intemperance. We cannot stop to notice the peril arising from the growth of our large cities.

These forces in this land are struggling for the mastery. We would be guilty of sinful suppression of truth did we not point out the danger clouds gathering around our nation's escutcheon. Then there are the great problems between labor and capital, not yet solved, and not to be solved within forty years. On one side are dangerous monopolies; on the other, socialism, communism, anarchism. Last spring taught the Mississippi valley, Chicago and the entire nation a lesson. That lesson is that there are dangerous classes in our communities—tens of thousands of men, easily incited to strikes, boycotts, and even riots.

Fear is not the highest motive, but dread of real horrors is better than stupid indifference. Patriotism alone ought to be sufficient to stir us to earnest labors for the ten millions of boys and girls, our future nation, who are without moral or religious training. We know what a fruitful soil that mass of young ignorance and prejudice and irreligion will be for crime and violence. Not to educate their conscience, not to train them in morality, is to endanger our nation. Ours is a representative government. Every man has the ballot. This nation is unsafe where a million of voters cannot read the ballots they cast, and other millions of voters are swayed by passion, prejudice or bribes.

Can our republic exist without the sentiment of religion or the practice of morality? Washington, though dead, speaks these words: "Of all dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.

Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." Yet how many American boys and girls are growing up without either religion or morality—ten millions!

Christianity, thorough and practical Christianity, not only taught in our pulpits, but applied to all the relations between man and man, carried to the ten millions of the neglected and perishing youth of this nation, and moulding the character of our future citizens, alone can save us from the immense and explosive class now in the process of growth in this nation.

But there are profounder considerations than even these. They are those drawn from the certainty of "everlasting destruction from the presence of the Lord and from the glory of his power." Of every one of these millions who dies out of Christ, their destruction will be aggravated by all the light which floods our land. "Arise, cry out in the night; in the beginning of the watches pour out thy heart like water before the face of the Lord; lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street."

DR. HODGE'S LECTURES.

It is pleasant to note the commendations that the press is giving to Dr. Hodge's lectures. There is no doubt of the great value of this volume, not to clergymen only, but also to intelligent Christian men and women everywhere. It is a significant fact that the public is indebted for this volume to a company of Christian women, who hungered for more knowledge of theological questions, and requested Dr. Hodge to tell them something about the things they wished to understand.

The way our Christian women are discovering their gifts and powers in these recent days is one of the most interesting facts of our times. It is but a little while since they did not suppose they could be very highly educated, or that they could be of any particular use in the world. Now they are learning that they can walk side by side

with their brothers in the paths of all liberal education and research; and also in the Christian church they are finding their place among the foremost in all consecrated activities. This last debt that the church owes to woman is not by any means the least, for these lectures on theology will meet a want in hundreds of Christian families.

The New York *Evangelist* has the following courteous mention of the book:

This volume is well made by printer and binder, is well indexed, and is very cheap. The ladies in Princeton have the credit of drawing out the recluse professor from his study and class work to the preparation of these lectures, which were in some instances written after oral delivery. They blend knowledge, reasoning and feeling in a style clear, simple, and lit with illustration. Laymen should own, read and reread these lectures. Ministers should study them as models of theology made interesting as well as profitable. Theological professors who have the requisite gifts should emulate Dr. Hodge's example, and give platform and popular discourses on theology. This queen of the sciences, like some other queens, is too rarely seen in public. A juicy peach should not be blamed for being served as a dried and withered thing. Blame the server. The doctrines of God's word—rich, ripe, juicy—should not be blamed for the arid qualities of so-called doctrinal preaching. Blame the preacher. Wherever we can find a theologian like Dr. Hodge, he should be occasionally taken from his classes to stand before promiscuous crowds, not merely in the pulpit, but in the large secular halls. Some years ago a young lady of our acquaintance heard Dr. Hodge at Seabright, N. J., on the subject of election. Afterwards she exclaimed, "Oh, how interesting! For the first time I understand and believe in that doctrine."

While referring to Dr. Hodge it might be worth while to call attention to one particular excellence of his style which preachers and teachers would do well to study. Those familiar with Dr. Hodge, either as a teacher, a lecturer or a preacher, have been struck by his wonderful felicity in illustration. The following anecdote, furnished by one of his students, is in point:

At one time our subject was the theology of the transcendental Schliermacher. As the lec-

ture in its more formal part was over, one of the young men asked, "Then, Dr. Hodge, should you recommend Schliermacher's teachings as good and helpful?" The doctor, in answer, made reference to the materialism of Germany, pointed out how the almost mystic teachings of the great philosopher might have been of great good for his own German people, when they would not be so for England or America, and then concluded by saying, "It is something like the case of the ladder in the pit. We are passing through a meadow, let us say, where we come upon a deep pit. In the bottom you see mire and filth, while against the sides a ladder rests. You say to me, 'Dr. Hodge, is it a good thing to have that ladder there?' I should answer, 'That depends entirely upon what purpose you put it to. If men have stumbled into the pit, and the ladder serve to help them get out, then it is surely a good thing; but if it should only be there to lead men who are on dry ground into the pit, it would manifestly not be a good thing. So Schliermacher's theology might stand to Germany and to ourselves.'"

It is needless to say that no one remained in darkness as to Schliermacher's place after that.

CHILDREN'S DAY.

The observance of Children's Day is becoming more and more general. There was a great demand this present year for the order of worship prepared for use on that day, and reports from all quarters give evidence of much interest and enthusiasm in the exercises. Many hundreds of letters have been received giving accounts of the observance of the day. Of these, we give one, as it is special in its interest, from the pastor of the Presbyterian mission in Logan, Utah, right among the Mormons:

I write to thank you for the aid given us by you in preparing the Children's Day programme. Few of the brethren are situated, as we are, to appreciate the value of anything that will bring people to the place where Christ is preached. Last Sabbath evening our chapel was crowded with people, many of them Mormons, who came to hear the exercises of your programme rendered. I wish you might have seen the zeal and pleasure with which these children, many of them from Mormon houses, sang and rehearsed the exercises.

Since then many who never come to our services have expressed their delight at having been with us, and one lady, who is faithful in attendance upon the "tabernacle" services of the "Saints," said, "I have not been to a Christian service before for five years."

PROVOKING TO LOVE AND GOOD WORKS.

The success of our brethren in other denominations is a stimulus to more and better work for Christ. Here is the sharp point of a goad in this direction. The Congregational Sunday-school and Publishing Society last year organized by its own missionaries 210 new Sabbath-schools, and aided other workers to organize 217 other schools; in all, 417 Sabbath-schools. Last year, from the schools organized by this society, 44 Congregational churches were organized. The whole expense of this work was \$28,185. Could that amount of money have been placed anywhere else to do more good than, by God's blessing, to produce 417 schools and 44 churches? That was a wise thing done by our last General Assembly—the organization of a Sabbath-school and missionary department in this Board. Thousands will pray, "God give it the same success which he has already given the same work in other churches!"

RAPID WRITING.

Intelligent readers are interested in the habits of authors with whose books they are familiar. The story of how a book was written adds very greatly to our zest in reading it. In the matter of speed in writing, authors differ widely. Some compose very rapidly, others very slowly. The following paragraph from the *Boston Globe* will be of interest to many:

The late Ben: Perley Poore accomplished a feat in writing his "Life of Grant" that has seldom been equalled. He agreed to furnish the book to his publishers in two months, and actually finished it on time, dictating at the

rate of 2500 words a day. Some idea of the rapidity of this work may be gained from the fact that the historian Bancroft considers that he has accomplished a great deal if he writes only one-tenth of that number of words in a day. Of course, there is no comparison between the historian's carefully-finished and Poore's hastily-written pages; but the latter has done excellent work of its kind, and many books have obtained immortality that have been as speedily completed. Victor Hugo wrote a successful novel when he was eighteen, on a wager that he could produce a volume of a certain number of pages in a fortnight; while Dr. Johnson wrote "Rasselas" in the nights of a single week, in order to obtain money for his mother's funeral expenses. Sir Walter Scott, when he set to work to pay off his creditors after his failure, finished his great novel of "Woodstock" in three months, and earned by it nearly \$42,000. Sir Walter Scott always wrote with great rapidity. The second and third volumes of "Waverley" were written by him in three weeks, and in half a dozen weeks he produced the whole of "Guy Mannering." Many popular poems, too, have been written in an incredibly short time when the author was seized with poetic fervor. Longfellow's ballad, "The Wreck of the Hesperus," was composed just before retiring, as he sat smoking, after finishing his evening's work. "It came into my mind," he says, "not by lines, but by stanzas." "Sheridan's Ride" was dashed off one morning by Buchanan Read, so that Murdoch, the actor, might have a new piece for that evening's readings. James T. Field used to mention the novels of G. P. R. James as examples of rapid composition. When the novelist was in Boston he was attended at his hotel every morning by an amanuensis, to whom he dictated page after page while striding up and down the room, rarely hesitating for a word, but speaking as rapidly as the other could write. Mr. Fields once asked this young man if he were not glad when his morning's task was finished, to which he replied in the negative. "Mr. James has an exasperating way," said the amanuensis, "of stopping in the middle of a chapter just when one has become intensely interested in the story, and I have to beg him to go on, as I am anxious to know how it will end." Even Poore's rapid dictation was probably not equal to the voluminous novelist's ready flow of words.

CHURCH ERECTION.

AN URGENT NEED.

In the annual report of this Board, presented to the General Assembly at Omaha, special reference was made to the *Manse Fund*, and to the danger that the work so happily inaugurated by its provision would come to an untimely end.

The Manse Fund differs from the General Fund in two very important particulars—it is increased, if at all, not from the annual contributions of the churches, but only by such special gifts as are designated by the donors as for this purpose; and it is disbursed not in absolute grants, but in loans to be returned without interest within three years. This provision recognizes the difference economically between a building for worship and a home for a pastor. The latter is essentially productive property, its acquisition by a church meaning an increase either in the income of the pastor or of the church to the amount of the value of the rental, and this amount set aside for three years will ordinarily repay the loan.

The report goes on to say:

It is evident then that the Manse Fund should be considered as a *permanent* fund, to be returned and used again and again. If this were not so, as no systematic provision is made for annual contributions, a very few months would witness the end of the work that has been entered upon with such bright anticipations. But if the plan of the Assembly can be carried out, and the loans from the fund be regularly returned, then the work, to the extent that the capital will permit, can be carried on perpetually, and the fund reloaned every three years.

During this first year of the work, appropriations have been made for forty-seven manses, the aggregate amount voted being \$17,575, or an average of nearly \$375 to each church. All of this sum, with the exception of \$2700, has been loaned with the expectation that it will be returned.

Against the \$26,297 in this fund at the opening of the year, there remains unappropriated at the close of the year but \$9767.12, an amount

that will doubtless be exhausted long before the close of the present year.

It is therefore evident that unless the fund is speedily replenished we shall soon be entirely dependent for our ability to aid in manse building upon the return of the loans already made. But even upon the assumption that all loans will be punctually repaid, we shall receive within the year returns only to the amount of about \$2000. Manifestly then this fund must be enlarged, or the work must be rapidly curtailed. On the other hand, if from \$25,000 to \$30,000 could be added to the sum already secured, then, under the rule permitting only loans, the manse work might be considered as permanently endowed. The fund, without further additions, would be sufficient to carry on the work in perpetuity, at least upon the scale attained the present year. To those who have abundant means is it not an incentive to complete this endowment to remember that whatever money is given to the Manse Fund will be a permanent benefaction, repeating again and again its cheering aid, a gift of \$500, or even less, ensuring the erection, once in three years, of a comfortable home for the family of some overburdened pastor? As so vital to the comfort and well-being of the wives and children of our self-sacrificing frontier missionaries, should not this branch of the work appeal to the women of our church, whose aid in any worthy undertaking is a guarantee of success?

It was a happy thought of the standing committee to recommend that such fund, as was suggested, should be raised in the form of a memorial to one whose long service in the Board was crowned at its very close by the inauguration of the manse work, in the establishment of which he had been deeply interested.

THE PROPOSED MEMORIAL.

The following action, recommended by the standing committee, was taken by a unanimous and enthusiastic vote:

In view of the long and faithful service, varied and great, of the lamented Rev. Henry R. Wilson, D.D., the first and only secretary of the Board of Church Erection since the reunion, the General

Assembly regards such service as eminently worthy of grateful recognition, and it hereby recommends that, as a suitable memorial, a fund of \$50,000 be raised during this centennial year to be added to the Manse Fund, and to be designated as the "Wilson Memorial Fund."

It is earnestly hoped that this recommendation will bear immediate and abundant fruit. If our liberal Christian men and women could realize the difficulties that our missionaries upon the frontier and in young towns find in providing shelter for their families, if they could witness the hardships to which women delicately nurtured and young children are exposed for want of homes, if they could know how many churches are in danger of perishing because it is impossible to have a pastor until they can provide a place where he may lay his head, they would be moved to respond to this appeal.

It is the centennial year of our General Assembly, and it will be a year of memorials and memorial services. "Faithful service" assuredly calls for "grateful recognition." What better use can be this year made of consecrated abundance than in one gift to recognize with gratitude the good hand of God through a hundred years, and at the same time commemorate the faithful service of a departed friend, and provide the blessing of a shelter for those who in their patient, self-denying work are carrying to the front the banner of our beloved church?

THE FIRST RESPONSE.

Before Dr. Calvin W. Stewart, the chairman of the Standing Committee upon Church Erection, had left the platform after making his report, the following note was handed up to him by a member of the Assembly:

ASSEMBLY HALL, Thursday P.M.

DR. E. N. WHITE,

Secretary of the Board of Church Erection.

DEAR SIR:—I had the pleasure of knowing Dr. Wilson quite familiarly, and was increasingly touched by his self-sacrificing spirit. The article "Memorialize Him," published in the *Northwestern Presbyterian*, and copied into THE CHURCH AT HOME AND ABROAD, was

from my pen. I am much gratified that the Assembly's committee has brought in a recommendation that a memorial fund shall be raised. As the original mover (in print) of this matter, I beg herewith to pledge the first one hundred dollars to this memorial fund. This is my speech on the pending resolution.

Yours very sincerely,

A. W. RINGLAND.

DULUTH, MINN.

FURTHER TESTIMONY.

SARATOGA SPRINGS, June 9.

The best things of the home missionary meeting were, this year as last, kept for the closing day. The speech of the Rev. William G. Puddefoot was on the need of parsonages in different parts of the West, especially in Michigan. Men and women of refinement have to live in shanties and dug-outs, in which no respectable, well-to-do eastern farmer would keep his stock, in order to make the beginnings of work that must be done if important future communities are to be saved from irreligion and lawlessness. It is wasteful to build costly churches and homes, and spend so much for non-essentials, when these heroic servants of Christ and humanity have to do their hard and often dangerous work with such miserable equipment. Death removes those who can ill be spared, or survivors are for all their subsequent lives handicapped with disease, because of these needless exposures.

From the *Presbyterian*.

A GOOD PLACE TO PUT MONEY.

A trip from where the "blue Juniata" is fed by crystal streams issuing from Tussey and Canoe mountains to the classic halls of Princeton is delightful in "the merry month of May." And the commencement of the theological seminary furnishes a refreshing draught from the fountain of youth. I will not speak of Princeton, but of the very cradle of American Presbyterianism—Snow Hill.

The news that workmen were pulling down the ancient church there caused me to turn my face away from the Juniata and toward the Pocomoke. So I hastened south to see the last of a building around which clustered many sacred memories—memories of the dead that lie around in peaceful slumber; memories of conversions, and communions, and Sabbath services—of griefs and joys, of sufferings and triumphs in and for the gospel.

When I arrived the roof was down and the bare walls looked pitifully to heaven and drew

tears from many eyes as the workmen lowered the last square and massive timbers put up by the unskilled builders of ninety-two years ago. How they toiled and sacrificed to erect it in 1795! How sorely they were pinched when it took five years of a rest before they could furnish it! And the brave and true hearts of a century ago are at rest; their dust in the churchyard clustering around their monument, and their names on the church records below and above. It is a sacred spot and solemn occasion. Inside those walls I have often preached to four hundred persons. That was the measure of the congregation of the fathers a century ago. Though the roof was down the bell still held its place, and its sweet tones floated on the balmy air, sending out its last invitation from those walls to the willing worshippers.

The county commissioners had kindly opened the court-house to the homeless flock who mingled their smiles and tears—tears for the dear old home fast crumbling away, smiles at the prospect of soon having a better one. The faithful and true were all there, worthy descendants of worthy ancestors; a large part of the town was there, expecting me to say something of the old church, and the old times, and the old, old story. As I tried to do so the old church stood ever before my mind's eye in all its plainness—I will not say ugliness. I once suggested the latter word to an old lady, as old as the church, and she said, "Don't say it; anything I love cannot be ugly!" And a young lady of the most refined taste once said to me, "I love every brick in it."

Many and stirring were the emotions of the hour. For over two hundred years a little flock has worshipped here, ministered to by Makemie, and Davis, and Hampton—the thirty settled ministers and the many occasional supplies.

Snow Hill is the true cradle of American Presbyterianism. We believe that here Makemie built his first church, and we know that Snow Hill presented to an American presbytery the first call for a minister, and had the first regular installation by authority of that presbytery. And the Presbytery of Snow Hill was one of three which constituted the first synod. These things were urged on the congregation as reasons for doing all they possibly can. They have done and are doing that. About \$7500 have been raised.

I now urge the same things as reasons why Presbyterians throughout the land should contribute enough in addition to this to erect a

church which shall be at once adapted to the wants of the congregation and a suitable memorial of Makemie.

The General Assembly should not dissolve without rendering assistance. Help is needed and the cause is worthy. Contributions may be sent to United States Senator E. K. Wilson, Snow Hill, Md. Every loyal Presbyterian who can should do something. Then when the new church is complete, and the old bell rings out its next invitation from the new steeple, the noble band of workers and worshippers will bless every helping hand. If I were beyond the sea its tones would be carried with electrical speed and would surely draw me to the dedication. Then we shall sing joyfully the hymn sung at the last service in sadness, "I love thy kingdom, Lord."

DAVID CONWAY.

SNOW HILL, MD., May 16, 1887.

FROM THE FIELD.

STERLING, DAK.

The new Presbyterian church at Sterling was dedicated on Sabbath, May 1. A large audience gathered in the handsome chapel and enjoyed the interesting exercises. Some of those present rode twelve miles, which, in view of the severe weather, showed a commendable interest. The sermon was preached by Rev. C. B. Austin. Rev. W. T. Gibson, pastor of the church, made a financial statement and offered the dedication prayer. The building seats about 175, and is a great credit and ornament to the town. The cost was nearly two thousand dollars, most of which came from eastern friends and from the Board of Church Erection. A tablet to the left of the pulpit has this inscription: "This church, as a memorial to Nancy Milliken Reed, was built A.D. 1886, from funds mainly contributed by her children." The names of the children are Samuel Milliken, Jr., James Milliken and Miss Marion Milliken. Liberal donations came from Mrs. Mary Marshall, of Allegheny, Pa.; Mrs. Robert Beattie, of Philadelphia, Pa.; the First Church of Philadelphia, personal friends and Sunday-school of Lewistown, Pa., and the Presbyterian Sunday-school of Fremont, O. The church at Sterling has reason to be greatly encouraged, and under the efficient pastor will be sure of a future of great usefulness.

SILVER REEF, UTAH, May 21, 1887.

REV. E. N. WHITE, D.D.

The check and receipt covering the grant for \$150 came to-day and has taken a great burden off

my shoulders. May God richly bless the Board of Church Erection and all who contribute to it! *It is the most practical agency in our church.* We have now in this place a pleasant chapel and reading-room, and a large and comfortable parsonage free from all debt. The receipt, when signed by the elder Geyer, will be sent to the treasurer.

Yours most cordially,

A. B. COBT.

SAN BUENAVENTURA, CAL., June 2, 1887.

DEAR BROTHER:—Your kind letter of May 24 was welcomed yesterday, informing me that our Saticoy application has been granted and in full. If you have not been placed in a correspondingly trying position, you cannot appreciate the thrill of joy your letter gives me, and will to the little church there when I read it to them next Sabbath. And then your added words, "with congratulations and best wishes." Such words help us foundation-layers enormously. We are determined to pay all without a "collection" on dedication day. Will lift till we see stars to prevent it. The Lord bless you and keep you, and all the supporters of your noble Board.

Yours,

F. D. SEWARD.

ARBUCKLE, CAL., June 3, 1887.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—Enclosed you will find receipt signed by trustees. The check came all right. Please extend to the Board of Church Erection the heartfelt thanks of all our members, the trustees, and Rev. E. M. Knox, together with his family. We shall never forget the Board for its loan. A parsonage could not have been erected here without the loan. As soon as I can get the

facts from the county recorder which you desire, I will forward them to you.

Yours fraternally,

E. M. KNOX.

GILMAN, ILL., February 15, 1887.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—Your letter containing draft for \$490, net proceeds of grant to our church, was received. Our people are very grateful for this aid. It encouraged and enabled us to build, when we could not have otherwise undertaken it. We now have a comfortable and substantial building. Please accept our thanks. I enclose receipt.

Respectfully yours,

S. S. CONE, Treasurer.

THE BOARD OF CHURCH ERECTION.

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For directions as to correspondence and bequests see third and fourth pages of cover.

News comes from the mission in Austria that the ministry has confirmed the decision made by the police director declaring that our missionaries have no right to worship in halls or chapels *as such*, but are limited strictly to "house worship."—*Missionary Herald*.

This reminds us of a story of St. Louis in the early times, before that region was possessed by our government. Some Protestants desired to build a church, and applied to the papal magistrate who then had juris-

diction. He was loyal to the powers above him, but good-humored toward his Protestant neighbors; so he promptly and sternly answered their petition with a refusal, declaring that what they asked was contrary to law. But he added in milder tones, and perhaps not so loud, "If you should build a church and not put any steeple on it, perhaps I should never see it."

Protestant church steeples are quite in sight now in Missouri; perhaps they will yet be in Austria.

MINISTERIAL RELIEF.

From the Omaha Republican, Thursday, May 26, 1887.

MINISTERIAL RELIEF AT THE ELDERS' MEETINGS, DURING THE SESSIONS OF THE GENERAL ASSEMBLY AT OMAHA.

The subject under discussion at the elders' meeting yesterday and this morning, in the Second Presbyterian Church, was ministerial relief. There was a very large attendance at both sessions.

By invitation, Dr. Cattell, Secretary of the Board, addressed the meeting. He began by saying that while there were many things in common between the elders and pastors with whom they were so intimately associated in the sacred care of God's house, there was one great difference. "Each one of you," said he, "in starting out in life chose a profession or some business occupation that promised you at least a competence, if not wealth. Your choice was doubtless made after prayerful deliberation, but it was a choice of one of the avenues that lead to wealth. But your pastor chose a calling remote certainly from all such expectations—content indeed if by close economy he could make both ends meet at the close of the year."

The doctor then spoke at some length of the great and noble calling of the minister, but it was evident to every one who thought upon the subject that the inadequate support of most ministers and the peculiar expenses necessitated by their position in society precluded the possibility of laying by anything for sickness or old age. Few of those whom he was addressing had before them the same prospect the pastor had before him, should he be stricken down by sickness in the midst of his years or spared to reach old age with its many infirmities.

He gave some instances of want and suffering in the homes of honored servants of the church, which he had not learned from others, but had himself seen. There were many more such homes, side by side with the ceiled houses of the elders and others of God's people who were making money to provide for themselves in sickness or old age and for their families. Doubtless this was done with the same prayerful conscientiousness with which the pastor devoted himself to his sacred calling, but, said he, "if the money comes to you and not to him, will

you not see that when laid aside from his work there shall be some comforts sent to his sick bed, some provision made for his helpless old age, some support for the family he may at his death leave without a dollar?"

And the elders had taken hold of this sacred work of ministerial relief in earnest. They were, of course, interested in all the boards of the church, but he emphasized the reason why ministerial relief had a special claim upon the eldership.

He then gave a brief account of the inception of this movement among the elders during the sessions of the General Assembly at Cincinnati in 1885, also at Minneapolis last year, and gave accounts of elders' meetings and conventions held in various parts of the country that he had attended, calling special attention to those at Chicago and at Baltimore—a full report of which, taken from the papers, had been appended to the report of the Board laid before the present Assembly.

He argued hopefully for this sacred cause from all these movements, though, of course, success would depend largely upon the persevering and well-directed efforts of a few elders in each association. In more than one instance that promised great and permanent results, the whole matter had been quietly allowed to drop because the chairman of the meeting or of the executive committee was too busy to attend to it, or had lost his interest in the sacred work. It is marvellous what even one elder in a presbytery can accomplish who has a real heart interest in this cause, who keeps himself fully informed about it, and who has the "staying qualities" essential to success in carrying out any enterprise. In conclusion Dr. Cattell said:

No one present at the General Assembly that met in Cincinnati year before last will soon forget the venerable form of Elder Stevenson, from Philadelphia, or the earnest part he took in the deliberations—especially all matters connected with ministerial relief. He had a great respect for the office of the ministry, and a great love for ministers themselves, whom he was in the habit of calling "God's dear ministers." Like most men of strong convictions his manner was often abrupt, but his heart was warm, generous and full of the tenderest and most sacred sympathy with our sick and aged brethren.

ren laid aside, in want and poverty, from the work they love so well. He was appointed by the Assembly one of the committee (with Judge Drake, of Washington, and Mr. Kiliaen Van Rensselaer, of New York) to make arrangements for a public meeting of the elders in behalf of ministerial relief; and on the evening of the meeting, in introducing, by direction of the committee, Mr. Silas B. Brownell, of New York, as the chairman, he made a most earnest and effective address. The brief report of it printed in this little pamphlet, which contains the proceedings of this remarkable meeting, attracted very general attention, not only throughout our own church, but in other denominations. The *Episcopal Recorder*, in a long editorial upon ministerial relief, quoted from it with hearty approval. I beg, for a reason that will soon appear, to read from this address a few sentences; but I wish you could have witnessed the intense, tremulous earnestness with which the venerable man spoke:

At the time of the rebellion my two boys came to me—they were not twenty years of age—and said, "Father, we feel it is our duty to go to the war." My dear brethren, could I have allowed these boys, whom I love as I do my own life, to go and fight the battles of the country if I had not known that it would provide well for them while they were in its service; and if sick or wounded they would be cared for as far as it was possible, though not longer doing active duty in the field? Now what the church needs to-day is to show the young men and the world that it cares for the disabled ministers and for the old veterans who are worn out in the service of the Master. At the General Assembly at Saratoga, three years ago, I felt deeply the needs of this great Board of Relief, which cares for the dear ministers who are broken down on the field in their prime, and those old fathers who have borne the heat and burden of the day; and my prayer has been that I might be spared to come to the Assembly this year and plead for it. I wanted to raise \$100,000 additional for the permanent fund, and I am willing to give \$1000 if this additional hundred thousand can be raised.

A few weeks ago I stood by the dying bed of this beloved brother. His physicians, in view of the necessity of his being kept quiet, had forbidden any but the family and his pastor to enter the room; but he had sent for me and insisted that I should be admitted. I shall never forget that interview. Putting his hand in mine he said, "I am nigh unto death, but I have not put off until now making preparations for this hour, and I have not sent for you to talk about that. I want to speak to you once more of your sacred work, and of what my brethren in the eldership are doing for those among the dear ministers who are worn out in

the service." Then he referred to the proposition he had made at Cincinnati (which I have just read to you), and said he had hoped to live till the elders had fulfilled the conditions upon which he had pledged the thousand dollars. "But," he added, "it has pleased God not to grant me this desire. Tell my brethren of the eldership I could not die without doing what it was in my heart to do for his honored servants. Here is my check for the thousand dollars. I have put aside all my business matters. My work on earth is done. This is the last check I shall ever sign."

And then, as was fitting in that solemn hour, we knelt around his bed. His beloved wife was there, who had always shared with him in his sacred sympathy for the worn-out servants of the church, and rejoiced with him in his frequent and liberal contributions for their comfort in sickness and old age; and there, too, among his children were those two sons whom he told us at Cincinnati he loved as his own life. We all knelt by his side. "Yes," said he, "let me hear one more prayer for God's dear ministers." Ah! brethren, had any one of you offered that prayer by the dying bed of your brother elder, I am sure your voice would have been broken, as mine was, with deepest emotion; but could you have heard at the close of the prayer the fervent "Amen" that came so strong and clear from the lips of the feeble, dying man, you would have been sure, however faltering had been your words, that the prayer reached God's throne,—this "one more prayer" that he wanted to hear for God's supporting grace to abide with our suffering brethren and for God's spirit to quicken the church in its duty toward them.

As I took his hand and bade him good-by, his last words to me were, "I know your work is laborious and very trying. But the elders will help you. Keep right on. The dear ministers in their sickness and old age must be cared for!"

Very soon the house was darkened and devout men came to carry him to his burial. It seemed as if all the congregation had gathered to take one more and a last look upon the face of "the beloved elder." Many ministers were there, and business men from all parts of the city. Appreciative words, tender and loving, were spoken by his pastor and others who knew him well; but all through the services I thought of the hand now lying upon the pulseless bosom, the hand that had been so often stretched out for the relief of the ministers he so much loved, and whose office he so deeply respected; and I

recalled over and over the last words of the dying elder to me: "Keep right on. The dear ministers in their sickness and old age must be cared for." Brethren of the eldership! you who have so generously come forward to-day, pledging your hearty and active aid in this sacred work, as your brethren did at Minneapolis and Cincinnati, I am sure you will *Keep right on!*

At the close of Dr. Cattell's address many of the elders made brief but earnest addresses, all urging the special duty of the eldership to this Board.

Elder Woodruff, of the Presbytery of Elizabeth, narrated the happy results in the church with which he was connected of their having adopted the recommendation of the last General Assembly to select one elder in each session for the special duty of awakening an interest among the people by distributing circulars, etc., and especially of making an appeal to the congregation on the day of the annual collection. This had resulted in a large increase of the collection in his church. Others gave similar experience. In some cases the collection was three times as much as usual. One reported a collection fourfold greater than last year, and said it would be still larger next year. Elder Sharpe, of Montana, said when he came to present the subject to the congregation he was so overcome with emotion that he broke down utterly; but the collection, he added, was a great deal more than double that of the year previous!

Great emphasis was laid by several of the speakers upon the recommendation of the elders at Minneapolis, that the presbyteries should exercise great care in making the recommendations to the Board, so that only those should receive aid who were really needing it, and who had a just and equitable claim. Elder Denton, of St. Louis Presbytery, mentioned the case of a family recommended by his presbytery to the Board that did not come within the rules of the Assembly. This had led many people who knew the facts to fear there were similar cases, and this negligence of the presbytery had diminished their interest in the whole subject. He was happy to believe that such a case was exceptionally rare; but even a single one was too much, and his interest in the Board was so great he felt all the more the urgent necessity of removing even the slightest ground for reproach upon a work so beneficent, one which must commend itself both to the reason and sympathies of every right-thinking man.

Elder Elisha Gray, Presbytery of Chicago, discussed the subject from the point of view

of a very busy man. "Everybody," said he, "in these days, especially in cities and large towns, seems to have so much to occupy both time and thought that it requires a great deal of effort to make people think upon a subject like this. Hence the necessity for active, earnest, zealous work on the part of some one person in every congregation, to distribute circulars, etc. Who can do this better than an elder?"

Elder Sefton, Presbytery of Choctaw, referred to the small salaries paid to ministers in his section of the country. They would scarcely average \$500. There were many families in the congregation, perhaps among the elders, with equally small incomes, but they did not have the special expense their minister had.

Elder Van Norden, of New York, a member of the General Assembly's committee upon the centennial year, said the committee had recommended that a large fund, at least five millions of dollars, should be raised during the coming centennial year, and had mentioned various objects among which it should be apportioned. This recommendation had been really adopted by the Assembly, but had met with such opposition from various quarters, especially in the Presbyteries of New York and of Chicago, that it had been thought wise not to insist upon it. The committee found, however, a hearty response from everybody to their proposition that one million of dollars should be raised as a permanent fund for the Board of Ministerial Relief, and he believed that this could and would be done during the coming year—of course in addition to a large increase of the annual collections in the churches for the current expenses of the Board. Continuing the subject, he said it was a wise policy adopted by many corporations to secure homes and make suitable provisions for their servants in the time of their old age. It always paid in the better work that was done by them. Viewed from what might be called this business standpoint, the Board of Relief is a most important agency of the church. Pastors will render better service also when they "work in hope," giving themselves wholly to their sacred duties undisturbed by anxieties as to what will become of them in sickness or old age, or of their families, who perhaps may be left destitute of all worldly support by their death. It is just and right that provision should be made for them, but it is also good policy. In fact, the church cannot prosper that does not do its duty to the ministry.

The subject of elders' conventions was also

discussed, several speakers narrating what had been done through this agency in their own presbyteries. Elder McDonald, of California, and Elder Black, of the Presbytery of Chester, Pa., both insisted that these conventions of elders should be held, not only to discuss the question, but to devise practical methods relating to the subject proposed. Our sympathies are very easily wrought upon in this matter, but there should be work done—efficient, well-directed, earnest work.

The following resolutions of the elders at the last Assembly, Minneapolis, were read at the close of the second session:

Resolved, 1. That the commissioners from each presbytery to the General Assembly of 1886 designate one elder from their number who shall charge himself with the duty of aiding the Board of Ministerial Relief in the following ways:

First. By causing the subject to be brought before every church of his presbytery.

Second. By securing contributions from all churches in his presbytery which have been delinquent, and increasing the contributions from such churches as regularly contribute.

Third. By urging each session to appoint one elder who shall charge himself with the special duty of disseminating information in his church and awakening its interest in the beneficent work of the Board, and who on the day of the annual collection shall be ready himself to address the congregation in behalf of the Board, in case the pastor shall consent.

Resolved, 2. That we heartily commend the practice of those presbyterial committees which make it a point to personally acquaint themselves with each case upon their list, so as to effectually guard this sacred fund from the possibility of becoming applied to any others than to those who are deserving of its aid.

And on motion the following resolutions were unanimously adopted:

Resolved, 1. That we reaffirm the action of the elders in these resolutions of last year.

Resolved, 2. That the elders, commissioners to the present General Assembly, call together on their return home their brother elders in each presbytery, and in co-operation with those who, in accordance with the above resolution of the commissioners at Minneapolis, have been working for this cause, lay plans for the effective and vigorous prosecution of this sacred work in their several presbyteries.

EDUCATION.

THE BOARD OF EDUCATION AT THE GENERAL ASSEMBLY.

It was the good fortune of the Board of Education to have the Rev. S. M. Campbell, D.D., of Minneapolis, appointed without solicitation as chairman of the standing committee. The report he presented was pronounced by one of the speakers one of the very best the Assembly had listened to. It was brief and right to the point in all its statements. Two things were mentioned as deserving of special notice,—viz., the financial condition of the Board, and its special relation to the freedmen. As to the debt of \$15,000 occasioned in part by an increase of candidates exceeding in proportion the increase of contributions, there was raised the question whether by way of relief the Board should decline receiving more than

a certain number of candidates, or should diminish the amount of its scholarships and accept all who should apply. The latter course was recommended as preferable. Yet it was earnestly insisted that the three thousand churches that had failed to aid in this important department of church work should be urged to take their share in it. Particularly was it noted that three of our strongest synods had received from the Board full twice as much as they had given, a fact which, it was said, "ought not so to be."

The effort to secure individual scholarships was specially commended.

As to the freedmen, the rule limiting the allowance of aid to two years of preparatory study was heartily commended, and the recommendation made that the students at Biddle, in both the preparatory and col-

legiate departments, be put on a par to receive \$80, and that those in the theological department be granted the same as at the other institutions.

Such was the substance of the report. It was followed by speeches from the secretary and from Dr. R. M. Patterson, who asked the tender-hearted consideration of the Assembly for the eighteen members of the Board,—splendid business men, who gave their time and careful attention to its work,—and urged the duty of doubling contributions to the cause that decent appropriations might be made to the young men studying for the ministry. Dr. T. S. Childs, of Washington, followed with some criticisms based on an utter misconception of facts and statistics, from which he receded gracefully when shown to be wrong. The Rev. J. E. McClean argued in behalf of the cause from his western point of view, and showed the need of men there, the importance of aiding them in the new institutions that were springing up, and the wrong of styling such as were aided beneficiaries, as though the aid granted were a personal benefit, instead of a blessing to the church and country. Dr. C. W. Stewart insisted on the permanent importance of the Board, and hoped that the church would not get the idea that the time was at hand when it could lay down its work of educating young men for the ministry. It was foundation work, and would be long needed, not only for those of our immediate kindred, but also for the Negroes, the Germans, and those of various other nationalities which were pouring in upon us. General Shields felt that the elders had an interest in this subject, and ought to speak. The whole church should glory in having an educated ministry, and we owe much in this direction to the Board. If the dead-line is to be set at fifty, it is to the interest of the church to help young men into the ministry at as early an age as is possible. He deprecated strongly the manner in which collections for this cause were often called for, without one word of explanation, exhortation or appeal. People should be made to understand what they are giving for, and what call there is for means. As

the Presbyterian Church owed its position to its orthodoxy and its sound principles, and to their intelligent advocacy by an educated ministry, he enforced the obligation on all to assist this Board in its efforts to keep the ministry up to a high standard.

The most earnest speech was made by Elder Samuel P. Field, member of the Board. He said he was not afraid of debt. When the church knew the need it never failed to respond. He believed in accepting all suitable candidates who were recommended, irrespective of the pecuniary condition of the Board at the time; and his heart was almost broken, he said, when he learned that a vote had been passed excluding more applications. He was considered a prudent business man, but he always availed himself of a good chance to make investments, and so should the Board; for there were no better investments of funds than those put into men who were to be trained to be preachers of the gospel.

The speeches were all stimulating, and we shall be sadly disappointed if the effect of them is not seen in an increased attention to this Board on the part of the churches. Indeed, the importance of its work was impressed by the exhibitions made throughout the sessions of the Assembly of the great demand there was for men—men of large heart and self-denying zeal—to carry out the great work of evangelization both in this and in foreign lands. And though encouraging statements were made as to the increase of candidates for the ministry during the past year, still the showing was far from being an adequate one. No less than one hundred and thirty were reported as resting from their labors, while, if all the graduates from our theological seminary could be counted on as for us, which is not reasonable, there would only be an excess of sixty to supply the existing vacancies and the new churches organized. Let it not be for once imagined that we can cry “enough.” The success and profit of all the departments of our church work, save two, depend upon a sufficiency of ministers. What is the use of organizing new churches unless these can be edified by the preached word? Why

go on erecting new edifices for worship if there are none to conduct the services? How will the colleges we found be made to live and thrive unless they are put in charge of educated ministers that shall make them fit organs of the church for training its young men? How could the Board of Freedmen prosecute its labors without the ministers who need our help to be educated? And besides, there are on an average two thousand immigrants landing on our shores every day, most of whom need the power of the gospel to assimilate them to our country, and fit them to be a blessing to our land and not a curse. Every consideration shows it to be a matter of first moment for the church to see to it that it has enough men to carry on its great work of evangelization. Failure here is weakness throughout the whole body. It is the crippling of its vital force, and calls for the employment of all recuperative measures for its reinvigoration.

IMPORTANT ACTION OF THE BOARD.

In accordance with the recommendation of the Assembly, the Board of Education at its meeting on June 13 voted—

1. To make the scholarships at Biddle University for academics and collegiates the same, and to limit the term of preparation for college to two years. Also to equalize the amounts given to theologues at Biddle University with those given to students of the same grade at other institutions.

2. In view of the debt existing and of the increasing number of applications expected, to reduce the scholarships for collegiates and theologues to \$100, and those for the preparatory department to \$80.

This is a severe curtailment. It cuts down to the quick in the case of many who are already embarrassed by a lack of means. In view of it we cannot but express the hope that no applicant for aid will ask for more than he actually needs. And we would press upon seniors in our theological seminaries the question whether, having been aided so far in their course, and being licensed to preach, they cannot in some way manage to get through in their own strength.

It becomes all to economize closely, and we must reserve our assistance for such as are the most weak.

IMPORTANT ACTION OF THE ASSEMBLY.

The Committee on Church Polity, to which was referred, among several papers, the report of the committee appointed at the last General Assembly to consider the propriety of amending the rules of the Board of Education in such a manner as to relax the stringency of its regulations in requiring a full collegiate education or its equivalent as preparatory to a theological course in exceptional cases that may be presented by presbyteries, report on this—

That two extremes are to be avoided: the one of rigid regulation by which the church prescribes an ideal standard of ministerial qualification and refuses to swerve in the least degree therefrom; the other of laxity amounting even to license, by virtue of which the safeguards of the sacred office are in danger of being removed. The traditions of the Presbyterian Church all favor a highly-educated ministry. Its constituency is intelligent, its spiritual teachers need therefore to be cultured. To no one cause under God is the success of our church in this country more attributable than to the able and efficient character of its ministry. At the same time the mission of our church is not simply to the cultured. The uneducated, unevangelized masses have a valid claim upon our sympathy and efforts, and for them we are in the most efficient manner to labor.

It is questionable, however, whether ignorant sanctification is the best agency for overcoming unsanctified ignorance. Even the most unenlightened masses need enlightenment to lift them up, as the unsanctified masses need the grace of Christ to purify their hearts. Instead, therefore, of reducing the ministry to the level of the people, it is far better, in the judgment of your committee, to lift the people to the level of the ministry. At the same time it is unquestionably true that in exceptional cases men of purity, discretion, aptness to teach and knowledge of the word may do great good without having passed through a college and theological curriculum. And whenever in such cases presbyteries are convinced of the fact they are empowered by chapter xvi., section 6, of our Form of Government, and by the decis-

ions of the General Assembly on this subject, to license them. Further than this your committee is convinced that it is not wise for this Assembly and the church to go in the matter of licensing those who shall preach the gospel and exercise the functions of the ministry.

And in general the committee recommends—

1. That while maintaining the high standard of ministerial qualification which has characterized our church throughout its history, presbyteries are reminded of their duty to promote the spiritual welfare of the unevangelized masses within their bounds, and are recommended in extraordinary cases to avail themselves of whatever flexibility in the licensing of candidates the rules prescribed by our Form of Government will permit.

2. That the faculties of our theological seminaries are recommended to bring frequently before their students the duty of the ministry to the unevangelized masses, and to emphasize those phases of theological instruction which will especially qualify them to instruct and Christianize these masses.

Accordingly it will be seen that all applications for aid in behalf of those who expect to take a partial course of preparation for the ministry must be sustained by clear evidence of their importance, in order to their acceptance by the Board.

CORRESPONDENCE.

The following letter is interesting, and speaks for itself:

—, June 6, 1887.

DEAR SIR:—Enclosed find one dollar for the Board of Education from E— Church, N— Presbytery. It is not much, but it will help some poor victim of the vile habit to buy his

tobacco. We would not give anything to the Board while it permits its beneficiaries to squander the benefactions of the church in this way. But we want to give to all the boards, and therefore send you just \$1.

Respectfully,

How far the Board "permits its beneficiaries to squander the benefactions of the church on tobacco" may be seen from the following extract of a letter regularly sent to all the candidates under care of the Board on their reception:

Another topic is the use of tobacco. We earnestly dissuade from it for the following reasons:

1. The known use of tobacco by any candidate under our care serves to diminish our resources, compels a reduction in our scholarships, and thus does injury to the larger number of those who do not use it.

2. The habit is protested against by the great majority of our contributors. Not infrequently is a contribution sent in accompanied with the restriction, "Not a cent of this for tobacco." One writes: "Buy tobacco with the Lord's money! No, never!" To indulge in it, therefore, is *dishonest*.

3. It puts the Board on the defensive before the churches, and abates the force of its appeal.

4. The habit is injurious to a minister's influence, and often hinders his acceptance with a people and prevents a call; and the Board wants its candidates clear from all obstacles to their usefulness in every field.

5. The use of tobacco is pronounced by the ablest scientists to be injurious to the body, and to unfit a student for the best study. Such a disqualification for the very objects for which the Board was established the Board emphatically protests against.

A lady in San José, California, wrote to the editor of THE CHURCH AT HOME AND ABROAD, making an inquiry which she desired him to answer in the magazine. He

perceives that his esteemed colleague who furnishes the material for this department has answered her question upon this page, while he had no knowledge of it.

FREEDMEN.

THE NEGRO RACE AN ENIGMA.

There is no thoughtful person who has had much to do with the moral and religious improvement of the Freedmen who has not been perplexed with perpetually-recurring contradictions. In some regards they certainly are, as styled in the following selection from the report of the school superintendent of a southern state, an enigma. But as they are the subjects of the church's solicitude, calling forth her benevolence and prayer, it is desirable that those who are interested in their elevation should understand these peculiarities. Only in the light of statements like the following can we appreciate certain developments in Negro character :

It is just ten years since I entered upon my present work, and I have studied nothing so much as the Negro, because he is an enigma and yet a part of my work. I have seen him in all sections of my own state. I have read everything I could find in regard to him everywhere. I have listened to everything, pro and con, that anybody had to say about him, and my impression in regard to his spirit and capacity is just this :

1. He wants to do right, and he is the most amiable and the most religious of human beings, and the character of his religion is improving. It controls his daily life more than formerly. Among these people there are many centres of great moral power.

2. The Negro craves education, and I believe that this desire has increased. It certainly has not diminished. He makes fully as great sacrifices to send his children to school as the laboring classes of the whites.

3. The civilization of the race is progressing, and even faster than his thoughtful friends anticipated.

4. The Negro is fond of politics, and he has just one principle of political action, and this is to go with those who will do most, or lead him to think they will do most, to advance his interest. He has an eye to the past, but a much sharper eye to the future. He has no strong faith in men or parties, and he will go hither and thither according as his confidence

is gained at the moment. He is most suspicious of those who have hitherto formed the controlling element in southern society and politics. There are occasional divisions of sentiment among the Negroes ; but the great body of them move in mass, thus giving an illustration of the "unanimity of ignorance."

5. But finally, as a class, they are in character weak and ignorant, and hence to that extent a dangerous element in society. We cannot expect that the mass of them—any more than the mass of ignorant white people—will be controlled by high and broad views while in their present condition ; and there is no way of making them safe members of society but by educating them. The Negroes are a highly-improvable race. A surprising proportion of enlightened, right-thinking men have already risen from their ranks—men who have taken a respectable position, some in the learned professions, some in editing and printing newspapers and some in the management of business ; and what is not less commendable, great numbers are living worthy lives in the humble occupations. The colored children learn well at school and show good effects promptly ; but the kind and amount of education they are receiving or can receive with our present means is wholly inadequate to the great work of fitting them as a race for duties laid upon them by the federal government. And the race generally is far below the demands made upon it. No stronger claim to education ever existed than the claim of the Negro race in these southern states upon the government which set them free and made them citizens, and this claim will be rung in the ear of Congress until it is responded to. It is a great plea, of so much force in itself and supported by collateral reasons of such tremendous weight that it must prevail.

Can there be a nobler work for a country than to help the struggling efforts of a new-born race of freedmen to become *free men*, and to aid in building up a new civilization out of the ruins of slavery ?

If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be.—*Thomas Jefferson.*

AN APPEAL TO THE WOMEN OF THE CHURCH BY ONE OF THEIR NUMBER.

We have in our midst a population of more than 7,000,000 belonging to a race distinct from ours, brought here against their wills and kept in bondage for our profit. Of family relations they knew nothing. Neither the law nor the church recognized the marriage relation among them. They were married at the will of the master, and the same will could separate them and sell husband or wife. Children could be taken from the mother's arms and sold. For two hundred years the race was thus enslaved. It was a crime punishable by law to teach them to read, and for many years the same law would punish them for coming together for religious services without the presence of a white person. Is it wonderful that the Negro to-day is almost destitute of morality, and that his ignorance and superstition are appalling? Without any agency of their own these people were set free. Freedom to them was abject poverty, for they did not own one foot of ground or one implement of labor. These adult children, without previous training and with the wildest ideas of liberty, were thrown upon their own resources. No wonder many mistakes have been made; but amid all the corruption there is a germ of good, which, if properly cared for, will do much to purify and elevate the masses. They all want to be educated, and to-day there is not a people upon the earth so eager to improve. From no part of our country come such urgent appeals as from these black people, who are *hungering* for knowledge. Christian women, is there not something here for us to do? These colored sisters, before whose wrongs even those of the Indian pale, need our help. "Their condition is what we have made it, and remains what we will it." Shall we not show them that the best way, the only way, to elevate their race is to give them pure, intelligent homes? We must reach the *women* before we can have such homes. We need earnest, patient, educated Christian white women to show them, both by precept and

example, the beauty of purity, and give them a true idea of womanhood. We have a few such teachers, and their influence is seen in the higher morality and improved homes of those around them. Will you not help us to send now at least twelve more such women to different parts of the South? Will you not talk about, pray for and give to this work? Appeal to the patriotism, as well as the Christianity, of your fathers, brothers, husbands and acquaintances. What we do we must do quickly. They are now adjusting themselves to their new circumstances. With God's blessing upon our efforts, they can be made intelligent, useful citizens, with Christian homes. Neglect this golden opportunity, and they will become our scourge.

A distinguished officer in the late southern army recently said :

Practically, through the great majority of our higher educational officers, we are fairly converted to the imperative necessity of elevating the colored man intellectually, and are beginning to see very plainly that the whole community is sinned against in every act or attitude of oppression, however gross or however refined.

We seldom hear the freedmen prayed for in our concerts of prayer for home or foreign missions. Why this neglect?

We have 15,689 scholars in our colored Sabbath-schools. Will not our white Sabbath-schools help us to gather in as many more? Their missionary contributions of only one month during the year would enable us to do this. Five cents only from each Sunday-school scholar would give us \$37,175.90.

Before the conclusion of this century we shall have a chain of states extending from the Potomac to the Mississippi in every one of which the colored race will have a clear and indisputable majority; in several of which their preponderance will be as two to one.—*Judge Thurgate.*

FREEDMEN FOR AFRICA.

However villainous the African slave trade was, and whatever sin there may have been in the enslavement of Africans in this land, there was clearly a providential design in their being brought to this country, and that design was to Christianize them. The slave-trader meant to make money, and so did the slave-buyer, but God meant to "save much people alive." He made the wrath of man to praise him. With all the evils of slavery there are some wonderful facts which stand connected with the strange history of the children of Africa in America. Among them are these: Long before the war which ended slavery, there were nearly half a million of these slaves brought, hopefully converted, into the communion of the various Protestant churches then at work in the southern states. Now there are nearly one million of them in the different Protestant churches in the United States, and the remaining six millions have been largely brought, directly or indirectly, under the influence of the gospel of Christ. In these facts is there not a further providential design looking toward the ultimate evangelization of Africa? The elevation and Christianizing of the Negroes in America is a grand and noble work; but is that to be all the outcome of two hundred and fifty years of slavery? The people of God, in their Egyptian bondage and their trials in a wilderness march, were trained for a grander work than their own salvation and that of their children. Surely the Christianizing of these multitudes of Africans in our own land looks and must look toward the salvation of the vaster multitudes of the "Dark Continent."

In the work we are doing to-day among the freedmen we see the morning star of hope for the millions of Continental Africa as it shines over the humble chapels and school-houses of Christianized and educated Negroes in the South. We know there are those who put little faith in sending colored missionaries to Africa; but how strangely they must read providence, and how entirely have they lost sight of the ultimate outcome of the vast movement of free-

ing and Christianizing millions of African slaves in America! Says Dr. Haygood, in that admirable work, "Our Brother in Black":

It is, by the way, a significant fact that the wild Africans appeared on these shores long before there was a thought of a foreign missionary society in the American churches. Who knows but that the heathen who were brought to us largely moved the churches to send the gospel to the heathen in their own land? He who cannot, through the mists and clouds of this strange and troubled history, see the hand of God in their coming to this country, can hardly understand the "going down" of Israel into Egypt.

Rev. Louis Grout, who has carefully studied the African on his native soil and in America, says:

The freedmen, properly educated, will make capital missionaries for Africa. After a careful study of the race for thirty years—fifteen on their own ancestral shores, and now fifteen in this land of ours—such is my conclusion concerning them. They have, naturally, some of the best traits to fit them for mission work. They are hopeful, for one thing, as every missionary should be. During all the long years of their bondage, and then during all the war, how did they hope on and hope ever that deliverance would come, till come it did! They are naturally a social people. Getting a new idea, a new truth, they talk it over, pass it on, keep it going. The missionary must be social if he will do the most good. They are a sharp-minded, quick-witted people. For ability to read character, make a quick turn, a good use of passing events, or take a good illustration from nature, the Africans have no superior. They are of a tropical constitution, most happy, healthy and most at home in just such a climate as that of Africa. It is their native climate—a fact whose value can neither be denied nor overestimated.

Now, keeping all these natural qualifications in mind, let us briefly note some pertinent points in that most unique, varied experience and divinely-appointed discipline through which God, in his providence, has been causing the freedmen to pass for all these years, as giving them a yet more special preparation for the great mission work he has in store for them.

First, experience in suffering. I know not how it may be with others, but for myself I have come, long since, to think that there is no discipline in this world like that of suffering,

rightly used, to fashion us after the image of the Divine. In this way the Saviour himself is said to have been made perfect and fitted for his great redemptive work (Heb. 5 : 8, 9). And when, in olden time, God would make choice of a people to be conservators and propagators of his truth in the world for ages, how did he prepare them for their mission? Not by sending them to college, but by sending them down into Egypt; and there, for long generations, did he keep them in bondage, and then for other long years in wanderings in the wilderness, till he had fitted them for his work, and ground into them a character which all the friction of ages has not yet ground out of them. So with the people of whom we speak: what an experience have they had in suffering! Surely, God must have in store for them some great and wondrous mission, for which he has intended this experience to be both presage and preparation. Then notice the discipline they have had as soldiers in the camp, on the march, on guard, in the battle, shoulder to shoulder with our men, sons, brothers, fathers, bravely fighting for the Union, that they might know what war is, and what it sometimes costs to secure liberty and save a nation from anarchy and ruin. See, too, what experience and discipline they are getting in civil and political life, in the use of the ballot, in the forming and reconstructing of states, in the framing of constitutions, in making and executing laws, in all the varied and complicated duties of citizens, magistrates, judges and rulers, that they may know how laws, states and nations are made and sustained, and so be prepared to go and plant these institutions and principles in the land of their fathers. And then, last and best of all, what an experience are they getting in the work of organizing and running Christian schools and pure churches among their own people, under the lead of our teachers and preachers in the South, that they may be prepared to do this same blessed work in that dark land which is so imploringly calling to them, as her own sons and daughters, to come with the school and the church to her help.

What is needed is that the church of God come with a full heart and hand to the help of the work among the freedmen. Give them the gospel, give them Christian education and training, and we shall soon see the unfolding of God's providence in regard to the part that Christianized Africans in America are to have in Christianizing Africa and redeeming Ethiopia unto the Lord.

CASTE PREJUDICE.

In looking over the *American Missionary* not long since, we came across this paragraph:

Christian intelligence is the most potent agency for obliterating the barbarism of caste prejudice; and the endowment of schools for those who suffer from it, the most safe and certain means for its overthrow.

The truth of this none will question; we only fall short when called upon to apply the remedy. We have a people among us numbering more than seven millions against whom exists as strong a caste prejudice as can be found in any land. What is the duty of the Presbyterian Church toward this people? Our General Assembly, by establishing the Board of Missions for Freedmen, and by recommending it year by year to the churches, acknowledges its obligation to them. How are we meeting this obligation? Looking over the field we find churches and schools planted here and there in the southern states. We find faithful pastors and teachers. Ignorance and superstition are slowly disappearing. This all seems favorable, and we thank God for what he has enabled us to do. Let us look closer and inquire why *more* has not been accomplished, why the light has not spread, and we find almost without exception our churches and schools suffering for want of means. We hear of congregations and no houses of worship; of schools among the poor that were doing a good work closed because of want of teachers; and of noble men and women offering themselves for the work, but the treasury is empty. Even Biddle University, the only institution under the care of the Board for training ministers, is crippled for want of funds and proper accommodations. The patient, persevering, self-denying labors of our brethren there have yielded a rich harvest; but who can estimate how much greater it might have been had the means been placed in their hands of carrying on the work in accordance with their desires? Let the great Presbyterian Church cease "to play" with its missions for freedmen, and, recognizing its peculiar obligations to this people, take

hold of the work with a zeal and energy somewhat commensurate with its magnitude and importance.

FRUIT OF THE WORK DONE.

REV. H. N. PAYNE.

1. In some places where our missionaries have gone with church and school, it has been asked, "What is this new religion? What is this Presbyterian Church?" These questions have been answered. The people have learned that the Presbyterian Church is a *Bible Church*; and that it teaches for religion the Word of God, not the doctrines and commandments, the superstitions and follies, of men. They have learned the difference between an educated and an ignorant ministry; and that it is the former only that can safely be trusted to teach weary, wandering, sin-laden souls the way of life. Our churches and schools are working in beautiful harmony in this respect. As the intellect is quickened, the moral perceptions become clearer. It is seen that religion consists, not in the profession nor in an ecstatic emotion, but in a renewed life. We may not produce much effect upon many of the parents, but numbers of the children, being thoroughly instructed in our schools, are eager to walk in the clearer light they have found. These we gather in; and in this fact is contained the future of the Presbyterian Church in the South.

2. The fruitfulness of the work done is further seen in the increasing number of educated men and women, graduates of our higher schools, who are winning popularity and success in the professions and in business life. These give a character and strength to our church life that have not heretofore been felt; and the sweetness, purity and peace that they carry into their home life is like heaven in the communities in which they dwell.

The work undertaken by the Freedmen's Board, at the behest of the church, is vast, momentous, difficult; but it is full of encouragement and promise. Our church enjoys, to a large extent, the confidence, sympathy and affection of the southern people, both white and black. The work already done, in its value, permanence and far-reaching influence, proves that we have been following a divine leading. The path before us grows broader and brighter. Shall we continue to follow that divine leading? Enlarged opportunities mean enlarged responsibilities. Are we prepared to meet these responsibilities? With its present machinery

and methods, the Board can do a much greater work if the money can be had to carry it on. Doors are opening on every hand; shall we enter them? Anxious voices come to us, to broaden and strengthen existing work. Pleading voices come from those who sit in darkness, to bring them also to the light. Shall we heed these voices? Shall we respond to these calls?

May our beloved church give such answer as will enable the Board at once to relieve its suffering missionaries, and to enlarge and strengthen its hopeful work.

A little colored boy in one of our schools in the South, some eight years old, failed to get to school one Friday on account of a storm. On the following Monday he walked into the school-room, and without a word laid the following written excuse on the teacher's desk, and quietly took his seat. He had just learned to write, and we give it as he wrote it:

EDISTO ISLAND, S. C.

DEAR AFFECTIONATELY TEACHER:—I SORRY I couldn't come to school on Friday—but I couldn't, 'cause it rain—and that the way it go in this world—if the Lord shut the door no man can open the door—if the Lord open the door no man can shut the door—if the Lord say it rain no man can stop it rain—but the Lord he do all things well, and you oughten to growl about it.

Yours affectionately scholar,

JUNE MILLER.

We had the pleasure of meeting in Schenectady, N. Y., last winter, a dear little golden-haired girl, a little over five years old. Her aunt on introducing her said, "Dr. Allen, here is a little girl who always prays for the freedmen. She mentions them every day in her prayers." My heart at once went out to the dear child, and I wondered whether all the "Little Presbyterians" of THE CHURCH AT HOME AND ABROAD thus remembered the freedmen.

The Presbyterian Church has sent only one minister to every 73,000 of the freedmen, and one teacher to every 70,000. Are we not in danger of having applied to us Judges 5:23?

THE CHURCH ABROAD.

FOREIGN MISSIONS.

A convention of theological students was recently held at Newton Centre, Mass. One hundred and forty-five were present, representing Newton and Andover seminaries and Boston University. Before adjourning they issued an appeal to the churches for more ample means to send forth those who are ready to preach to the heathen. These are portions of their stirring plea :

The missionaries on the fields are unceasing in their cry for helpers. The heathen themselves demand our presence. The providential openings in all lands lay upon Christians a tremendous responsibility. The destiny of the world is to be determined largely before the eyes of this generation. God leads. We *must* follow. Of the one hundred and forty-five here assembled, nearly one-fourth are desirous to give their lives to the preaching of the gospel among the heathen. Of this number fully one-half are ready for immediate service. . . . But of these thirty-five only a portion can be appointed. Some must be refused. . . .

Confident of the support of the churches they have given all that they have—their lives and their hopes—to God's work. . . .

Must they remain at home for lack of funds ?

SHAILER MATHEWS, Newton,

JOHN C. FERGUSON, Boston University,

C. M. CLARK, Andover,

Committee.

The latest news from the mission in Uganda is dated January 2. It is on the whole favorable. Large numbers are inquiring, though not as many as at one time in the past. The Gospel of Matthew has been completed in the native language. An outbreak of persecution is, however, deemed likely to occur at any time. Many who were imprisoned for their faith are still confined.

The extent and severity of the famine in Asia Minor are beyond all possible conception. An area sixty miles square is virtually a desert. The seed sown this season is entirely lost. This is a region whose exports have reached \$3,500,000 in past years.

Not only this is lost, but the *flocks* must largely perish. Of 100,000 people dwelling in this district, 80,000 are almost utterly destitute.

The enthusiastic missionary enterprise of Hon. Ion Keith-Falconer at Aden has been brought to a close. Mr. Falconer died suddenly of heart disease just as he was becoming prepared for full and successful work. Shall the standard at Aden continue to lie prostrate where it has fallen, or will another take it up? It would not be in accordance with abundant and almost invariable precedents if the Christian young men of the British Isles fail to fill the breach.

The Anglo-Saxon cannot claim a monopoly in the spirit and work of Protestant missions. The Protestant churches of France in their joint effort in foreign missions are extending their work bravely, notwithstanding the meagreness of their resources. The quality as well as the earnestness of their work among the Basutos and in Tahiti is well known. They have recently planted a station north of the Zambesi. They are also exploring the Ogove.

The friends of the Church Missionary Society are divided on what is known as the "Jerusalem bishopric question." It was feared that some intemperate partisans might force the discussion of it upon the late May anniversary of the society in London, but the good taste of all concerned was evinced by an utter silence on the subject. It was felt that questions of controversy should not mar the sacredness of the great annual festival of missions. The *Church Missionary Intelligencer*, in expressing its high satisfaction at this sanctified common sense, says :

It is well within our recollection that in other religious societies, when vexed questions have cropped up, there has been very far from sim-

ilar restraint exhibited, while scenes displaying most unseemly violence and recrimination have been indulged in.

We know not just what "scenes," etc., are referred to, but we hope that the high example of leaving the work of missions undisturbed by partisan conflicts will be followed on both sides of the Atlantic.

There could scarcely be a stronger proof of the desire of intelligent heathen for the benefits of western education, even though it be Christian education, than the fact that four hundred of the most enlightened and influential of the native citizens of Canton have petitioned the trustees that the Christian college for which Rev. Dr. A. P. Happer is raising an endowment may be located in their city. Forty-five years ago Canton and all other ports of China were shut against all foreigners. What a contrast! Dr. Happer has been remarkably successful in his work, and the college is now looked upon as an accomplished fact. There is needed, however, a much larger endowment to place the institution on such a footing as to meet the wants of a province of 50,000,000 inhabitants. Those who regard successful enterprises as the most worthy of help now have a chance to give.

It is being proclaimed in England, as well as here, that "the education of women in Japan has been distinctly offered to Christian teachers." But is the full meaning of this statement understood and appreciated? No such opportunity has occurred before in the world's history. Nowhere else have the officers of governments and the leaders of thought in a more or less enlightened nation said to the Christian churches of other lands:

We are satisfied that your faith, at least your cultus, is the best calculated to elevate the sphere and ennoble the character of woman. We would gladly see our own social life moulded as yours has been and our homes raised to a level with yours. We welcome your Christian women, and even invite them to the task of training and elevating the womanhood of our

country. We place our female schools in your hands.

There are many organizations for woman's missionary work among us, and doubtless many who wish to contribute for the elevation of their own sex are sometimes at a loss to know where they shall bestow their gifts, or in what proportions as between distant fields and those nearer home; but Japan alone, if there were no other foreign field, would call for a very large contribution for foreign missions.

As the benevolent work of the church at home is divided and subdivided, each object being clearly emphasized and receiving distinct support, so perhaps at an early day it may be necessary to have a "woman's board of missions for Japan," a "woman's zenana committee for India," a "female education society for China." Only thus will the immense arithmetic of foreign missions ever be rightly understood.

The following letter speaks for itself:

LEGATION OF THE UNITED STATES,
PEKING, May 11, 1887.

REV. F. F. ELLINWOOD, SECRETARY.

SIR:—I have the honor to acknowledge the receipt of your favor of March 19, transmitting the complimentary and too-flattering resolution of the Board of Foreign Missions of the Presbyterian Church.

For this expression of good will I return my most profound thanks. I must say, however, that in the particular matter referred to more praise is due to Consul Seymour than to me.

I have made it my business to visit every mission in the open ports of China. This inspection has satisfied me that the missionaries deserve all possible respect, encouragement and consideration. I find no fault with them except excessive zeal. Civilization owes them a vast debt. They have been the educators, physicians and almoners of the Chinese. All over China they have schools, colleges and hospitals. They were the early and only translators, interpreters and writers of Chinese. To them we owe our dictionaries, histories and translations of Chinese works. They have scattered the Bible broadcast, and have prepared many school books in Chinese. Commerce and civilization follow where these unselfish pioneers have blazed the way. Leaving all religious questions out of consideration,

humanity must honor a class which, for no pay or very inadequate pay, devotes itself to charity and philanthropy.

Entertaining these views, it has afforded me pleasure to assist the missionaries in every way that was consistent with public duty.

I am, sir, your obedient servant,

CHARLES DENBY.

Rev. Francis L. Patton, D.D., has an article in the *Forum* for June on the question, "Is Andover Romanizing?" Referring to the tenure of the professors on the endowments of the seminary, he says:

The Andover case must go far toward determining the question whether endowments afford an institution a safe anchorage, whether the living organism will not always prove too much for the conservatism of creeds and vested funds, and whether those who give money for charitable uses can feel sure that their trusts will always be sacredly regarded.

As to the teaching of a new or a changed or an *enriched* theology, Professor Patton's words have a keener edge than often appears in what are considered "dry discussions." Thus:

One of the professors at Andover says in defence of himself and his colleagues, "We have received the creed of the seminary as a sacred trust. We have sought to put its truths out to usury." It has been commonly supposed, however, that instead of making safe investments, *they have been speculating with the deposit of faith.* There doubtless is a fruitless conservatism that may well be likened to the man who hid his talent in the earth; but when Professor Smyth says in defence of "progressive orthodoxy" that he and his colleagues have put the Lord's money out at usury, he comes perilously near the doctrine of development by which Cardinal Newman attempted to justify the extra-biblical theology of the Church of Rome.

The Andover men may be able to say, "Lord, thou deliveredst unto us two doctrines: behold, we have gained two other doctrines besides them. Thou hast said that the Scriptures testify of thee; but we have found also in the Christian consciousness a more sure word of prophecy whereunto we do well to take heed. Thou hast said none can be saved except they believe in thee: we have found that no man can perish except he reject thee."

And so likewise the Roman Catholics, "Lord,

thou deliveredst unto us two sacraments: behold, we have gained five other sacraments besides them. Thou deliveredst unto us a certain deposit of faith; but we have put the Lord's money out at usury, and behold, now we have transubstantiation, purgatory, the immaculate conception and the doctrine of papal infallibility."

Have we any reason to suppose that Christ will say more readily to Andover than to Rome, "Well done, good and faithful servant; enter thou into the joy of thy Lord"? Is not Rome's usury larger than Andover's, and are not the securities for the two investments equally worthless?

Among those who have recently sought appointment as missionaries of the Church Missionary Society in India is Mr. H. E. Perkins, a commissioner of government in the India Civil Service for the last thirty years. How is this? Has he not had abundant opportunity to discover what a sham the missionary service in India is, how superior the old religions of the country are to anything that we can give them, and how utterly futile are all efforts to convert these people to our faith? "If refutation were needed of the idle stuff vented about India missions, this action of Mr. Perkins is answer in full." So says the editor of the *Church Missionary Intelligencer*.

Eighty-two men definitely offered themselves to the Church Missionary Society last year as candidates for missionary labor in the foreign field. Thirty-four were accepted, of whom eighteen were university graduates. These statistics are significant in many ways:—First, that more than fourscore definite offers of service were made to a single missionary society. This far eclipses anything that has yet appeared in the American churches. Second, it is noticeable that less than half of the candidates were accepted. The standard is and must be high. Special qualifications are needed. First of all is deep piety, but there must also be health, intellectual ability, good common sense, freedom from crotchet, compatibility of disposition and general adaptation to the work and the particular field. Third, the fact

that eighteen university men were accepted is evidence that the English universities have not wholly apostatized from the Christian faith; on the other hand, they have within the last two or three years been the scenes of a remarkable display of missionary spirit.

From some notes made by Baron Hübner during his "Cruise in the West Pacific," it appears that the little Christian colony on Norfolk Island, a branch of the colony which was first established on Pitcairn Island by a company of mutineers, is not as flourishing as has been supposed. It now appears that those colonists, though still quite correct in their moral character and monuments of the grace of God which accompanied the simple teachings of one of the mutineers who outlived his fellows and trained his children and the children of others in the word of God, have begun to suffer seriously from their isolation. They show a manifest lack of that stamina and enterprise which are developed by contact with the outer world. It is hinted, also, that the philanthropists of England have "coddled" these people somewhat, as well-disposed persons are always apt to do in the case of any picturesque charity. The colonists, as reported, do not even keep their buildings in good repair or their gardens free from weeds. Shiftlessness, in a word, seems to be sapping the life and energy of these poor bottled-up people. English friends have supplied an attractive church edifice, but it is not well that every day of the week should be a kind of *Sunday*.

Recently, also, we observed that the inhabitants of Tristan d'Acunha, a little island in the South Atlantic which was occupied by some of the soldiers who had been employed to guard Napoleon while in exile on the island of St. Helena, is also suffering from similar causes. Their missionary, Rev. E. H. Dodgson, after a leave of absence, has recently returned to them, and found the colony under a great depression owing to the loss of fifteen of their leading men by shipwreck. The colony is also suffering from an invasion of rats, borne thither, as is

supposed, by a schooner sunken on the coast. These have so increased in numbers as to reduce the people almost to absolute want by their depredations. The residents are now only anxious to be conveyed to some other part of the world, where they can have more "elbow room" and can escape the depressing influence of total isolation.

The widespread influence of the missionary work in foreign lands is well illustrated in the last report of the Society for the Propagation of the Gospel. It runs thus:

In the remotest parts of the British empire, wherever hard work is to be done and hardy lives are led, the society's intervention is sought for. It cheers with the solace of our holy faith the lumbermen whose vocation removes them from the settled worship of towns; the adventurers whom the hope of gold attracts to the rough diggings in either hemisphere; the immigrants who find in new countries and in virgin soils the homesteads and the reward of patient labor which they seek for in vain at home; the pioneers of empire in distant Fiji, and the laborers who, amid much peril, are piercing the Isthmus of Panama.

In the Agra Medical School there are now forty-seven young women and girls preparing for the medical profession, of whom there are two Eurasians, fourteen Hindus, two Mohammedans and twenty-nine native Christians. The Hindu pupils nearly all belong to the higher castes, and several Brahmin ladies are to be found among them. What a marvel, nay what a monstrosity, such an institution would have been thought to be fifty years ago!

The Tinnevely Christians in India have sent a letter of sympathy and condolence to the martyr church in Uganda. The writer of it speaks thus:

DEARLY BELOVED IN THE LORD:—The Christian brethren in Tinnevely have heard with deep concern the trials through which Christ's infant church in Uganda has been called to pass. There are about 100,000 Protestant converts in this province, but as we look back in the past our church lacks the bright crown which so justly belongs to your church as martyrs for the faith of a loving Saviour

whose gospel reached you only so short a time ago, and whom, not having seen, you have loved even unto death. We wish you, dear Christian brethren, to feel assured of our sympathy for you in your severe trials, "for when one member suffers, all the members suffer with him." We gladly send our little assistance through the committee of the Church Missionary Society, to help you as they shall think best.

Then, speaking of the offering which accompanied the letter, amounting to \$400, he adds:

The people everywhere felt deep sympathy for you. Many were moved even to tears, and the result has been that we are able to send you the small sum, which you will accept not merely as so much silver or gold, but as a token of our sympathy with you, a gift fragrant with our prayers for you and our unfeigned love toward you in the Lord.

With every feeling of esteem and love, in the name of all the Christian brethren in Tinnevely, I am,

Your faithful brother in the Lord,

JESUDASEN JOHN.

PALAMCOOTA, JANUARY 22.

Recent mention is made of an educated youth in India who became a member of the Brahmo Somaj, and afterward a Christian, and finally a professor in the College of the London Missionary Society at Calcutta. But seeing the spiritual needs of a despised class in eastern Bengal, he gave up his position and devoted himself to missionary work among them. His salary, which was only one-third of what he had been receiving, was paid by another native Christian, who gave this as his part in the common work. Of similar import was a scene lately witnessed in Calcutta. A public meeting was called to honor the memory of a native Christian, Rev. Dr. Bannerjee, who had been widely known and respected. Members of all religions were present upon the occasion, and a Hindu, a Mohammedan, a Christian, a Brahmin and a Parsee took part in the proceedings. These are more than "straws."

We have more allies in the great work of missions than we sometimes think. What a

sublime spectacle one would gain, if from some high point in the empyrean he could look out upon all the various lines of gospel propagation the world over! In 1866 a small Norwegian mission was established in Madagascar. Faithful was the service rendered, especially in school work. In 1879 an order was given by the government for the education of all children seven years old and upward. Thirty thousand children were by this order placed under the care of the Norwegian mission, and in 1882 their work began. It was a great task, but the little band of missionaries were not discouraged. They sent home for increased funds. As for school buildings, they took whatever came to hand, dispensed in many cases with such luxuries as tables or benches, and, huddling the poorly-clad children together in their close quarters, taught them as they sat upon the floor. They provided one hundred trained teachers, and for the rest employed the older pupils in teaching the younger ones, until six hundred were numbered in their staff of instruction. Some of them indeed were poorly qualified, but were able to teach something. The government supplied all school material for reading, writing and arithmetic. Religious books were furnished by the mission. In 1885, largely as a result of this school work, 2500 persons were received by baptism into the churches, and it is expected that the full reports for 1886, when received, will show a much larger result. Blessed indeed has been this faithful, inexpensive and very fruitful work.

The Buddhist archbishops of Burmah have submitted to General Roberts, of the British army, the draft of a joint proclamation to be signed by the commander-in-chief as representative of the viceroy, and by the bishops, which is as follows:

All peoples and races in Upper Burmah are now regarded as English people. The commander-in-chief will deal with all in a spirit of love and mercy, and will not allow the interests of the Buddhist religion to be molested.

These prelates, on their part, exhort the people, and especially the petty governors, not to think of resisting within their territories the

British power. If they do, the English soldiers, well armed and irresistible, will surround and occupy them.

It is said that General Roberts approves of this proposed proclamation, but must first submit it to Sir C. Bernard, at Rangoon, as chief of the civil authorities. There is a little uncertainty as to what is meant by "not allowing the interests of the Buddhist religion to be molested." If it means that Buddhists are to be protected in their rights, no complaint can be made. But if it means that the British government in Burmah is to re-enact the old folly which was perpetrated in early days of the Indian missions, by aiding and abetting heathenism as against the free proclamation of the truth, then they may be reasonably certain that such a co-partnership will end in the same disgrace which has fallen upon the names of those who expelled missionaries, paid government tithes for the celebrations of Juggernaut, and in all government appointments of natives discriminated in favor of heathenism or Islam and against Christianity.

Rev. G. S. Winter and wife, of the Church Missionary Society, report a chapter of almost indescribable suffering from a shipwreck on Hudson Bay, just as they were about to land and commence their missionary work amid the wilds of bleak, cold British America. After much suffering on board the vessel, which was wrecked upon a reef, they were compelled to spend about two weeks in the cold, rain and snow of a bleak and exposed position forty miles south of Port Churchill.

At one of the little mission chapels in the Charlotte Islands no less than one hundred blankets, valued at \$1.25 each, were contributed on one Sunday by the native congregation toward the erection of a new church. Measured by the meagre resources of these poor Christians, they have furnished a magnificent example.

The Umatilla Indians of Oregon have long complained of the treatment which they have

received from the Roman Catholics, who, from the time of Dr. Whitman's murder in 1847, have held a controlling influence on that reservation. The Protestant Indians, connected with the Presbyterian mission, have suffered constant annoyance from the petty persecutions of the priests and the Roman Catholic agent. At last the government has heeded the complaints and has sent two commissioners to investigate matters. The result is astonishing even to those who are most familiar with the ethics of Roman Catholic missionary work. A school of twenty-seven pupils was found for which the Catholic authorities were drawing \$4000 a year. In addition to this, a Catholic priest was receiving \$800 as government farmer, though no work whatever in that capacity had been done. In another instance a priest with two pupils was drawing \$75 per month, and two Sisters of Charity were found on the pay roll of the government who were not in an Indian school at all, but were teaching a Catholic school for whites in the neighboring village of Pendleton.

Would it not be an excellent plan for the present administration to lift the cover from other Catholic missions among the Indians? Why show partiality? A large amount of money might be saved for real work among the Indians. In this particular case prompt measures have been taken. The agent has been removed, and the Catholic teachers, male and female, have been ejected from the school, with the exception of one young woman who is retained as principal under government directions, and who has been excommunicated because she followed the instructions of the inspector and not those of the priest. An Episcopalian half-breed girl and two Indian Presbyterian youths, graduates of the Salem Training-school, are also employed. It is proposed to build up a strong government school free from all ecclesiastical influence. We shall see how far it escapes politico-priestly manipulation.

The following, quoted from a circular of the Irish Presbyterian Church, shows the vitality and growth of its foreign missionary work. We wonder if the home church has suffered

from this expenditure of spiritual life, or whether its own strength increased, its intelligence and Christian character expanded, its numbers enhanced and its whole life enriched.

In 1871 there were 7 catechists, now there are 15; then there were 12 Christian teachers, now there are 40. In 1871 there were 138 communicants and 414 baptized persons; now they number respectively 302 and 1418. In 1871 there were 13 boys' schools and 788 boys in attendance; now there are 24 schools and an attendance of 1806. In 1871 there were 3 girls' schools, now there are 14; and the number of girls under instruction has risen from 95 to 673. In 1871 there was no zenana work; now we have 6 agents in the field, 2 dispensaries open, and many signs of blessing. Besides the central stations of our mission, there are many villages in which we have regular services; and hundreds of towns and villages are visited by our missionaries and evangelists. Last year there were 302 communicants in our native church, and more than 2000 in regular attendance on Christian ordinances. We had nearly 3000 pupils in our schools. It is not a bad record of the work of fourteen years, considering how few the laborers are and how restricted are our means.

As an evidence that even intelligent natives are appreciating these blessings, the secretary of the Mohammedan literary society of Calcutta called upon all Moslems of the city, after their customary prayers on the morning of the 16th of February, to pray to almighty God for the stability, protection and prosperity of the empire, and for length of days as well as safety and welfare of her majesty the queen empress of India and the members of the royal family, and he gives the following reason for his request, which we quote from the *Indian Witness*:

By reason of the impartial and perfect administration of justice during the present august reign, the Mohammedan community in general, including all denominations of our noble faith, enjoy the fullest toleration and all due freedom and liberty in the exercise of their religion and the performance of their rites and ceremonies. Besides the remarkable improvement taking place every day in the public peace and tranquillity, and in the condition of society, there has been a systematic cultivation and diffusion of the useful arts and sciences of modern times.

New Guinea is not yet won for Christ, but the conquest goes bravely on, waged mostly, so far as actual work is concerned, by Polynesian missionaries from other Christian islands. Along six hundred miles of coast line the confidence of the natives has been won and decided progress is being made, and this notwithstanding all the iniquities of the so-called "Labor Traffic," a modern euphemism for the disgraced and disgraceful slave trade. At the central station on Murray Island there is a training-school with sixty students. The prayers of God's people everywhere will gather about these sixty men, that they may be fully furnished for the great work of penetrating the interior of that vast island and proclaiming the words of eternal life.

The General Council on Education in India, in their fifth and final report, say they "are of opinion that a great part of the strength of religious societies should in future be devoted to the education of females. . . . It was to missionary societies that female education owed its origin and impulse. . . . They need not dwell on the importance of a high moral and religious education of the females of India for the future of our Indian empire. But *what gives us the more confidence in recommending a great increase of girls' schools is the decided preference of the natives for those conducted by missionaries over those managed by the government or even by themselves.* Not only are the old prejudices against the education of their females greatly removed, but they express a decided preference for religious teaching in the case of girls, even though it be that of Christianity, the beauty and purity of which many of them now appreciate. Some of the native witnesses before the late commission said in substance, Our boys may do without religion; our girls cannot."

The bishop of Victoria (Hong Kong) in a recent visit to the province of Fukien confirmed 916 converts. The Rev. Mr. Wolfe, of the Christian Missionary Society in that province, reports 2300 inquirers and applicants for baptism in connection with his work.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

PAPAL EUROPE.

For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering. (Mal. 1: 11.)

DO PAPAL LANDS NEED MISSIONARIES?

Some good people in our churches say, No, we should send our men and our money entirely to pagan lands. A contrary reply would seem to be suggested by the translation appended. Comment is unnecessary. While there is demand for such literature as this, surely the preaching of the gospel is needed. The leaflet from which the translation is made was obtained from a woman in an interior town of Brazil, who had bought it for four cents from a peddler, whose stock was said to have been large and assorted, including another prayer (?) addressed to the devil!

The leaflet is translated *verbatim et literatim*, omitting two lines a little indelicate for American eyes.

COPY OF A LETTER AND PRAYER

FOUND IN THE

HOLY SEPULCHRE OF OUR LORD JESUS CHRIST,
AND PRESERVED WITH ALL ITS VIRTUE BY THE
EMPEROR CHARLES II. IN HIS ORATORY
IN A SILVER BOX.

Saint Elizabeth, Queen of Hungary, Saint Matilda and Saint Bridget wishing to know something of the Passion of Christ offered many prayers in private, after which Jesus Christ appeared to them and spoke to them as follows:

My favored hand-maidens, know that the armed soldiers were 150, the armed men who led me were 23, the officials of justice were 33; the blows with the fist which I received on my head were 150, on my breast 108, sword-strokes 80; I was dragged by the hair 23 times; they spit in my face 30 times; they smote me on the body with 6666 blows, of which I received 110 on the head; they gave me a mortal stroke in the heart, I was suspended in the air by the hair two hours, I gave at one time 192 sighs, I was pulled and hauled by the beard 23 times; wounds in the head 20, bramble-thorns 92, scratches of the thorns on my head 110, mortal thorn-thrusts on the forehead 3; afterwards I was scourged; they clothed me like a king of Burla, and spit in my face 150 times; wounds in the body 1000, soldiers who took me to Calvary 980, those who watched me were three, drops of blood which I shed were 38,430.

To every person who prays 7 Paternosters, 7 Ave Marias and 7 Gloria Patris daily for the space of 15 consecutive years, to equal the drops of blood which I shed, I will grant five favors, which are:—

1. Plenary indulgence, and forgiveness of all his sins.

2. He will be freed from the pains of Purgatory.

3. Should he die before he has completed 15 years, the effect will be the same as if he had completed.

4. He will be as though he had died a martyr, and shed all his blood for the holy faith.

5. I will come from heaven for the souls of his relatives until the fourth generation.

He who carries this prayer with him will never die by drowning, nor by any form of violent death, will be safe from contagion, and from lightning, will not die without confession, will be free from his enemies, from the power of justice, from evil actions, and false witness.

In the houses which contain this prayer they will not suffer treachery, nor anything else, and 40 days before the hour of death, they shall see the Blessed Virgin Mary.

A Spanish captain, travelling by land near Barcelona, saw a head, cut from its body, which spoke to him thus:

Traveller, when you reach Barcelona, bring me a confessor, because the robbers killed me three days ago, and I cannot die without confession. The captain soon brought a confessor to the spot. The living head made confession,

and expired. They searched the body from which the head had been cut off and found on it this prayer, which was certified by various tribunals of the Holy Religion, and by the Queen of Spain.

The same Paternosters may be applied for any purpose with the invocation of the drops of blood of our Lord Jesus Christ.

Another similar copy was miraculously found in the place called Possuit, three leagues from Marseilles, written in letters of gold by Divine workmanship, and brought by a boy seven years old from the same place, Possuit, on the 2d of January, 1750, with the following declaration appended :

Saith God, that all who work on the Sabbath-day shall be cursed of me, for on the Lord's day people ought to go to church and pray that their sins be pardoned ; for this I left six days for work, and the seventh for rest, and for devotional acts, and from your abundance give alms to the poor, and so your family will be blessed and full of grace, and on the contrary he who does not believe in the accompanying prayer will be accursed he and his children, and I will send upon him famine, pestilence, and war, pain, and heart-disease in proof of my displeasure ; they shall see a sign in the heavens, thunders and earthquakes ; those who suppose that these letters are not written by Divine workmanship, and dictated by my sacred mouth, and those who shall maliciously conceal it without publishing it, to other persons shall be accursed and confounded, and on the judgment-day, on the contrary, he who publishes it, even though he may have committed as many sins as there are stars in the skies, they shall be forgiven him, because he shall feel truly repentant of having offended me ; even though he have done some injury to his neighbor, he shall ask pardon for all his sins.

Those who copy, read, or cause to read this prayer, and keep it in their houses shall never more incur danger :

PRAYER

WHICH WILL FREE ONE SOUL FROM PURGATORY EVERY TIME IT IS REPEATED.

Miserere nobis Jesus benigne qui passus es clementia pro nobis. Domine exande orationem meam. Et clamor meus ad te veniat.

OREMOS.—Deus qui nobis in Santa Sydon qua corpus hoc tuam sacratissimum de cruce dignum ab Joseph involutum fuit, passioni tua memoriam reliquisti, concede propitius ut per mortem et sepulchrum tuam in resurrectionis gloriam perducamus, qui vivis et regnas

in sæcula sæculorum. Amen. Jesus, Maria Joseph semper vobiscum. Amen.

N. B. This prayer was printed in Rome by order of the Holy Father.

In the Book-store of Serafin José Alves, 83 rua Sete de Setembro, Rio de Janeiro.

The incoherencies of grammar and punctuation have been preserved. It is charity to presume that the jumbling of the Latin prayer is partly the printer's fault.

At 76 in the same street with the establishment which publishes this leaflet is the agency of the British and Foreign Bible Society, which, through its colporteurs and aided by home contributions, annually distributes thousands of copies of the Bible. Is it a waste of money ?

THE PRESENT AIM OF THE PAPAL THRONE.

In the *Revue des Deux Mondes* of June 15 appears an able and highly-interesting article by the well-known writer M. Eugène-Melchior de Vogüé, recounting the developments of papal policy during the rule of Leo XIII., and giving some account of the present diplomatic relations of the Vatican with the governments of Europe. Those of our readers who have not access to the writing in question may be glad to have a condensed rendering of its more important parts. It need be premised only that De Vogüé writes with the impartiality of an observer and student ; no partisan himself, but familiar with the views of the dignitaries of the church, as well as with those of the various ministers of state of whom he speaks. He begins by alluding to his presence in Rome at the time of the exaltation of Leo, nine years ago, and to the uncertainty then felt by all as to the policy of the new pope. A comparatively unknown cardinal then, he has since become one of the most powerful of all the occupants of his chair. "In every conversation among thoughtful men at Rome the great question is that of the pope, his power, his European significance."

M. de Vogüé throws a great deal of light upon the situation in Italy. Italian Cath-

olics, he says, view the loss of the temporal power very differently from those of other countries. For them it was but a step in the absorption of smaller states which went on for so many years to make up at last the kingdom of united Italy. They can be thorough papists, and yet cherish no resentment for the secularization of the estates of the church, feel no anxiety for the restoration of the temporal power. He distinctly reminds his French readers that there is in Italy none of the bitter anti-clerical spirit which marks the radical party in France. Silently but constantly the church still plays a great part in Italian politics. The prohibition of voting laid by Pius IX. upon Italian Catholics has not been openly removed, but has been allowed to lapse. In spite of the nominally-hostile relations between the Vatican and the Italian government, the latter has to invoke the assistance of the former in many ways, such is the attachment of the people to the papacy as distinguished from the papal throne. Thus at the death of Victor Emmanuel, the church was besought to help make the funeral one that would not scandalize all Italy. Soldiers going forth to battle must have their banners blessed, and this must be sought from the church. Especially has the new Italian policy of colonization placed the government in debt to the papacy. In Africa the co-operation of Italian priests and monks long established on the littoral was essential to the new schemes, and has not been withheld. Thus, while there has been no open relaxation of hostilities on either side, the government not receding from its decrees of secularization and the law of guarantees, and the pope still saying *non possumus*, closer relations have been entered upon, the influence of the church in Italian affairs has been steadily increasing. In M. de Vogüé's opinion, what the pope is really aiming at is not the restoration of temporal power in the sense of restored lands and local jurisdiction, but the far wider influence of a spiritual potentate interposing as arbiter in the affairs of nations. Beside that, the possession of a few acres on the banks of the Tiber goes for nothing.

Certainly the recent change in the relations between the Vatican and Germany looks that way. An ambassador goes from the discrowned pope to Berlin; Leo and William interchange messages like two kings on an equality; the pope secures the repeal of obnoxious German laws; in return, he puts the German Catholic vote into the hands of Bismarck. This is like sixteenth-century ways, except that Leo is only pope, no longer king. De Vogüé, however, clearly sees that these new relations of cordiality between Germany and the Vatican are due more to the schemes of Bismarck than to those of the pope; more to the immediate exigencies of German politics than to any deliberate and permanent deference to Rome. "It is only the temporary device of a man of genius, and this man is a septuagenarian. When he is gone, the sons of Luther will return to their indifference or their hatred toward what their father called the Romish Babylon." "If Bismarck has gone a little way toward Canossa, the pope has gone still farther toward Varzin." Still, even if Leo has been somewhat duped, and if his present influence in German politics must be fleeting, his attitude toward Germany is in keeping with the idea that he is seeking such influence, willing to sacrifice much to get it.

To bring out the way in which the church hopes to regain its prestige in France, M. de Vogüé goes a long distance afield. He is certain that the policy at present dominant in France will have nothing to do with the pope officially. "Nothing foretokens the conversion of France, if by that is understood a return to the traditions of the past." Still, he thinks that the church is regaining something of its lost influence. This comes in part from French possessions and relations in the Orient, and, as before remarked, the importance to colonial governors of the friendship of Catholic missionaries. More significant is the endeavor of the church to persuade the discontented workmen of France, as she attempts to persuade the Knights of Labor of America, that the church is their truest friend, and is opening to them the readiest means to ac-

comply their ends. De Vogüé, in short, sees signs of a change of front on the part of the church toward the whole democratic movement of modern times, and thinks that her leaders are more and more preparing themselves to trust in the people rather than in kings, profiting by their experience in the United States.

Along these two lines, then, our author believes that the policy of Rome is now moving: a practical acquiescence in the loss of the form of temporal power, together with a steady working after its substance; a determination to win back through democracy what has been lost under monarchies.

AMERICAN TOURISTS IN EUROPE.

Nearly every steamer this summer has been taking scores of American Christians to Europe. Not a few of these are at home earnest friends and liberal supporters of missions. They have now an opportunity to be missionaries themselves. They will find themselves often in communities where the densest papal error prevails, where Bibles are rarely to be seen in the homes of the people, especially in the homes of the poorer classes; and in many cases, even when God's word is to be seen, it is condemned to neglect, sometimes a ponderous and costly volume quite unfitted for popular and convenient use. The Bible societies of America and Great Britain are now publishing in every language of Europe the books of the Bible separately. "Each Gospel is to be had in good-sized print for one penny." A devout Scotch lady, whose warm plea for this form of Christian effort suggests these lines, writes, "I think no traveller who is able to afford a foreign trip could feel it too expensive to take some copies with him, for giving to those whose souls are thirsty and who know not the living water."

The Protestantism of Europe is largely the result of scattered Bibles and of appropriate tracts. Peter Waldo and his "men of Lyons" sowed this seed broadcast, often at the peril of their lives. The colporteurs of our great Bible societies are continuing

the work. Why should not much of it be done by the thousands of American Christians who are visiting Europe on their summer or their winter tours? The proposal will furnish them a kind of test of the genuineness of their *missionary spirit*. They will soon discover how much they have of the combined *ingenuity* and *Christian love* which, whether in Europe or Asia, make a true missionary.

WHAT ARE THE PROTESTANT FORCES IN ITALY?

"Send me, if you please, some general view of the Protestant work in Italy. I want it for our monthly concert. I shall be especially obliged if you can send it by an early mail."

How many such messages are received at the mission house! Now here is precisely what you want, brother, from *Evangelical Christendom*. Index it. Remember it. Use it.

The "Annuario Evangelico" contains an alphabetical list of all the evangelical churches and principal mission stations existing in Italy up to January 1, 1887. By glancing at this list it will be seen that the churches and principal stations number 878. Out of these about twenty-five are of the Anglican communion, and for the use of English residents or visitors in the various parts of Italy. The American Episcopal Church has two places of worship, one in Rome and the other in Florence. The Presbyterian Church has six; the Wesleyan Methodists (English), one—Naples; the Reformed Church of France (for the French), three; the Reformed Church of Germany, four (for Germans), and the Lutheran Church, five. In two churches of this last-named body there are alternate services in French and German. At San Remo, during the winter season, the United Presbyterians have service in the Casa Galietto, Via Umberto. It will thus be seen that there are some 333 Italian churches and mission stations where the pure gospel is preached, and which are centres of evangelizing influences for the surrounding neighborhoods. Nor should it be forgotten that there are spots where the few gather together and are visited by an evangelist or pastor from time to time, but which are not of sufficient importance numerically, for the time being, to erect into a church or a mission station.

THE WALDENSES—THEIR SCHOOLS, ORPHANAGES, ETC.

The Waldensian church commenced its work of evangelization as soon as liberty was accorded by Carlo Alberto in 1848. It numbered at that moment 18 pastors and ministers of the word. There are now 78, all of whom have the right to take part in the annual synod held on the first Monday in the month of September, and in some one of the 28 parishes determined upon at the previous sitting. Delegates from the laity also assist at these deliberations.

The School of Theology has completed its thirty-first year, having been founded by decree of the synod in 1855. By a decree of the same body, it was transferred to Florence in 1860, and occupied the commodious premises of the Palazzo Salviati. There are seven professors at the present moment, and it has had on the roll 128 students, of which number 57 are at the present time pastors of various churches, and 69 have had diplomas conferred on them. The library contains 7000 volumes, among which are some very valuable copies of the Holy Scriptures, dating from the time of the Reformation and upwards. For many years now, the interests of the kingdom of God and of his Christ have been anxiously cared for (under the divine guidance) by the Waldensian professors with regard to the training of the students committed to their charge.

The Preparatory School or College at Torre Pellice was founded by Dr. Gilly in 1835, with a view to provide the inhabitants of the valleys with the advantages of classical studies, and to prepare youths destined for the sacred ministry for entering the faculty of theology. Some interesting though painful records of the persecution to which the Waldensians have been in times past subjected are housed under this roof. There are at the present time sixty students on the books.

The Scuola Latina, at Pomaretto, was founded, it may be said, in olden times, and is destined to prepare youths for the superior classes in the college at Torre Pellice. General Beckwith greatly, if not absolutely, gave it a firm and stable footing at Pomaretto in 1842, and it is indebted to Dr. Stewart, of Leghorn, and some of his friends, for the present edifice, which is at once commodious and elegant. The Scuola Superiore Femminile, or high school for girls, in the valleys, was founded by General Beckwith in 1837. In all the parishes of the valleys there are elementary schools both for boys and girls. They are managed by a commission or board, composed of members of the

Consistory and of the Communal Council, and in equal numbers. There are, likewise, subsidiary schools and district schools in all the districts of the parishes. There are about 170 day-schools in the Waldensian valleys, and at least 72 Sabbath-schools. There are three hospitals, conducted by able medical officers and deaconesses—one in Turin, a second at Torre Pellice, and the third at Pomaretto. Torre Pellice also contains another charitable institution, viz., an orphanage for girls, founded by Signor Bracebridge and friends in 1854. Its affairs are under the direction of the Waldensian Table. The admirable Collegio Degli Artigianelli Valdesi, or industrial school, 34, Via Berthollet, Turin, is too well known to all interested in Waldensian good works to need description. This institution was established in 1856 by Pastor G. P. Mielle. A society has existed since 1858, which is composed of young Protestant ladies, for the protection and care of poor children suffering from scrofulous diseases or other maladies common to the young. They are sent to the sea-side or into the country when the case requires such treatment. The very necessitous are looked after and cared for at their own homes during the winter.

WALDENSIAN EVANGELIZATION.

The work of evangelization undertaken by the Waldensian church south of the Alps is one which is prosecuted with great vigor and zeal. Territorially, it is divided into five districts or presbyteries: (1) Piemonte, Liguria, Francia; (2) Lombardo, Veneto, Emilia; (3) Toscana, Sardegna; (4) Marche, Roma, Napoli; (5) Sicilia.

The evangelization committee has in hand work which requires and employs agents well qualified for their task. They have 44 churches, 38 stations, 126 localities which have to be visited, 36 pastors, 9 evangelists, 7 individuals who combine the duties of schoolmaster and evangelist, 5 evangelists who are also colporteurs, 6 colporteurs, 7 Scripture-readers and Bible-women, and 50 teachers. Total, 120 engaged in the work.

The following table for 1886 will show to what degree the effort has been successful: Attendants at public worship, 6442; occasional hearers, 41,582; church communicants, 4061; admissions during the year, 606; candidates for membership on the roll in June, 456; scholars (day), 1961; scholars (Sunday), 2434; scholars (night-schools), 773; funds raised in contributions, L70,325.22. Thus much for Italian work, and mainly south of the Alps.

The statistics with regard to the valleys themselves stand as follows: Pastors and ministers in active service, 22; retired pastors, 8; professors and teachers in the secondary schools, 14; members in the various parishes, 18,206; scholars in day-schools, 4986; scholars in Sabbath-schools, 3290; contributions for various objects, L62,186.68.

THE FREE CHURCH OF ITALY.

Some independent gatherings in various parts of the kingdom, the members of which were chiefly brought to the knowledge of the truth through the perusal of the Holy Scriptures, thought it desirable to form themselves into an ecclesiastical body, and constituted themselves such in 1865. But it was not until the year 1870 that they formulated a confession of faith. From that time they assumed and became known as the Free Church of Italy. Every congregation desiring to become incorporate is required to declare spontaneously that it gives its adhesion to the principles of the church, and make a formal demand for admission to the committee, whose duty it is to obtain due ratification from the General Assembly.

The School of Theology connected with this body prepares young men for the work of evangelization, more especially *Maestri-Evangelisti*, as they are called. There are ten students at present connected with the institution, one studying abroad.

It would appear by the statistics given in the *May number of Evangelical Christendom* that the number of evangelists working in various places since 1885 has considerably increased.

AMERICAN METHODIST MISSIONS IN ITALY.

The body of American Episcopal Methodists began their work of evangelization among the Italians in 1873. In 1881 this mission was formally constituted, taking up its normal position and having its own proper autonomy. The statistics of this church for 1886 are as follows: Ordained ministers, 22; candidates, 6; Bible-women, 12; churches, 20; stations, 5; communicants, 954; candidates for church membership, 149; Sabbath scholars, 865.

The Wesleyan Methodists began working in Italy in 1861, and, like the above-mentioned body, carry on their operations within boundaries, divided into two districts, north and south. In the district of the north the following are the statistics for 1886: Ministers, 26; evangelists, 8; theological student, 1; teachers, 15; colporteur, 1; communicants, 846; intending communicants, 89; Sabbath scholars, 438; day scholars, 695; attendants at night-school, 800.

In the district of the south: Ministers, 10; assistant minister, 1; evangelists, 4; teachers, 8; communicants, 537; communicants under preparation, 214; day scholars, 214; Sunday scholars, 178; local preachers, 12.

PLYMOUTH BRETHREN.

The Chiesa Christiana Libera, or Plymouth Brethren, have small centres in various parts of the country; these number about 50. The movement began in Florence. Before 1848 light had broke in through the thick darkness of papal error, and Count Guicciardini and others, coming in contact with some English Christians in Italy whose views favored the Plymouth sect, originated a movement which was quite independent of all other organizations. It is difficult to obtain statistics of this body.

THE BAPTISTS.

The Baptist body in Italy has a fair following. Last year there were twenty-four principal and twenty-nine secondary stations occupied by their ministers or evangelists, who number in all thirty-two. It counts 870 members, 21 Sabbath-schools attended by 513 scholars. It has founded a hospital, has two medical missions, maintains five colporteurs, has two young men's Christian associations, a printing establishment, four societies for assisting the poor and needy, and has six mothers' meetings, and sends and maintains one missionary who is working in Africa.

BIBLE AND TRACT SOCIETIES.

The British and Foreign Bible Society employs in Italy forty colporteurs, and has depots for the sale of the Holy Scriptures in Rome, Florence, Genoa, Leghorn, Milan and Naples. Bibles also can be had in Turin, Pinerolo and Torre Pellice. The following table will show the issues from various depots for 1886: Bibles, 7322; Testaments, 18,885; portions, 102,821; total, 129,088. Since the British and Foreign Bible Society commenced working in Italy in 1860 it has circulated, either in whole or in part, 1,298,860 copies of the Holy Scriptures.

The Scottish Bible Society has been, and is, likewise actively engaged in the work of colportage, employing ten colporteurs. The work done through this society in 1886 is as follows: Bibles, 691; Testaments, 2102; portions, 5538; religious works, 6322.

The agents of the Waldensian church, commissioned to sell Bibles and Testaments, have sold during last year 582 Bibles, 1334 New Testaments and 5069 portions.

The Italian Bible Society was founded in Rome in 1871. In 1875 it published an edition of the New Testament (100,000 copies), and afterwards it issued a family Bible, which, bound in morocco (plain), is sold at the price of L8 (6s. 8d.), or, more elaborately got up, at L15 (12s. 6d.).* Last year this society printed and published the Gospel of St. Luke and the Acts of the Apostles, under the title of "The Life of Jesus, and the History of the Founding of the Christian Church, as narrated by St. Luke." It is sold at 40 or 20 centesimi (4d. and 2d.), according to the binding.

The Italian Tract Society has its depots in Florence, Genoa, Leghorn, Milan, Naples, Turin, Pinerolo and Rome. From the Claudian Press, which prints its publications, during the last year this society sent out 204,410 copies of books or pamphlets, 27,500 copies of almanacs, 110,700 copies of periodicals—among them the *Italia Evangelica* and *L'Amico dei Fanciulli* (Children's Friend). From the sale of these productions it has received L28,113 (about £1100).

EVANGELICAL HOSPITALS.

The founding of hospitals under evangelical supervision is a great desideratum in Italy. For the sick, and perhaps dying, to have pressed upon them the services of the Romish priest is extremely trying. In Florence, Genoa, Milan, Naples and Rome, happily, the want is met, and greatly appreciated. The medical mission directed by Miss Roberts, Piazza Cavour, Florence, is open on Tuesdays and Fridays from June to November. It was commenced in December, 1880. From November, 1885, to June, 1886, 676 cases had been under treatment, and 2768 consultations taken place. The *Asilo Professionale Evangelico*, founded and directed by Dr. G. Commandi, is too well known to need detail. It is one of the very best institutions of the kind in Italy. That and the *Istituto Femminile Ferretti* richly deserve any praise which can be lavished upon them. There are 75 inmates in the first-named establishment, and 40 in the second. They are both for the reception of orphan children. A most useful society exists in Turin for assisting poor women who wish for work, particularly mothers. The necessitous are thus enabled to help themselves by their own exertions. It was founded by Signora Fernix, and is maintained entirely at her expense. The *Istituto Evangelico Industriale*, in Venice, is an excellent undertaking; 35 children are being trained

up in it for useful lives. The *Instituto Gould*, in Rome, is likewise doing good service among the inmates of it. There are 36 boys and girls receiving education and good training. The Benevolent Society, under the auspices of the Scotch church in Florence (Rev. J. R. MacDougall, president), extends its help to the members of the Evangelical church, and not to these only, but also to all who need assistance so far as its means will permit.

Young men's Christian associations are now fairly established in most of the large towns and cities of Italy. They mainly are known by the name of *circoli** and *unioni*. They number at least forty-four. New ones are springing up every year; and the banding together of young men for mutual improvement, assistance in time of need, both spiritual and temporal, the examination by them of many of the great topics of the day, such as the Sabbath question, the special features of Vaticanism, and infidelity, is training many of the young Italians to think and act for themselves in a way which so far promises well for the future.

PRESBYTERIANS AND PAPAL EUROPE.

The present attitude of the Board of Foreign Missions with regard to the work in Papal Europe is set forth in its last report.

The work in Papal Europe has but an anomalous relation to the Board of Foreign Missions. From time to time it has been requested to receive and transmit various funds which were contributed for the Protestant churches of the Presbyterian order in Italy, France, Switzerland and Belgium, and it has cheerfully rendered this service, *thus saving all expense of collecting agencies*. Years ago, in response to a united request from several leading pastors, it formed plans for a more systematic promotion of this object on the condition that the churches should make its treasury the channel of their special gifts for Papal Europe. Confidently expecting such contributions under the arrangements made, it appropriated at the beginning of the next year \$5000 from its general funds, and a grant has been made from year to year. The expected contributions from the churches, however, have not been received; they have gone through other channels, and

* *Circoli* is the general name in Italy for any club or circle. The evangelical *circoli* have some distinctive adjunct which indicates their religious character.

* As there is a prejudice among the less enlightened Romanists against the version by Diodati, this society seeks now to publish that by Martini also.

the Board has been left to pay its appropriations from its general funds.

In view of the severe pressure upon the Board, in its varied and widespread work, a work too vast to be borne by one annual collection, and in view especially of the fact that its work in papal countries, including Continental Europe, Mexico and the South American states, costs annually not less than \$185,000, the last General Assembly took the following action:

"That we recommend all our churches and members, unless for especial reasons, to make their contributions to missions in heathen and in nominal Christian lands to our own boards rather than to other agencies, however worthy of confidence, and that the churches be urged hereafter to make a contribution which shall be devoted exclusively to assist in the great and increasing work of the Board in papal lands."

The apparent effect, however, of this action has been very alight, while a larger amount than ever is believed to have been contributed through other channels for work in Papal Europe. It is a serious question whether, with so many other demands pressing upon it, the Board ought not to limit itself to the transmission of funds which are specially designated for such purpose by the donors. This it has always done, and is more than willing to do, without cost for collecting or transmission; and all such sums will be acknowledged among the receipts of the Board. Beyond this the policy of the Board is undetermined. The amounts transmitted by our treasurer to the Protestant churches of Continental Europe during the year are as follows:

Evangelical Society of France,	. \$488 25
Free Church of France, . . .	. 488 25
Evangelical Society of Belgium,	. 488 50
Evangelical Society of Geneva,	. 587 20
The Waldenses of Italy, . . .	. 976 50
Interest on Waldensian Endowment	
Fund, . . . . .	. 1826 00
Total, . . . . .	. \$4854 70

THE INDIGENOUS PROTESTANTISM OF FRANCE.

Shall we set our hearts upon the introduction of new evangelistic agencies into France? or, shall we long to see the indigenous churches aroused, revived and multiplied?

First in order stands the National Re-

formed Church. "Out of 702 pastors of the National Reformed Church of France, 512 are reputed orthodox and 190 liberal (Rationalist); but the shading off is too gradual to mark in reality where the orthodox end and the liberal begin. The intense misfortune is the lax hold the grand cardinal doctrines of the Bible have on heart and intellect, and the increasing tendency to let them drift away." Still, whatever the present defects, we cannot but say to ourselves, What a spiritual power 702 pastors, touched by the Holy Ghost, might wield! These are reinforced by the Lutherans, who are far inferior in numbers. The Free churches add an element of spiritual fervor, we suppose, large in proportion to their numbers. Through their Evangelistic Committee they are aggressive.

The Mission Interieure is, in effect, an undenominational home missionary society. The Bible Society and the Tract Society are ready to afford the helps needed in evangelization. The Evangelical Society of Geneva is so close to France that it may be regarded as one of the native agencies. The Society for Foreign Missions at Paris stirs up interest in behalf of heathen lands which cannot but react for good upon the home churches.

This society recently published an analysis of its receipts to show who were contributing, and how liberally. Its tables afford us a view of the distribution of French Protestantism. It is scattered throughout the republic. About 570 churches are presented for about 580,000 Protestant population. The thickest accumulation is in the south. The department of Gard has 116 churches for a total population of 429,000. Ardiche has 54 churches for 384,000 people of all sorts. Drome has 42 for 322,000. The west and the southwest stand next. Lower Charente has 25 churches amidst a total population of 467,000. It includes La Rochelle, which French youth are taught to remember as "one of the principal places of Protestants during the wars of religion." There is a fringe of churches in the departments along the north, and considerable strength at Paris. Out of 86 departments in all France, the society names but 17

which do not contribute something to it. Of course these delinquents may also contain Protestants. The wide distribution thus shown seems to us providential in the same way that the "dispersion among the Gentiles" served for the spread of the gospel in apostolic times. Let the fires be lighted brightly again on these old altars, and France may be aglow from La Manche to the Mediterranean.

We rejoice to see signs of spiritual revival. For example, a correspondent of *Evangelical Christendom* writes as follows:

M. Vernier works as an evangelist, as did his venerated father before him; he is independent of any church, and goes where the Lord leads him. He is now in the west of France, called, among others, by a young invalid Christian girl, entirely isolated from Christian society, who wrote that she was "fairly wretched when thinking of perishing souls around her, but beyond her reach." From Valence, where Christian people are "awakening to the duty and blessing of uniting to seek the conversion of sinners who, in truth, belong to no church at all, but are under the yoke of Satan," he went to Roanne—where the Free Church pastor had called a meeting—and encouraged the group lately formed by the Mission Interieure. At Montlucon the Lord's presence was powerfully felt. Six meetings among the Evangelical Society's stations in the Haute Vienne seemed to brighten up the members and revive their love of souls. At Neuville-le-Poitou sinners came to Jesus with tears of contrition, and Christians buckled to their armor once more. At Rouillé he was rejoiced by the testimony of many young men gained to the gospel within the last three months, and whose only ambition just now is to publish the glad tidings to others.

All this seems very much like the work of evangelists who do so much to arouse life in our American congregations.

Elie Vernier is not the only genuine Frenchman of this stamp, thank God! But oh for hundreds more of like spirit!

While we might wish to abate somewhat the writer's expressions, we can heartily concur in his zealous desire.

From another letter we learn that there

is in the west of France a group of bright evangelists like the one above named. The *Signal* and other papers publish some of the joyous testimonies of converts. "In the barracks," said one of these, "I learned the natural right about face; here I have learned the spiritual right about face." Another, "My God, I give myself to thee, here, now, in the midst of all my brethren," and immediately his face shone with newly-found peace and joy. Another, "How deeply I regret my seventeen years of folly! I was a liar, a blasphemer, a drinker. I hated the children of God. One night, in the midst of a ball, I was suddenly distressed, and began to envy those whom I had shunned. After a while I attended the meetings, but still in rebellion against God. To-day I am joyful; the decisive step has been taken once for all." Another, "I resisted long, but it is no reason that others should do like me. Now I enjoy peace in my heart, I am ready for heaven, and no longer fear death." Yet another, a young fresh comer, "As to me, I feared the company of Christians. One day I read the words, 'Will your present companions defend your cause before God?' and I gave myself up to him." These are a few specimens of many testimonies that are published. They sound wonderfully familiar. They will touch the hearts of pastors in America who have lately been engaged in revivals. They show us what is possible in the indigenous churches of France. Has not their hour and opportunity fully come? Evangelization seems practically unhindered. These spared remnants of an ancient church should naturally be the centre of it. Their numbers and their dispersion fit them for a work of wide influence. The Gallic spirit is susceptible. By general testimony the French people are more favorable to new religious propositions than at any time in the past. Without depreciating agencies introduced from abroad, we magnify the value of existing rooted churches, and raise the prayer that they may be grandly illuminated and enlivened by power from on high.

GENERAL ARTICLES.

A NATIVE MINISTRY.

When young John McMillan, the pioneer of Christian education in western Pennsylvania, was commissioned to preach the gospel in the wilds of that region, his pastor, the Rev. Robert Smith, D.D., of Faggs Manor, gave him this advice: "Look out for some pious young men and educate them for the ministry; for though some men of piety and talents may go to a new country at first, yet if they are not careful to raise up others, the country will not be well equipped." In the estimation of that servant of Christ a ministry of the *vicinage* was a necessity. It was at once the most direct, economical and effective method for the planting and training of Christian churches. This is confessedly one of the weightiest arguments to-day for the establishment of those institutions of learning which are everywhere springing up in the growing West. Such institutions not only furnish the means of education to those who are ready to avail themselves of them, but they beget a more widespread desire for education in the communities where they are planted. It is becoming more and more evident that the church must depend upon such institutions for filling up the ranks of the ministry and meeting the demands of the rapidly-increasing population of the West.

When we come to deal with the foreign field, however, the necessity for a ministry of the *vicinage* becomes a thousand-fold greater. To attempt to evangelize the heathen world by means of foreign missionaries alone would certainly be a hopeless task. It is difficult for the foreign missionary to acquire a perfect knowledge of the vernacular, or to attain such fluency in the use of it as the native. Moreover, the work is so vast, and the expense of equipping and sending out foreign missionaries so great, that it would be impossible for the church to furnish men and means equal to such an undertaking. Besides this, one of the grand

aims of the gospel is to develop the talents of those who are called into the kingdom, and to establish the church, with all its appliances, wherever the gospel is proclaimed. Whatever diversity of views may be entertained as to the best method of hastening the organization of a native church that will be independent of all foreign support and control, it is universally conceded that such a church is the goal toward which the efforts of all foreign missionary societies ought to tend. But a native *church* without a native *ministry* is a thing impossible. The policy of the Presbyterian Church from the very inception of its work in foreign missions has been to use both the evangelistic and educational methods. These educational methods, while necessarily of a general character, have kept steadily in view, as one of the important ends to be reached, the raising up of a native ministry.

In the early stages of the work the means for accomplishing this were meagre, and the material out of which to mould a native ministry was very crude; but half a century of effort has carried the church beyond mere experiments in education, and has provided in some measure for a more systematic and thorough training of native helpers. In all our fields such native helpers as catechists and Bible-readers are still trained at the several stations under direction of the missionaries in charge; but the more formal and thorough education of young men for the ministry is gradually being transferred to institutions established for this very purpose. Most of these, however, are as yet little more than training-schools, combining a rudimentary college course with a more or less complete course in theology. It says much for the ability and fidelity of those in charge of such schools that, by the divine blessing, they have equipped and sent forth many consecrated and efficient laborers who are to-day toiling for the salvation of their countrymen. There is food for thought, however, in the statement recently made

that, of the one hundred and seventy-five ordained native ministers of all denominations in China, not more than fifteen or twenty have received anything approximating a college training. Not certainly that an extended college course is to be regarded as essential to the faithful and effective preaching of the truth in all circumstances; but there is a growing feeling abroad that the native ministry now being trained for active service must be more thoroughly equipped in order to meet the demands made upon them, especially among the keener and more aggressive populations. This demand is being met in a measure by steadily advancing the course of training in schools already established, and by seeking to establish others on a broader and more liberal foundation. Both lines of effort are to be commended and encouraged. Let the best work possible be done in provincial centres to furnish men for the fields white to the harvest; let institutions planted in such centres be well equipped and sustained; but let not the demands for a higher education be overlooked. It may be a question how far the church through her organized boards should foster schemes of education involving large outlay of funds; but it is certainly not to be doubted that such schemes should be encouraged by the church at large. What Robert College is doing for Turkey, and Beirut College for Syria and the Arab-speaking world, it is hoped that the Meiji Gaku-in, with its academic and theological departments, will do for Japan, and the Christian colleges soon to be established through the indefatigable efforts of our veteran missionary Dr. Happer will do for China. In establishing Christianity in pagan lands the leaders must be educated men.

THE CONSCIENCE OF THE HINDU.

Are the heathen responsible before God for their idolatry and their unholy lives? The question has been often discussed; but there is one element of it on which a residence in a land like India throws some light, and that is the inquiry how much knowledge men may have of God and duty who have never heard

the gospel. When it is a question as to the knowledge and consequent responsibility of the heathen, a better test can be found than is furnished either by their creeds or their conduct. It is their literature. This is particularly true of some of the classic writings of India, because there are multitudes of extracts from them which are in everybody's mouth, constantly quoted and assented to as if they were proverbs. They give, therefore, not the verdict of an individual, but of the masses. We have nothing analogous amongst ourselves to the way in which, for instance, the Dohas of Tulsi Das and Sur Das, or the Kundaliyas of Giradhar, or the Arals of Bajida, are thus used. It is fair, then, to illustrate the point we are speaking of from these writings, because we are not taking the expressions of any one man, illustrious and popular though he may be, but thoughts which have been taken up and echoed by unnumbered thousands. These writers are free from direct Christian influence, so far as we know. Tulsi Das, the most characteristic and the ablest by far, died A.D. 1624, when modern missions were undreamed of.

What, then, had conscience, the law written in the human heart by the finger of God, or the remnants of antecedent revelation handed down by tradition, taught the Hindu of that day as to the great realities of eternity?

Here is Tulsi Das' idea of God:

He walks without feet; hears without ears; without hands works manifold works of wisdom; has no mouth, yet tastes all flavors; he, great magician, sees without eyes; without nostrils smells all perfumes; does everything in such a superhuman manner that how can his greatness be told?

In a Hindu classic, the Brij Bilas, whose date I do not know, there is a beautiful expression of personal trust in a personal guardian:

Before teeth were, he provided milk; having given teeth, will he not give bread? Shall he, who on sea and land takes care of bird and beast, not take care of thee? Why be anxious, O foolish heart? Nothing is gained by anxiety. He who gives to the conscious and to the unconscious, yea to the universe, will also give to thee.

Tulsi Das has a quaint couplet, which might almost have answered for a text for the famous

sermon "On the Expulsive Power of a New Affection." He compares the change which true devotion brings to the soul to the change in a maiden's heart when a new interest turns away her affections from the delights of her girlhood:

Love for these vanities is like a girl's play with her dolls. When at last the beloved comes, these are shut away in a box.

In the Brij Bilas, above quoted, there is a touching soliloquy of the soul, abandoned by all friends and helpers, and yet turning trustingly to one unfailing friend:

What is it to me if the king turn from me? What is he to me? Whose praise shall I sing but thine, O King of kings? What if my brother turn from me? I am not in his hands. To whom else shall I go? for thou alone art my helper. What if my friends turn from me, and persecute me by day and night, if, clinging to thy feet, thou dost only perfect my love? The world turns from me. Thou only cleavest to me. But all will yet kiss my hand in homage, if thou forsake me not.

Again, in the Raj Niti this note of personal affection is heard:

Give wealth to save life; give life to save honor; give wealth, life, honor, all for his love.

The doctrines of man's alienation from God, the difficulty of an unaided return to him, and the need of some one to come between the offender and the offended, are not obscurely hinted at in these authors.

On the first point Tulsi Das has this forcible metaphor:

Where sin abounds, there talk about God displeases; just as in high fever there is no appetite for food.

There is a proverbial saying, which, however, may be of a later age:

I went to search for the sinner; no sinner appeared. When I look in my heart, I see no one worse than myself.

Tulsi Das, moreover, saw clearly that little good could come from the asceticisms and outward religious observances which formed the main dependence of the Hindu of that day in his struggle with indwelling sin. He told them plainly that something was needed beyond this:

Asceticism may dry the body into a skeleton,

meditation may swallow up day and night, but lust is not destroyed without the study of the true wisdom.

Again he points more definitely to the remedy:

If thy caste be high, thy family noble, and if thou hast fame and wealth, power and dependents, learning and shrewdness, yet without devotion all these are as devoid of excellence as is a waterless cloud.

As similar causes produce similar effects, there must have been the same spiritual unrest among the Hindus then as now—vain searchings in every direction for a peace of mind that paganism could not give. This tendency could not escape the clear eye of Tulsi Das. He says:

Settle one thing, then all are settled; try to settle all, and all evade you. That which is grafted into the root abides; it blossoms and fruits abundantly.

Bajida adds his testimony, that the duties of religion are weighty and little space remains in which to attend to them:

Hour by hour the clock repeats its warning. Many of thy hours have gone, and but few remain. Why lingerest thou in slumber? Arise and worship. Say to thy soul, "It is nearly time to be going."

Again:

You may sleep with two lamps burning; you may shut out worldly cares; you may surround yourself with domestic delights; you may fill your mouth with luscious food and your garments with sweet perfumes; but, unless you worship the Master, all these go for naught.

These writers often speak very clearly of moral duties. Says the Brind Satsai:

There is no living with the man who is willfully base; just as there is no awakening the man who is asleep even while he is awake.

Tulsi Das has this thought:

There may be wealth of cows, of horses, of elephants and of jewel mines; but when wealth of contentment comes, it turns all other wealth to dust.

Numberless examples might be given to show how such duties as truth and honesty and fair-dealing were looked upon by the Hindu in his better moments; and such quotations would

show that, amidst the deep darkness and ignorance and immorality of abounding paganism, God's still small voice speaks within the soul of man.

It may possibly be objected that the extracts given are all from writers of a later date than the Mohammedan invasion, and that therefore it is quite possible that many of these ideas have been obtained at second-hand from Christianity, through the Moslems. As to this, several things may be said. And first, the writer oftenest quoted, Tulsi Das, shows the slightest possible acquaintance either with the languages or the doctrines of Islam. For all that appears, he might have lived thousands of miles away from any Moslem influence. Secondly, it is no doubt true that all the great nations have had more or less light from outside their boundaries, and have not been left simply and alone to the unaided teaching of conscience. Wars, travellers, books and the like have all along added somewhat to the truth which men got from within. But the question we are discussing is not what man would have known if shut away in an inaccessible island, but it is, What have members of the great heathen nations known of God and their relation to him before the missionary went to them with the gospel? We think it very evident that, in one way and another, the writers quoted had knowledge enough to make their responsibility a very weighty one. The myriads, too, who have all along been quoting these verses with approbation have set to their seal that there is a Master who ought to be obeyed, a Helper who ought to be loved, and that, inasmuch as man has failed in this, he needs to repent and to be in some way reconciled to God.

The probability that these thoughts came to the Hindu from within, and not from without, is much greater for this reason, that, being of a more serious character, he has seen much more clearly than the Moslem has certain profound truths, such as man's helplessness without aid from above, and the need of a sacrifice or a mediator, or at any rate of something that shall bring together the two alienated parties, God and the soul.

W. F. JOHNSON.

(Formerly of India.)

THE SITUATION IN YUCATAN.

It is now nearly eighteen months since the congregation at Merida was formed as the result of Mr. Fernandez's courageous and sustained efforts in scattering printed truth. At first spiritualists and free-thinkers attended in large numbers upon our services, for the simple reason that the movement was a new thing and anti-papal; but the simple preaching of Christ and him crucified, upon the basis of the Bible as the pure and complete word of God, very soon alienated the larger part of these persons, and we were left with a remnant of true, earnest souls, whose faith and devotion have been rewarded in constant accessions to their number.

Mr. Franco, after six months of faithful and effective work, was transferred to San Juan Bautista, in Tabasco, and our stand-by, Rev. Procopio Diaz, took charge of Merida in June last. In October he organized a church with forty-six members, and has continued his preaching and pastoral work until now with most encouraging results; but being obliged to return to Mexico on account of his family, Rev. Vicente Hurtado has taken his place as permanent pastor, and will no doubt develop still further the precious work so auspiciously begun.

Violent opposition to our cause may be said to have ceased. We have passed the period of stoning, of inflammatory placards, of threatening anonymous letters, and of insults on the streets. Instead of this, now remain only the influence of the priesthood in the confessional and pulpit, with an occasional fling in their weekly periodical; but owing to the mercenary and licentious character of the clergy of all grades, their opposition is rather an advantage to us, since it saves us the task of proving by patient teaching and the lapse of time the radical difference which exists between the Protestant Church and ministry and the Romish hierarchy. The people thus learn from the first not to classify all so-called Christians together; and this is for us a great gain in a land where Romanism has made Christian character a synonym of avarice and impurity and general hypocrisy, and compelled men to regard the Christian ministry as a pack of wolves in sheep's clothing.

ROMANISM PRODUCING INFIDELITY.

This language is none too strong to express to you the estimate which in Merida is placed upon the Romish Church by the intelligent and liberal element of the population, and especially by the educated and thrifty young men. Propriety forbids a description of ghastly facts which abundantly justify the opinion referred to, and demonstrate most clearly why it is that Romanism is the most prolific source of infidelity and atheism. Intellectual activity in quest of truth avoids as a pest the hot-beds of Romish superstition and social corruption, abandons the field of Christian thought and sentiment as a mere mirage, and seeks the true idea of life and destiny in communion with unaided and enfeebled human reason and imagination. Its cry is, "Give me at least a system of faith which will produce the fruits of truth—fullness and sincerity in the individual, and of decency and integrity in social life. Let virtue no longer be a mask for all manner of uncleanness, nor the most sacred claims to absolute truth mock the soul with the fruits of falsehood and of sin."

Such is the mental condition of thousands who surround us in this land. In Merida they have their weekly publication, called *La Iguldad*—a periodical edited with marked intellectual ability, bristling with opposition to the clergy and exposures of the fallacies and corruptions of the church, but knowing no alternative save in the wild and vague dreamings of infidelity or of bold atheism. Such is our environment, such the difficulties which beset our way. It is not strange, therefore, that at times progress seems slow, and we find ourselves tempted to be impatient.

RESULTS ACHIEVED.

But on the other hand, the facts described suggest gratitude for the results already achieved and hope for the future. Over a hundred souls were in attendance at our service last Sabbath evening, and a large majority of these were young men, who by their close and devout attention manifested the sincerity and depth of their religious interest. Many speak well of us who do not as yet frequent the services, and already the simplicity of the gospel, as

found in our preaching, in our ordinances and in our publications, has given us a warm place in the hearts of many who were formerly our bitter enemies.

On Monday last I went with Mr. Diaz and Mr. Hurtado to Hocaba, a town of some two thousand inhabitants thirty-six miles southeast of Merida. Having purchased a number of Bibles and read several of our tracts, these people had asked us to go and establish regular services among them. We went expecting to meet perhaps thirty or forty; but, to our surprise and delight, all the principal families of the place were prepared to welcome us, despite the bitter opposition of their priest, and one hundred and fifty souls heard that evening for the first time the glad tidings of salvation through faith in the Lord Jesus. Mr. Hurtado will visit them every two weeks, and we can hardly fail to reap a most abundant harvest in Hocaba.

Other places also are calling for laborers, and give bright promise of early and abundant fruitage; but Mr. H. alone cannot respond favorably to these demands, and we are without the means needed to place others at his side. Moreover, as at least four-fifths of the Yucatecos speak the Maya language, and many of the women and children understand very imperfectly the Spanish, it will be necessary to educate a number of young men familiar with the Maya, who, filled with the love of Christ, may tell the glad tidings to their own people in their native tongue. Already we have in mind two or three such, raised up, as it seems, especially by the Holy Spirit to meet this emergency. Great is the spiritual need of Yucatan, and grand the promise. Pray for us.

J. MILTON GREENE.

PROGRESO, YUCATAN.

THE MOTTO FOR 1887-1888.

The Woman's Foreign Missionary Society, at its recent annual meeting in Cleveland, chose Exodus 14:15 as the motto for the ensuing year: "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." The motto was certainly well

chosen. To the church by the Red Sea it was a word in season, and to the church to-day it is at once significant and timely. It is certainly not to be understood as rebuking the spirit of prayer. There is a crying unto God which is not only warranted but indispensable in the plan of grace—"Yet for this will I be inquired of by the house of Israel to do it for them." But there is a time for doing as well as a time for praying, and to that time the emancipated host had come. There was to be no halting or questioning. With unwavering trust in God they were to push forward in the path which would open to them as they advanced. This is the significance of the motto selected at Cleveland and reiterated with tremendous emphasis at Omaha. The lines are to be wisely yet vigorously pushed forward. The Captain of our salvation calls for a prompt and energetic advance; the heathen nations are waiting for it; the church, by increased contributions during the past year, indicates a willingness to respond to it; the General Assembly has ordered it, and the Board, after a careful examination of the whole question, has resolved within prescribed limits to obey. In estimating receipts and expenditures for the year upon which we have entered, all the elements within reach likely to affect the calculation have been cautiously weighed, and a course marked out which it is hoped will meet the demand for an advance and yet avoid the risk of contracting a debt. The attainment of this twofold end, however, will depend under God on what answer the churches shall give to the recommendation of the General Assembly. *A million dollars* for foreign missions would enable the Board not only to strengthen the positions already occupied, but greatly to enlarge the work committed to its hands. "Speak unto the children of Israel, that they go forward."

THE FAITHFUL BASKET-MAKER.

Li-Shing-Hap joined the church at Chik Hom in July, 1882. He was a basket-maker, in middle life, who had a shop opposite the chapel, where he quietly worked at his trade.

He thus had the opportunity of becoming acquainted with the gospel, and became convinced that idolatry was wrong. In the beginning of 1882 he ceased to worship idols and took down those in his shop. In April he applied for baptism, and his examination was satisfactory with one exception. He said he would need to sell baskets on Sunday when that occurred on a market day. This would happen once in thirty-five days. If men came ten or twelve miles to market and he refused to sell them baskets when they wanted them, he would lose his customers and have no way of making a living. He was told that in regard to Sabbath-keeping the Bible made no exception in favor of market days, and was asked to consider the matter carefully. Three months later he came, saying that he was prepared to cease from work and keep the Sabbath always, a promise which he faithfully kept.

During that storm of bitter hostility which burst upon the churches in Canton and the region round about, in September, 1884, when *eighteen* chapels were pillaged or torn down in as many days, the Chik Hom chapel suffered with the rest, and the shop of this well-known Christian man was robbed of all that it contained. He was seized, taken to the river and put into a boat, threatened and ordered to pay money for his release. He refused, saying that he had done nothing wrong. His brother on the shore, not a Christian, was much frightened, and paid \$20 for his release. He returned to his native village, many miles away. The next time I held communion with the members of the Chik Hom church he was in his place as usual, but, what is very unusual for a Chinaman who has suffered loss, he said not one word to me about his suffering or his loss. I learned it all from inquiring of others.

Two years and a half have passed away since then, and Mr. White, who has just returned from a visit to some country stations, reports that he went to this man's native village, where he found him working at his trade, but that he had also a good room in his house, where, in the evenings and as occasion offers, he has been endeavoring to teach the villagers what he can of the gospel, availing himself of the services of any preacher or colporteur who

may come that way. His wife and children have been baptized, and at his request Mr. White arranged to start a Christian school in this room in his house, which he is glad to give for that purpose.

THE PERSECUTED BANNERMAN.

Ng-Hin-ki, a young man of more than usual ability and energy, joined the Third Presbyterian Church, Canton, in September, 1881. His foster-mother was bitterly enraged at him for so doing, and all his brothers were greatly displeased. They made strenuous efforts to prevent him from attending the church and from performing his religious duties, but without success. Their persecution, especially that of his foster-mother, became so bitter that in the spring of 1882 he was given a place as doorkeeper in one of our chapels, 180 miles from Canton, receiving for his services \$2.50 a month. In the autumn of the same year he received a letter, from an elder of the Third Church, advising him not to return to Canton, as his foster-mother and brothers had brought a charge against him of being *unfilial*, which in China is a very serious crime. Their object was to get him discharged from his position as a bannerman. Instead, however, of remaining away from Canton, he at once returned, saying that he would go himself and meet the charge. He found on arriving that all his property—one shop and three dwelling-houses—had been sold for \$1400. He was brought before a military officer and ordered to light three sticks of incense and place them before an idol. He was told that if he obeyed, the draft for \$1400, lying on the table, would be restored to him; if he refused he would not only lose that, but also his monthly allowance of \$4.20 would be taken from him (at six per cent. representing a capital of \$840), and his betrothal, which had cost him \$300, would be made null and void: forfeiting in all \$2240 and his betrothal—that is, for a Chinaman, a comfortable and permanent livelihood. Sign and save, refuse and lose. He refused, and was cast out penniless. He entered the training-school, and after three years of faithful study was appointed to preach. He is now doing a useful and encouraging

work 300 miles from Canton, at Sam Kong, near Lien Chow.

Until near the close of last year this man's relatives refused to have anything to do with him, when, much to his delight, a great change took place. They became not only willing to welcome him home, but to hear him make known the gospel. It came about in this way: one of his brothers, at a tea-shop, had seen a member of the Third Church, also a bannerman, telling the people about Jesus. One of the company in anger struck him a blow in the face, telling him that he need not come there to preach to them. He smiled and went on with his discourse. Ng-Hin-ki's brother was much surprised. He knew the speaker was naturally high-tempered, was physically strong and was no coward. In fact he knew perfectly well that what prevented the bannerman from striking back was not fear, but principle. This won his admiration for the man and respect at least for his message, and was the occasion of bringing about in his family the change of feeling mentioned above.

H. V. NOYES.

CANTON, CHINA.

A NAGA BURIAL.

First of all came the cutting up of the cow which was sacrificed before the door of the house in which the dead body lay. Much care was taken to make an exact apportionment to each member in the family of the relatives—first a little piece of the fleshy part without bone, next a little piece of the ribs or some other bony part, then a little piece with skin and hair attached (it goes into the pot, hair and all), then a little bit of the fat, little bits of the liver and the lungs, a carefully-tied link of the intestines, and a little piece cut from each of the various stomachs. All this fell to the share of each person, and something extra was always added to the share designed for the head of the family; and all this was to enter into the feast that would be held by each family after the burial. A large number of these portions were tied up in leaves, packed into a large basket, and sent away to another village where some of the relatives lived.

The open grave was just in front of the dwelling-house, and some twenty paces distant. Almost every house in an Angami village has some grave or graves before the door; and the graves are often very near, under the very

eaves as it were. And many other graves are seen on the hillsides just outside the village. They are marked by a rectangular mound, from one and a half to four feet high. These mounds are very permanent, being built up of stones and earth, the stones forming a wall to support the earth. . . . While several men were engaged in cutting up the cow, I saw others, some six or more of them, come into the yard bringing on their backs broad slabs of slate-like stone, which they had brought from the river bed, two miles away, and some two thousand feet below. These slabs, though not designed for the mound, were placed near the open grave.

At length two men, of those who had been active in the previous preparation, chose, after some discussion, a wide, thick hewn plank which was at hand, and began with their little narrow axes to hew it into what I supposed was designed for a head-board. Head-boards of a certain sort, or rather wooden pillars rudely carved, are seen on many Naga graves. They are usually carved into some sort of resemblance to the human figure and the human face.

But the one these men were working at promised to be different from any I had ever seen. First, the corners of the plank were rounded off. It was then made narrower at one end than at the other, and then one side of it was hollowed out to considerable depth, leaving the edges all around standing up like the edges of a trough. Finally, I saw that they were purposing to place the body in this shallow trough, which was taking on more and more a striking resemblance to a coffin.

All day long the poor mother, a widow, had been hovering about the dead body of her son, uttering monotonous, plaintive wails, and recounting, now in melancholy now in passionate cadences, the merits of her boy. But now the other mourners began to come in, and the wailing and loud lamentations became more intense. A perfect frenzy seemed to have taken possession of all minds. Such piercing, deafening shrieks! Such convulsive sobs! Such uncontrollable weeping and moaning! Such fierce shouts and angry storming at the spirits who were supposed to have robbed them! What floods of tears!

Amidst that ever-increasing din and wail and passion, the body was placed on the plank and borne to the grave. Over the body there was a dark fancy-striped cloth, home-made, and representing many weary, patient days of labor. Every step of the way from the house

to the grave that wild, seething crowd continued their shrieks and howls and sobs, and redoubled the fierceness of their efforts to drive away the spirits. A spirit was energetically used to clear the grave of spirits, and even a gun was repeatedly fired into the grave, the report of the gun mingling with the other sounds that rent the air.

The grave was rather a wide one, but the body was placed as close as possible to one side, leaving plenty of room at the other for a man to stand and work. A spear was placed beside the body, and a few grains of rice in the hand. The stone slabs were handed down, and placed with care in a leaning position, so as to shut in the body in an angle of the grave, and effectually prevent any of the loose earth from falling upon it. Smaller stones were used to fill the chinks. Then all was plastered over, and over the semi-vault thus made the earth was thrown in. It seemed that nothing was to be done by halves, for two men worked hard to pack the earth as it was thrown in.—*Baptist Missionary.*

AN IMPORTANT DECISION.

A case has just been decided by the Court of Appeal in India which is likely to have an important bearing on child-marriages at no distant day. It appears that Rukmibhai, the daughter of a distinguished citizen of Bombay, an heiress to a considerable fortune, was married when but eleven years of age, and without her consent, to a lad of nineteen who was both poor and sickly. Immediately after the marriage ceremony she returned to the home of her stepfather, Dr. Sakharan Arjum, where she received an excellent education and became one of the most accomplished and attractive ladies in western India. Meanwhile the young man to whom she had been married, notwithstanding efforts to educate him, had grown up utterly uncultivated,—a mere coolie who could earn but ten rupees a month. In March, 1884, ten years after the formal marriage, he claimed her as his wife. She declined, however, to recognize him as her husband, and he at once instituted proceedings in the High Court for what was called "a restitution of conjugal rights." The plea of the defence was that the young lady was not bound by a marriage which

was arranged by others before she reached an age when she could understand and determine for herself, and that she should not be compelled to spend her life with a man who was not only not congenial, but who had no adequate means to support her. Mr. Justice Pinhey, who tried the case, decided in her favor, saying:

It seems to me that it would be a barbarous, a cruel, a revolting thing to do to compel a young lady, under the circumstances, to go to a man whom she dislikes, and I am of the opinion that neither the law nor the practice of the court either justifies my making such an order or even the plaintiff in maintaining such a suit.

On an appeal being taken to the Court of Appeal, however, this decision was reversed, as not being in accordance with the law. The case was, therefore, referred back to the court of the first instance for trial on its merits. That second trial resulted in favor of the legal husband, and Rukmibhai was ordered to join her husband within a month, or suffer the penalty of refusal. It is supposed that the case will again be carried to the Court of Appeal, and ultimately to the Privy Council. Should the judgment of the court below be confirmed, the young lady will no doubt suffer the penalty of the law rather than obey the injunction of the court. The penalty is imprisonment up to a period of six months, or attachment of property, or both. Whatever the issue in this particular case may be, it will lead in all probability to such an agitation of the general question as will secure radical reforms in the marriage laws of India.

MOSQUE BUILDING.

Miss Bassett, of Teheran, in a recent letter writes:

In company with our American minister the circle visited the new mosque that is being erected in this city. It is not nearly finished yet, indeed they say ten years will be required to complete it, but it was well worth the seeing. Some of the mosaic work is very beautiful. One large room contains forty-four pillars where they meet during the month of Rumazan

to hear the Koran read. Smaller rooms are built around a large court for recitations, as there is to be a college in connection with the mosque. They showed us where a hospital was to be erected in process of time, where the faithful can be taken care of. We clambered up on the roof, and even up the minarets, from which we had a magnificent view of the city and the surrounding country. If the thousands of dollars which are being put into that building could only be used instead in spreading the knowledge of God's love abroad in this land, how grand it would be!

Politeness in Japan requires a person to underrate everything belonging to him, and to speak highly of everything belonging to another. A man will introduce his wife as, "My fool of a wife." A man presenting his little girl at school will say, "This is Mika; she is a little fool, but I hope you will do what you can for her."

In one of our stations there is a literary man named Fu, now over fifty years of age, who has been totally blind for more than twenty years. He has taught his daughter, a girl of fifteen, to read the Bible, she describing the characters as seen and he telling her the names and meanings of them. She has in this way learned about two thousand characters. Her father has memorized from her lips the Gospels of Matthew and John, the Acts of the Apostles and Romans and many other portions of Scripture. He and other members of his family have taught his sister, Mrs. Kung, who is also blind, to repeat nine chapters of Matthew; and this blind woman has taught her invalid, bed-ridden sister-in-law, Mrs. Wang, to read the Scriptures, by repeating them to her character by character from memory, while her sister-in-law finds out the words on the printed page.—*Dr. Nevius, of our North China Mission.*

Horace Lane, M.D., writes from Sao Paulo, Brazil:

I receive weekly letters from distant points of the empire, never yet visited by a Protestant minister, where the reading of the *Imprensa Evangelica* has awakened an interest in the truth. The little paper has exerted an influence which astonishes me.

LETTERS FROM THE FIELD.

AFRICA.

REVIVAL EXTENDING.

KANGWE, April 5, 1887.

REV. A. C. GOOD:—Since I returned from the annual meeting in January I have seen all the hopes I expressed in my annual report more than realized, so that we can truly say, "Hitherto hath the Lord helped us." Our March communion is over, and if it brought to me a great deal of care and responsibility and hard work, it also brought with it much to encourage our hearts and strengthen our hands. The number present was even greater than at the last communion. For five days the premises swarmed with people, and on the Sabbath, although the morning was wet and very unfavorable, the house was packed. Not the usual seats only, but extra benches, filled every available space, and these all were packed as only Africans can crowd themselves. Our little church seats comfortably about two hundred, but at this communion three hundred were packed away in it somewhere. This will not seem to you a very large number, but you must remember that there were scarcely any spectators, and that almost all of that three hundred were members or inquirers. Had the day been fine it would probably have been impossible to accommodate the crowd. Six persons—one woman and five men—were baptized. Many others applied for baptism, but were advised to seek further instruction.

INQUIRY CLASS.

You may be surprised to learn that out of the very large inquiry class reported last year so few are baptized. The reason is that we do not accept persons for baptism until they have completed a year in the inquiry class, unless they show exceptional fitness for admission to the church. The large accessions to the inquiry class began last June, so that the number of those who could apply for baptism at this time with any hope of being received was comparatively small. The real progress of the revival is marked by the large additions made to the inquiry class. Ninety-three additional inquirers have been enrolled, a larger number even than at our December communion. The whole number enrolled as inquirers is now two hundred and forty-eight. Among those admitted at this time are besides Galwas, Syeki (or Syekani), Juili, Fangwe

and Akelle, so that we now have five different tribes speaking languages as different as are German and English. But it seems to me the most encouraging sign is the spiritual earnestness and activity seen on every hand. Christians are awake as they never have been before here to their personal responsibility for the purity of the church and for the progress of the work. Nearly all our members hold daily prayer and Sabbath services wherever they are in the towns. The inquirers go long distances to be present at the services held by Christians or Bible-readers. Most of them are learning to read as best they can in the towns. Taking all in all, they are doing, most of them at least, about all they can to prepare themselves for baptism. Nearly all, both members and inquirers, give something to help the work along. It is not much. What they have is of little value, and giving is one of the last of the Christian graces to be acquired the world over. But they have made a beginning, and the improvement in the matter of giving in the Ogove church within a year is as great as the advance in other respects. And I believe there is yet much ripe fruit to be gathered.

DOWN-RIVER TOWNS.

I have only been able to spend two weeks of the last three months in the towns down the river, but during that time I saw many evidences that the people as a whole are undergoing a great and rapid change. Many who have not come out on the side of Christ have no longer any faith in their fetishes and images. I have seen the Sabbath as well kept in a town forty miles from Kangwe as it is in the cities of the United States. I have never before seen the people so ready to hear the preaching of the word. I have never before talked to such attentive hearers. I see fewer scoffers at the word, and more troubled consciences than ever before. The harvest is ready, and will be gathered or lost just according as we do or do not find reapers for the work. If I had some one in whose care I could leave the school and station, I could devote myself to the care of scattered sheep; but as matters stand I cannot leave Kangwe often nor for many days at a time. If I only had one of those Frenchmen we are so earnestly looking for, the difficulty would be in a great measure solved, at least for the present, while I hold out.

LAOS.

ARRIVAL OF REINFORCEMENTS.

CHIENG MAI, March 2, 1887.

REV. W. E. DODD:—Our party for Siam consisted of Rev. W. F. McClure for Bangkok; Rev. D. G. Collins and wife for Lakawan, and Dr. A. M. Cary and wife and myself for Chieng Mai. Brother McClure we left hard at work in Bangkok. Mrs. Cary passed to her rest at Rehang, January 17. Perhaps none of you knew her personally, yet I know you will all be saddened by the news of her death. To know her was to love her. The mission has sustained a grievous loss in the death of this lovely and gifted woman. I know your hearts will go out in prayer to God for Dr. Cary in his sore bereavement. Dr. and Mrs. Peoples, of Lakawan, were down to Bangkok for needed rest and to pilot us up the river. We all came to Chieng Mai for the present, arriving about 10 A.M. Thursday, February 17, five months after I left home. Until our arrival the missionaries on the field were Dr. and Mrs. McGilvary and Misses Griffin and Westervelt. Miss Cole is now teaching in Bangkok. Rev. Chalmers Martin and wife left last autumn for rest in the United States. Dr. Cheek is no longer in the mission. Our arrival adds little to the present working force. Dr. Cary can carry on the medical work through an interpreter, and the others of us can relieve the older missionaries of some burdens of routine work while we are studying the language. Since our arrival Presbytery has held its annual session, and I send you some extracts from the narrative of the state of religion.

THE CONDITION OF THE MISSION.

The Presbytery consists of four regularly-organized churches and a number of out-stations which are under the supervision of the parent church of Chieng Mai. In the Chieng Mai church the regular services have been well sustained, consisting of preaching and Sunday-school on Sabbath A.M., a prayer-meeting for each sex separately on Sabbath and one for both sexes on Friday P.M., and a general service on Sabbath evening. The congregations are larger than ever before, and the chapel is becoming too small. There were seventy-two additions during the year ending October 1, 1886, making the total membership of the Chieng Mai church and out-stations two hundred and forty-one. The character of the converts has been such that a government official was heard to say that the mis-

sionaries, being shrewd men, picked the best material for making converts. The school work is hopeful; more than thirty pupils are in attendance. Three were added to the church, and as many more are considered ready for membership. Evangelistic work was pushed more especially northward this year. A visit of the native assistant completely broke up temple service in one village, and the temple itself has since become a cattle-shed. In out-stations natives hold weekly meetings for prayer and study of the portions of Siamese Scripture which they have, and the Shorter Catechism. In Bethlehem church no increase is reported, but at Maa Dok Dang eighteen were added. At Lakawan there is a resident missionary family for the first time. Daily prayers, two Sabbath services and a weekly Bible training and singing service were maintained until Dr. and Mrs. Peoples left temporarily last September. The medical work has been very successful and is opening the way for the gospel.

PERSIA.

TWO SIDES.

OROMTIAH.

REV. J. H. SHEDD, D.D.:—In our mission work we have the usual encouragements and disappointments. The winter has brought us some blessings, and the year before us is likely to be a trying one owing to the new English mission's effort to draw the Nestorians under their influence. Another man is expected to join the two already here. Mr. Coan will have a serious time in touring in the mountains this spring, as the floods have swept away all the bridges and caused great suffering in all the valleys and plains watered by the Tigris and its branches. The mountain mail just in brings news of growing interest in most of the places where we have schools and preachers. From Tiary there is good news and bad. In Zemes the whole village, with the exception of two or three houses, accept the evangelical faith. Kasha Zikhunya, the preacher, says, "We have great gratitude to God that he has worked on the hearts of many sinners, awakening them to a sense of their sin and misery. Many of them have turned to Christ in sorrow for sin. We now have twelve members—four of them newly received. There are six others as candidates. We have a large congregation and a good school." On the other hand, in Lezar the beginning of a church

has raised a severe opposition and persecution. The people are forbidden to come near our preacher, and he is threatened with expulsion. The church in Hassan was much revived during and succeeding the week of prayer. But a famine has been prevailing—the poor actually starving in many places. The spring rains have given promise of a good harvest and prices are falling. The miseries, cruelties and oppression in these lands are increasing, and the poverty of all our congregations is very great.

JAPAN.

DAI-KWAI OR SYNOD.

YOKOHAMA, May 21, 1887.

J. C. HEPBURN, M.D.:—Important events occur here in such rapid succession that it requires one to be on the alert to keep up with them. In the history of no country on earth have such changes and so many of them occurred as rapidly as I have witnessed within the nearly twenty-eight years that I have resided in Japan. The common rules of judgment which we usually consider applicable to other nations and peoples seem hardly applicable to the Japanese. They are a people *sui generis*, peculiar in temperament and in the national characteristics, as well as in religion, moral and social feelings and customs. They would be an interesting study for an ethnologist. I do not pretend to have explored them thoroughly or to have reached the fundamental or key-notes of their characters.

But I have gone out of my way, as I started to tell you something of the dai-kwai or synod which has just held its session in Tokyo. This, you doubtless know, is a synod in which the united Presbyterian churches in this country are represented; namely, the churches connected with the Presbyterian Church of the United States of America, Reformed (Dutch), United Church of Scotland, and German Reformed of the United States. There were delegates from fifty-seven churches, in all about eighty-five persons—pastors and elders all natives—besides a large attendance of Christians, men and women, so that on the day when the Lord's Supper was celebrated the house, capable of holding about eight hundred persons, was crowded. Everything, as the opening sermon, the election of a moderator and other officers, the regular routine of business, offering of resolutions, appointment of committees, and discussions, was

conducted in the Japanese language, in the most orderly manner and according to the strictest parliamentary rules. Indeed, in these respects it might be an example for such meetings in the most highly-civilised countries.

"WHAT HATH GOD WROUGHT?"

You may imagine what my feelings were as I sat there looking over that large assembly of Christian men, and listened to their earnest discussion of matters relating to the kingdom of our Lord in this land. The utterance of my heart was, "What hath God wrought?" and when I heard the loud volume of praise ascending up in the grand old tunes of the home land, my soul was melted within me, and tears of joy and thankfulness alone could give expression to my emotions—all this when I remembered how when I and my dear wife landed on these shores we knew not where to lay our heads, when the grossest darkness of heathenism covered the nation, and when there was not a single heart which beat with love to Christ in all this land. Now there are at least fifteen thousand church members and two hundred churches all told, besides theological seminaries, colleges, female seminaries, Sunday-schools and day-schools, as you may see from the statistical table I send you. The Home Missionary Society connected with the synod has now charge of the evangelical work connected with our united church, and is a most efficient body.

CONGREGATIONALISTS AND UNION.

The great and most interesting question that came before the synod was the proposition which came from the Congregational churches on the subject of union with the Presbyterian Church. The subject was thoroughly discussed, and a committee appointed to arrange with them a basis of union. The report of this committee, with the terms agreed upon, I send you with this letter. It is, however, hardly necessary for me to say any more on this matter, as you will receive by this mail a circular letter prepared by Dr. Imbrie and unanimously approved by the council of the four missions, giving you full information, with the reasons which influenced us in adopting it. Perhaps our friends at home may not regard this subject of union in the same light and favor as we do who are on the ground and better able to judge of the Japanese people and see the powerful and pervading current there is amongst the native Christians towards this goal. Indeed, we feel that union

where it is possible is a matter of necessity, and that it is our part to do the best by direction and advice for the native churches. I am sure that if our friends at home were here in our place they would do as we do.

SYRIA.

MOSLEM WOMEN AT CLINICS.

TRIPOLI.

IRA HARRIS, M.D.:—I have been very busy with my medical work, holding clinics every afternoon, Sunday excepted, in the Kubbeh, performing all operations in the morning at my home as the most favorable place. The average daily attendance at clinics for the past three weeks has been sixty, three-fourths being Moslem women. They seem to have gotten over their prejudices of showing their face to the American doctor, or of inviting him to treat them at their homes; hence the increased number of Moslem patients.

Before we begin our duties we invite all to be seated, a chapter is read from the Bible, and prayer is offered. It is an impressive sight to see fifty or seventy-five Moslem women enveloped in white, faces closely veiled, seated about us intently listening to what is read, respectful during the prayer, giving a chorus of "Amen," especially when God is asked to teach the people his word and bless the means used for the restoration of health. The other day the portion of Scripture read was about Joseph. A Moslem woman who could read—a very unusual thing—expressed her great surprise that "your Bible tells the same stories as the Koran. Let me read it. Why, it is vowelled. It must be a good book. Oh, let me take it to my home!" I gave it her with a silent prayer that the reading might be blessed to her soul.

A MARONITE INTERESTED.

We have an interesting case. A Maronite, whose wife deserted him two or three days after their wedding and eloped with a Moslem, began attending our meetings and visiting the missionaries at their homes, for the express purpose, as he afterward stated, of getting them to give him a divorce from his wife, knowing that the priests would not grant him one. Arab-like, he did not at once state his desires, continued to attend the meetings, becoming more and more interested in reading his Bible, until now he is the most earnest seeker after the truth it has been my experience to

meet. At first he was actuated by purely selfish motives; but as he became enlightened, he saw how unchristian it would be to ask the missionaries to aid him in his selfish desires. Now he is an earnest seeker and doer of the word. The fact that he attends our meetings has come to the knowledge of the priests. Knowing him to be a man of some independence of thought, they fear to lose him, and have intimated that they will get a dispensation from the pope granting him a divorce from his wife, but he seems inclined to have nothing to do with them.

MONKISH ARTIFICE.

Last week I was asked to see a man suffering from the effects of drinking arak, Arabic brandy. This atrocious stuff, distilled grape juice and anise seed, contains from sixty to eighty per cent. alcohol. Those who form the habit of drinking it suffer from a variety of diseases, which, if continued, produce fatal results. This young man, not yet twenty years of age, it is said drank from a half to two pints daily. I found him in convulsions, and had but little hope that he would recover. The following day his uncle came to my house to talk about his nephew. During the conversation he mentioned the fact that he had partly promised to give the young man's house, worth seventy thousand piastres, to an order of monks who owned the property adjoining, they saying that if he would the boy would surely recover, as they had such power with God he would grant any request they might ask. "Then the assistance of the physician is of no use in this case?" "Oh yes," was the reply; "the monks will see to it that you give just the right medicine that will cure the boy." We tried to convince the man that it was not right to give the boy's property on such false pretences; that they must trust in God only, and he would help them. The young man is now improving, and I cannot learn whether the property has been given to the monks or not. I presume it has. The monks, by working upon the feelings of the people, especially in times of sickness, have gotten into their possession most of the best land in localities where Catholics predominate.

GOVERNMENT APPROVAL.

BEIRUT, March 28, 1887.

REV. H. H. JESSUP, D.D.:—The government of his majesty the sultan Abdul Hamid Khalif of Mohammed has set the seal of imperial approbation upon thirty-two editions of Arabic Scriptures

and parts of Scriptures, thus allowing them to be sold, distributed and shipped without let or hindrance. This result has been brought about by Dr. I. G. Bliss, Levant agent of the American Bible Society in Constantinople.

The other publications of our Beirut press, some three hundred in number, are in the hands of a government commission in Damascus for examination and approbation. They may approve them in a few weeks and may retain them for months. [A later letter from Dr. Jessup brings the good news that two hundred and ninety of these books have been authorized by the government.—ED.]

A CONVERTED MARONITE.

A young man, a Lebanon Maronite, called on me three days ago and said that he was converted to the Protestant faith by reading the Jesuit translation of the Bible. You will remember that they published a translation of the Vulgate Bible into Arabic some years ago to supplant, if possible, the Bible published at our press. We rejoiced at this enterprise and do still rejoice. This young man said that on first seeing the difference between Romish doctrine and the Jesuit Bible he abandoned all religion, thinking there could be no true church. Then he bought more books and read, until he embraced the evangelical faith. His father and the priest then burned up his whole library, Arabic lexicons, grammars, the Bible and all. He was sent to the Maronite college in Beirut to be cured of his heresy, but his faith grew stronger in Christ as the only Saviour. His father at length became enlightened and is now in hearty sympathy with him, and as he is a man of wealth they have no fear of persecution. Twelve Maronites from the heart of the Kesrawaw, the Holy Mountain of the Maronites, are now here asking for a teacher and preacher in their village. The Greek patriarch of Damascus, a man of high education and great liberality of views, is now on a tour through northern Syria, and has visited the Reformed Presbyterian mission schools in Latakiah evidently in a most friendly spirit, and received a copy of the versified Psalms of David from Mr. Easton, the missionary, as a memorial of his visit.

INDIA.

AN OLD ASCETIC.

ALLAHABAD.

REV. J. J. LUCAS:—As usual we pitched our big tent on the grounds at the junction of the Gan-

ges and Jumna, and nearly every day for a month the gospel was preached to the pilgrims. I met here an interesting old ascetic, Ram Das, who seemed to take in the truth at once. He visited me at my house, and said he was ready to be baptized, but thought it would be wiser to go back to his village disciples so that they and he might be baptized together. I pressed his own duty, but he seemed so reluctant to be baptized without their knowledge and an effort to win them that I thought perhaps that God might intend in this way to work. I trust that we or others may yet receive him. I believe there are many scattered through our districts who, like Ram Das, receive Christ as their Saviour, but who have not as yet been baptized. The time may be near when the Lord will call such to the church in large numbers. It is for us to be prepared to go to these men, who, like Cornelius and the eunuch, are waiting for some one to speak the word of life in the power of the Spirit.

A LEARNED PUNDIT.

At this same *melé* I met the most intelligent young Hindu I have yet seen. He is a pundit from Benares in the employ of the maharajah of Benares. Although not more than twenty-five years old he speaks six languages, among them the English, quite fluently. Notwithstanding his English education he is an out-and-out old-fashioned orthodox Hindu, worshipping idols, the Ganges, and is a strict observer of the various rites of purification. He had read anti-Christian books, and his mind was fully set against receiving the teaching of the Scriptures. He came to my house several times, and since his return to Benares we have corresponded. Although I have given him the best books to answer his objections, he seems untouched. I mention this case to contrast it with that of Ram Das, mentioned above. Both these men represent large classes with whom we have to deal. The one by Ram Das, a large and hopeful class, many of whom I am persuaded are feeling out blindly and yet truly after God, and have deep spiritual longings as yet unsatisfied. The other by the young English-speaking Benares pundit, an increasing class of whom we have very little hope, most of them having drunk in European infidelity with their education in government and anti-missionary schools. Within the last month I heard one of this class, a B. A. of the Calcutta University, now a teacher in the government high-schools, Al-

lahabad, assert with great emphasis before a select audience of students of Muir College, as well as in the presence of an officiating professor of the college and of two missionaries, one of the missionaries the chairman of the meeting, that his education in a government college had only strengthened his faith in Hinduism, and that he was, to use his own expression, a more *pakka* (confirmed) Hindu now than he was when an immature undergraduate. All this goes to show that an English education, severed from Christian instruction, will not bring to us hopeful inquirers. It also goes to show that efforts more earnest and systematic ought to be made to reach this rapidly-increasing class. I may mention that during the year Mr. Forman and myself were elected honorary members of an undergraduate society, and at one of the meetings of which Mr. Forman delivered a lecture, Christian in tone and principle, which called forth an animated discussion.

A SECRET DISCIPLE.

During the year I have had conversations with a number of inquirers, some of whom awakened the hope that they were truly wrought upon by the Holy Spirit. One of them, Pershadi Lal, was a pupil in our mission-school at the Jumna twenty years ago. His heart was then touched by the Spirit, and all these years he has been a secret disciple. He confessed that it was his duty to be baptized, but family considerations had prevented him. There was that indefinable, indescribable something in the man's talk, tone and look which led me to believe that he was indeed a true disciple, though a weak one.

Another inquirer of long standing, known to the missionaries at Allahabad—Lala Ram Kishore, an ex-tehsildar, a man of good family—I baptized while on a preaching tour near his village across the Jumna. He had visited me often, and I knew that again and again he had been on the point of being baptized, once by Mr. Ewing. As he is growing old, now over sixty, I urged him to make no delay. While sitting with him in my tent Sunday evening pressing this point, he replied that long ago he had received the baptism of the Holy Spirit, and that he was ready at any time to receive the baptism of water. I replied, Why not now? He said, "I'm ready." Mr. Forman and an elder of the Jumna church were with me, and they concurred in the wisdom of baptizing him at once. So sending for a tumbler of water, I baptized

him in the presence of a few witnesses. His baptism has brought on him the anger of his family, and he finds it hard to live with them. His village is some eight miles across the Jumna, and so I have seen him only a few times since his baptism.

AN AGED THAKUR.

MAINPURI.

REV. GEORGE A. SEELY:—During the opium season I had a most interesting interview with an old Thakur living far out in the districts. He gave proof of an intelligent acquaintance with the truth as it is in Jesus, and seemed anxious to know more of Christ and his salvation. He boldly denounced the tenets and practices of Hinduism, and unhesitatingly avowed his faith in Christ as the true incarnation. While at my house we had prayer together, he removing his turban and bowing his head to the ground. After prayer he expressed himself pleased with the Christian way of praying, and asked if he too could pray thus. I was greatly impressed by his kindly face and frank manner, and felt that I saw in him a disciple of Jesus. Before leaving for his distant home, he added to his store of Christian books, which he not only reads and prizes, but explains to his fellow villagers, with some of whom he told me he had many a warm argument as to the claims of Christ. If spared and the way is open, I hope to see him in his own home during the itinerating season.

AN AGED WIDOW'S LIBERALITY.

One hundred rupees have been given for the purchase of a burial ground, an instance of marked liberality on the part of an aged widow, who out of her poverty has thus met one of the long-felt needs of our Christian community. This aged servant of Christ stands high in the esteem and love of the Christian community in which she is ever known as *mai* or aunt; and I am safe in saying that no one of our number has so large a place in the hearts and homes of the Hindus of the city as Mula, or dear old *mai*. Since her baptism, early in 1873, she has been abundant and fervent in labors for the Master, and now, though much of the time laid aside by the infirmities of age, she is ever ready with a word in season for every one. The church is rich in her presence and prayers. May the Lord long spare her to Mainpuri church, and give us many like her.

BRAZIL.

SUNDAY THEATRES.

RIO DE JANEIRO.

REV. JOHN M. KYLE:—We have kept up preaching at the various points; and while there is much to discourage us in the indifference of the people of this great city to all that pertains to religion, yet we cannot believe that it is in vain that the gospel is preached even here. On Sabbath the theatres, horse-races and public parks draw their tens of thousands, who seem possessed with a hatred of evangelical Christianity more bitter than that of the most devoted Romanists. Romanism, with all its errors, is much to be preferred to the blank atheism and infidelity which prevail in this city.

NEW BOOK ON BRAZIL.

The Appletons have just published a book on "Brazil: Its Condition and Prospects," by Andrews, late consul-general here. It will give you an idea of the condition of things here in Rio. It is the best work on Brazil for the general reader, and can be recommended to pastors and missionary societies as a book which will furnish information about Brazil which will supplement that to be derived from the files of the missionary magazines.

Rev. B. D. Wyckoff, of Sabathu, India, writes:

The Rev. T. W. J. Wylie and I recently returned from a tour of nearly two months in the Ambala district, in which we reached some three thousand people in the villages with the gospel message, and at least as many more at the Muni Marjra *meli*, in a beautiful spot at the foot of the hills, where we wound up our itineration for the present.

Extracts from the semi-annual report of the girls' school, Teheran, Persia, prepared by Miss Dale:

Twice a year across the distance which separates us from you, dear friends, come these reports, like swallows flying home. From the sunshine of God's constant providential care, which has been around about us wondrously all these months, to the warm human sunshine of your love and sympathy speed these thought-winged messengers, telling of the nurture and growth of the plants in this part of the garden of our Lord. We four under-

gardeners have been busy and happy in our garden plot, tending our seedlings and watching with grateful hearts the swelling of bud and blossom—the sure promise that fruit will ripen by and by for the Lord of the garden.

On January 9 we had the great joy of seeing two of our school-girls profess their faith in Christ and receive with us the sacrament of the Lord's Supper. On the same day two little children were baptized, the mothers being former pupils of the school. On January 13 the Armenian New Year was celebrated, to the great satisfaction of the children, by a "candy-pulling" in the school dining-room. They had ever such a good time in spite of a few tears because the candy, it was feared, wouldn't be enough to afford a "pull" to everybody. In the evening, with the assistance of Mr. Potter and Dr. and Mrs. Torrence, the children had a merry time playing games and sharing with us the fruits of the morning's labors with a supplement of oranges and apples.

STEADY GROWTH.

The school is steadily gaining in every respect. The children are growing daily in intelligence and tenderness of conscience and self-respect. A number of new scholars have been admitted into the school; among others a child of French and Italian parentage and a little German child. Both of these children are day scholars, their parents being ready to pay for books and tuition. There are now on the roll-book the names of forty-seven children, the general average for the month of March being 46.3. Time fails me to tell you of our beautiful school building now approaching completion under Mr. Potter's careful supervision. We are looking forward with delight to "going home" in the fall.

In the face of this rest and quiet we are compelled to exclaim, "What hath God wrought!" Sympathy and help at home, and no interference with our work here, urge us to renewed tenderness and fidelity in our missionary labors for those to whom we hold out the beloved privileges of gospel light and liberty. Remember, dear friends, that we are co-workers with you! Will you offer with us this prayer for our common work?—"And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

RECEIPTS FOR HOME MISSIONS, JUNE, 1887.

ATLANTIC.—*South Florida*—Mill Cove, 5 00
BALTIMORE.—*Baltimore*—Ashland sab-sch., 31 77; Baltimore Brown Memorial, 31 81. *New Castle*—Rock, 20. 83 58
COLORADO.—*Boulder*—Rawlins (sab-sch., 5), 20. *Gunnison*—Lake City sab-sch., 5. *Santa Fe*—Santa Fe 1st, 5. 30 00
COLUMBIA.—*Idaho*—Lewiston, 12 40; Spokane Falls sab-sch., 4 99. *Oregon*—Independence, 3; North Yamhill, 6. *Puget Sound*—Nooksack, 5 35; Seattle H. M. and F. M. Soc., 8; Dungeness, 5; South Port Townsend, 10. 54 74
DAKOTA.—*Aberdeen*—Leola, 5. *Central Dakota*—Canning, 2. *Southern Dakota*—Canistota, 5; Pleasant Prairie, 1. 13 00
ILLINOIS.—*Alton*—Carlinville, 6 25; Lebanon sab-sch. birthday off., 7 22. *Quincy*—Enfield, 3 75. *Chicago*—Chicago 1st, Dr. and Mrs. Barrows' Bible class, 50. *Maloon*—Pleasant Prairie (sab-sch., 2 55), 15 20; Tuscola, 21. *Rock River*—Kewanee (sab-sch., 2), 6. *Springfield*—Jacksonville State St., 10; Westminster sab-sch., 7 19; Lincoln, 3; Pisgah, 11 13; Unity, 8 98; Rev. W. L. Tarbet and wife, 62. 152 34
INDIAN TERRITORY.—*Choctaw*—Wheelock, 3 00
INDIANA.—*Crawfordsville*—Montezuma, 11; Thornton (for the debt), 5 87; Union, 2. *Indianapolis*—Danville, 5; Indianapolis 11th, 3. *Logansport*—Meadow Lake, 4; Union, 4 28. 34 65
IOWA.—*Council Bluffs*—Adair, 5. *Des Moines*—Dallas Centre, 12; Garden Grove (sab-sch., 5 40), 6 78; Grimes, 15. *Dubuque*—Centretown Ger., 8. *Fort Dodge*—Manning sab-sch., 6; Manilla, 3 13. *Waterloo*—Kamar, 8 70. 63 61
KANSAS.—*Emporia*—Wichita Dodge Ave. sab-sch., 22 51. *Highland*—Irving, 5. *Larned*—Attica, 1 50; Crisisfield, 2; Danville, 1; Sterling sab-sch., 5; Freeport, 2. *Neosho*—Harrison, 2; Richmond, 4 47; Thayer, 11. *Osborne*—Covert, 3 70; Grainfield, 14 53; Kill Creek, 2 30. *Solomon*—Plum Creek, 10. *Topeka*—Wyandotte sab-sch., Children's Day collection, 24 44. 111 25
MICHIGAN.—*Detroit*—Detroit Westminster, J. L. Lyons, 150; Holly, 6 50. *Grand Rapids*—Crooked Lake, 1; Sebawa, 5 06. *Saginaw*—Bay City, 46; Ithaca (sab-sch., 2 75), 8 51; Port Austin sab-sch., 1 83. 218 69
MINNESOTA.—*St. Paul*—Rush City, 2 75; Willmar sab-sch., 3 25. *Winona*—Hokah, 1 25; La Crescent, 2 25. 9 50
MISSOURI.—*Osage*—Jefferson City, 58 26; Salt Springs sab-sch., 8 20; Sedalia, A. Meyer, 15. *Osark*—Golden City, 3; Jasper, 3; Shiloh, 10. *Pulvers*—Milan, 6. *Platte*—Union, 6; Union Star, 5. *St. Louis*—St. Louis 2d Ger., 6; Union, 1; Webster Grove, 38. 158 46
NEBRASKA.—*Hastings*—Aurora, 15; Beaver City, 87 50; Catherton, 2; Red Cloud, 5. *Nebraska City*—Adams, 5; Hopewell, 5; Humboldt, 10; Sterling, 5; Tecumseh, 8; Tobias, 4. *Niobrara*—Wayne, 2 80. *Omaha*—Creton, 4; Schuyler, 8 33; Wahoo sab-sch., birthday off., 1 37. 162 50
NEW JERSEY.—*Elizabeth*—Elizabeth 1st sab-sch., Murray Miss. Assn., 14 26; Madison Ave. sab-sch., 25; Elizabethport, 38. *Jersey City*—Arlington, 11 18. *Monmouth*—Farmingdale, 20; Manasquan, 10. *Morris and Orange*—Madison, 47 96; Morristown 1st, 186 74; South St., 615 44; Orange 1st, 1000; Central (Mrs. Rowland Cutter, 50), 800. *Newark*—Bloomfield Ger., 9 50; Newark 2d, 42 61. *New Brunswick*—Bound Brook, Int. on Steele Legacy, 18 64; Kirkpatrick Memorial, 11; Trenton Prospect St., 47 46. *Newton*—Danville, 15. *West Jersey*—Camden 1st sab-sch., 40; Deerfield sab-sch., 14 56; Williamstown, 24. 2491 35
NEW YORK.—*Boston*—Portland, 5. *Brooklyn*—Brooklyn 1st, 280; Lafayette Ave., 25; Memorial, 156 37; Throop Ave., 90; East Williamsburgh Ger., 4 50; Fort Hamilton, 6 45; New Utrecht, 45; West New Brighton Calvary, 38 50. *Buffalo*—East Hamburg (sab-sch., 1 36), 16. *Chequamegon*—Watkins, 74 86. *Genesee*—Byron sab-sch., 6; North Bergen, 7. *Geneva*—Geneva North, 1427 78; Seneca Falls, 110. *Hudson*—Good Will, 12 50; Hamptonburgh, 82; Middletown 2d, 81 89; Ridgebury, 2 66; Germans of Nyack, 10. *Long Island*—Bridgehampton, 17. *New York*—New York 6th Ave. (from a friend, 10,000; John Sinclair, 100), 11,000; Madison Square, John R. Ford, 350; Zion Ger., 15. *Niagara*—Lockport 1st sab-sch., 100. *North River*—Cornwall 1st, Newburgh Union, 110; Pleasant Valley (sab-sch., 5 20), 22 38; Rochester Central, 69 75; Westminster, 30; North sab-sch., 10. *St. Lawrence*—Brasher Falls, 10; Louisville, 7 38. *Syracuse*—Amboy sab-sch., 12; Cazenovia, 128 98. *Troy*—Johnsburg, 5 20; Troy Woodside sab-sch., 108 87; Waterford, 13 19. *Utica*—Oneida, 69 69; Rome, 56 44. *Westchester*—Rev. M. F. Welch, 5. 13,532 63

NORTH DAKOTA.—*Bismarck*—Returned by a missionary, 150 00

OHIO.—*Bellefontaine*—Bellefontaine, 9 06; Urbana, 8 15. *Chillicothe*—Bloomingsburg (Children's evening coll., 2 18), 26 38. *Cincinnati*—Cincinnati Westminster, 125; Glendale sab-sch., 25; Wyoming, 25. *Cleveland*—Cleveland Woodland Ave. (sab-sch., Children's day coll., 139 75), 389 74. *Odum*—Greenfield, 5. *Dayton*—Hamilton sab-sch., 9; Xenia, 31. *Mahoning*—Canfield, 1 52; Youngstown 1st, 48 08. *Maumee*—Lost Creek, 5. *St. Clairsville*—Bannock, 5; Farmington, 9; Martin's Ferry sab-sch., 34 23. *Steubenville*—Bethesda sab-sch., 13; Corinth, 16. *Wooster*—Ashland, 23 66. *Zanesville*—Unity sab-sch., 17. 527 82

PACIFIC.—*Los Angeles*—Arlington, 112 60; Colton, 16; Orange, 80 10; San Bernardino (sab-sch., 2 50), 36 50. *San Jose*—Rev. W. M. Harsman, 50. 296 20

PENNSYLVANIA.—*Allegheny*—Fairmount, by Miss E. Boyd, 5; Plains, 15. *Blairsville*—Beulah sab-sch., 15 98; Fairfield, 9; Pine Run, 13; Salem, 26 35. *Builer*—Allegheny, 8; Centerville, 18; Mt. Nebo, 12 82; New Salem, 12; North Washington, 15; Scrub Grass, 29; Zellenople, 5. *Carlisle*—Burnt Cabins, 4; Lower Path Valley, 16. *Clarion*—Brookwayville, 5; Brookville, 73 10; Shiloh, 3 50; Sligo, 2. *Erie*—Greenville sab-sch., 9 55. *Huntingdon*—Du Bois sab-sch., 11; Hollidaysburgh (sab-sch., 5 80), 43 12; West Kishacoquillas, a friend, 15. *Kittanning*—Appleby Manor, 4; Boiling Spring, 7. *Lackawanna*—Hawley sab-sch., 5; Langolys, 25. *Lehigh*—Audenried (sab-sch., 31 07), 56 07. *Northumberland*—Williamsport 2d (sab-sch., 110 07), 128 92. *Philadelphia*—Philadelphia 9th, 57 78; Westminster, 82. *Philadelphia Central*—Philadelphia Bethlehem, 31; West Arch St., 100. *Philadelphia North*—Forestville, 10; Manayunk, 30. *Pittsburgh*—Cannonburgh, 37 50; Hebron, 42 65; Pittsburgh 2d (Thompson McClintock, 25), 106 16; East Liberty, 108; Shady Side, 135. *Redstone*—Brownsville, 21; George's Creek, 4 25; Little Redstone, 5; Long Run, 16 85; Rehoboth, 26 58. *Shenango*—Hermion sab-sch., 6. *Washington*—Mt. Olivet, 5 45; Upper Buffalo (sab-sch., 7 13; an old member, 20), 27 13. *Wellsboro*—Wellsboro, 17. *West Virginia*—Gnaty Creek, 1 67; Rev. J. H. Baird, 1. 1414 48

TENNESSEE.—*Holston*—Davidson's River, 1 75; Greenville, 10; Reem's Creek, 2; Salem, 17. *Kingston*—Bethel, 23 50. 54 25

TEXAS.—*North Texas*—Mobeetie, 10 50. *Trinity*—Boque, 50 cts.; Glen Rose, 1; Granbury, 1; Lone Cottonwood, 50 cts.; Stephenville, 1; Thorp's Spring, 1. 15 50

UTAH.—*Montana*—Hamilton, 2; Spring Hill, 2 50. *Utah*—Through Rev. P. Bohbach, 24 25. 28 75

WISCONSIN.—*Lake Superior*—Ishteping, 34; Saint Ste. Marie, 100. *Madison*—Lancaster, 7; Liberty, 3. *Milwaukee*—Cambridge and Oakland L. and C. Miss'y Soc., 10; Beaver Dam, 10. *Winnebago*—Keshena, 4; Stevens Point, 15. 183 00

Women's Executive Committee of Home Missions..... 13,500 00

Total received from churches..... \$33,693 65

LEGACIES.

Bequest of Miss Adeline Caldwell, dec'd, late of Wheeling, W. Va., 500; Legacy of James M. Smith, dec'd, late of Del Roy, O., 15; Robert Gilmer, dec'd, late of Menard co., Ill., 8801; Rev. G. W. Warner, dec'd, late of Canaan Four Corners, N. Y., 100; Balance of legacy of Felix Negley, dec'd, late of Tarentum, Pa., 45..... \$4,551 00

MISCELLANEOUS.

Rev. Stephen Torrey, Honesdale, Pa., 1000; Miss C. Morgan, Corralles, N. Mex., 5; Mrs. M. J. Marshall, Allegheny, Pa., 100; C. W. McGonigal, Mt. Pleasant, O., 25; E. Sterling Ely, Buffalo, N. Y., 50; Rev. W. W. Atterbury, N. Y., 50; Mrs. Mary E. Thaw, Pittsburgh, Pa., 50; Albert H. Porter, Niagara Falls, N. Y., 200; Mrs. Mary J. Gilmour, Fulton, N. Y., 100; F. M. 30; Margaret J. Gourlay, Ludlow, Ill., 15; Mrs. Mary Hatch, Ferrysburg, O., 5; S. P. Tolman, Ferrysburg, O., 10; William A. and H. E. McDonald, Denver, Col., 10; Mrs. J. Parker, Russell, Kan., 5; Myron Phelps, Lewistown, Ill., 100; "C." Ark.,

9; H. Neal, M.D., San Miguel, Cal., 2; Rev. Wil-
 lis Lord, Guilford, Conn., 25; Rev. F. N. Rutan,
 55; Mrs. Ellen E. Wiggins, Northwood Centre,
 N. H., 6; Rev. J. C. Cromach, Millville, N. Y., 6;
 A. Porter, Coulterville, Pa., 5; "Friends," 10;
 Mrs. H. Hullison, Crooked Lake, Mich., 1; Mrs.
 Hill, 1; William Thaw, Pittsburgh, Pa., 100;

RECEIPTS FOR SUSTENTATION, JUNE, 1887.

BALTIMORE.—*New Castle*—Rock, 8 00
 COLUMBIA.—*Puget Sound*—Olympia, 6 15
 ILLINOIS.—*Bloomington*—Gibson City, 5 50. *Chiro*—En-
 field, 2 60. *Rock River*—Millersburg, 5. *Springfield*—Pis-
 gab, 1 85; Unity, 67 cts.; Rev. W. L. Tarbet and wife, 1 28.
 16 90
 IOWA.—*Dubuque*—Centretown Ger., 1 00
 KANSAS.—*Larned*—McPherson, 27 00
 MICHIGAN.—*Grand Rapids*—Grand Rapids Westminster,
 23 40. *Saginaw*—Bay City, 5 52.
 MINNESOTA.—*St. Paul*—St. Paul Central,
 89 72
 MISSOURI.—*Platte*—Hamilton, 5 00
 NEW JERSEY.—*Newton*—Hackettstown, 10 00
 OHIO.—*Cincinnati*—Cincinnati Westminster, 20. *Cleveland*
 —Akron, 3. *Lima*—Shanes Crossing, 2. 25 00
 PACIFIC.—*Los Angeles*—Boyle Heights, 5 00
 PENNSYLVANIA.—*Allegheny*—Plains, 3. *Butler*—Zelleno-
 ple, 4; Westminster, 3; Buffalo, 3. *Lackawanna*—Kingston,
 15 30. *Lehigh*—Returned by a missy, 25. *Northumberland*—
 Williamsport 2d, 3 10. *Philadelphia Central*—West Arch St.
 (Y. P. Soc., 10), 91 86; Mantua, 2; Memorial, 40; Zion
 Ger., 1; Alexander, 43 08. *Pittsburgh*—Pittsburgh 43d St.,

Interest on Permanent Fund, 1342 50; Patterson
 estate, 130 70..... 3,475 20
 Total received for Home Missions, June, 1887..... \$41,717 85
 Total received for Home Missions from April,
 1887..... 87,690 37
 Total for three months of 1886-7..... 79,680 89

10; Shady Side, 33 75; Canonsburg, 1 25. *Redstone*—Georges
 Creek, 1 25. 289 09
 TENNESSEE.—*Kingston*—Grassy Cove, 1. *Union*—Knox-
 ville 2d, 21 36. 22 96
 UTAH.—*Utah*—Through Rev. P. Bohlsch, 50

Total received for Sustentation, June, 1887..... \$475 64

RECEIPTS FOR NEW YORK SYNDICAL AID FUND, JUNE, 1887.

Albany—Albany State St., 150; New Scotland, 5 53; Car-
 lisle, 5. *Brooklyn*—Memorial, 20 63. *Buffalo*—Silver Creek,
 10. *Chuyaga*—Weedsport, 35 45; Dryden, 6 50. *Champlain*—
 Chateaugay, 2 32. *Genesee*—Corfc, 15 05. *Hudson*—Otis-
 ville, 8 25; Good Will, 45 cts.; Middletown 2d, 38 cts. *Lyons*
 —Sodus, 1. *Otago*—Oneonta, 3. *Rochester*—Rochester Central,
 13 58. *St. Lawrence*—Potsdam, 20 08. *Troy*—Oakwood
 Ave., 5; Melrose, 6 90; North Granville, 2; Lansingburg
 Westminster, 17 96; Waterford, 6 59; Troy Park, 21 33.
Utica—Rome, 14 90. *Westchester*—Thompsonville, 18; Bridge-
 port 1st, 40 44. 430 94

O. D. EATON, Treasurer,
 (P. O. Box 1938) 280 Broadway, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, MAY, 1887.

ATLANTIC.—*South Florida*—Seneca, 1; Sorrento, 1. 2 00
 BALTIMORE.—*Washington City*—Washington Eastern, 1 00
 COLORADO.—*Boulder*—Vailmont, 47 cts. *Denver*—Golden,
 2. *Studs F8*—Oate, 3 42. 5 89
 DAKOTA.—*Dakota*—Yankton Agency, 3 00
 ILLINOIS.—*Pooris*—Seneca, 5 37; Onida, 4. 9 37
 INDIANA.—*Muncie*—Wabash, 1 75. *White Water*—Har-
 mony, 1; Knightstown, 60 cts.; Mt. Carmel, 1. 4 85
 IOWA.—*Fort Dodge*—Vail, 5 96. *Iowa*—Keokuk, 2 22;
 Mediapolis, 1 49. 9 66
 KANSAS.—*Larned*—McPherson, 21. *Neosho*—Fort Scott,
 24 65. 45 65
 MICHIGAN.—*Detroit*—Detroit Westminster sub-ech., 44 13.
Grand Rapids—Grand Haven, 13 17. *Saginaw*—Mariette
 1st, 2. 69 35
 MINNESOTA.—*St. Paul*—St. Paul East, 3 00
 NEBRASKA.—*Nebraska*—Ponca, 4 00
 NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 74 20. *Jersey*
City—Carlstadt Ger., 1. *Morris* and *Orange*—Madison, 63 83;
 Morris Plains, 7 25. *Newark*—Mont Clair, 44. *New Bruns-
 wick*—Kirkpatrick Memorial, 1. 181 28
 NEW YORK.—*Brooklyn*—S. 3d St., E. D. 30 24. *Chuyaga*—
 Central Auburn, 17 16. *Geneva*—Naples, 3 43; Seneca,
 29 10. *Hudson*—Ridgebury, 1. *Lyons*—Fairville, 3. *North*
River—Poughkeepsie, 14 55; Rondout, 6. *St. Lawrence*—
 Watertown 1st, 26. *Troy*—Salem, 25 91. 206 79

OHIO.—*Cincinnati*—Cincinnati Mt. Auburn, 64 73. *Maho-
 ning*—Champion, 1. *St. Clairsville*—Concord, 5; West Brook-
 lyn, 50 cts. *Wooster*—Memorial, 11 58. 82 51
 PENNSYLVANIA.—*Cheser*—West Cheser 1st, 22 63. *Clar-
 ton*—Edenton, 5; Oil City 2d, 82 cts. *Erie*—Greenville, 35.
Huntingdon—Levittown, 11 88. *Kittanning*—Clarksburg,
 10; Ebenezer, 10; Tunnelton, 1. *Lackawanna*—Ashley, 2;
 Wilkesbarre Memorial, 29 84. *Northumberland*—Williams-
 port 2d sub-ech., 11; Williamsport 3d, for 1887, 10 09, for
 1888, 12 09. *Philadelphia*—Philadelphia 2d, 314 08; South-
 western, 4 60. *Philadelphia North*—Conshohocken, 1. *Pitts-
 burgh*—Shady Side, 13 50. *Washington*—East Buffalo, 13 30;
 Wheeling 1st sub-ech., 10. 517 83

TENNESSEE.—*Holston*—Jeroldstown, 2; Oakland, 5 05. 7 05
 TEXAS.—*Austin*—New Orleans Ger., 1 00
 UTAH.—*Montana*—Helena, 30 63
 WISCONSIN.—*La Crosse*—La Crosse 1st sub-ech., 1 76

PERSONAL DONATIONS.

Rev. Charles Ray, Smithville Flats, N. Y., 12; "G.
 L." Troy, 100; Religious Contribution Society
 of Princeton Theological Seminary, 6 84; "C.,
 Ark., S..... 121 84
 Total receipts of General Fund, May, 1887..... \$1296 26

RECEIPTS FOR COLLEGES AND ACADEMIES, JUNE, 1887.

BALTIMORE.—*Baltimore*—Hagerstown, 5. *New Castle*—
 Rock, 1. 6 00
 DAKOTA.—*Southern Dakota*—Alexandria, 1 00
 ILLINOIS.—*Chiro*—Enfield, 3 05. *Chicago*—Chicago 4th,
 145; Chicago 6th, 30. *Springfield*—Pisgab, 3 70; Unity, 1 32.
 242 07
 INDIANA.—*Crawfordsville*—Bethel,
 KANSAS.—*Osborne*—Grainfield, 3 00
 MICHIGAN.—*Saginaw*—Bay City, 5 52
 NEW JERSEY.—*Morris* and *Orange*—Orange 1st, 50; Mad-
 ison, 5 67. *Newark*—Lyon's Farm, 11 74; Newark 2d, 1886
 and 1887, 11 99; 1887 and 1888, 12 25. *Newton*—Hackitts-
 town, 25. 116 68
 NEW YORK.—*Brooklyn*—Franklin Ave., 16 14; Memorial,
 33; South 3d St., 2; Throop Ave., 37. *Buffalo*—Buffalo Beth-
 any, 15 50; Lancaster, 10. *Hudson*—Good Will, 2 70; Mid-
 dletown 2d, 2 28. *Lyons*—Galen, 5; Sodus, 1. *New York*—
 Park, 23 31. *Rochester*—Rochester Central, 34; Sparta 2d,
 5 56. *Troy*—Waterford, 6 59. *Westchester*—Sing Sing, 60;
 Yorktown, 10. 264 08
 OHIO.—*Cincinnati*—Cincinnati Westminster, 25. *Lima*—
 Shanes Crossing, 2. 27 00

PACIFIC.—*Los Angeles*—San Bernardino, 17. *San Fran-
 cisco*—Oakland 1st, 34 10. 51 10
 PENNSYLVANIA.—*Allegheny*—Plains, 2; Tarentum, 13 50.
Butler—Zellenople, 4. *Northumberland*—Williamsport 2d, 2.
Philadelphia Central—Memorial, 85; Zion Ger., 1. *Pittsburgh*—
 Cannonsburg, 17 50; Mt. Olive, 2; Pittsburgh Shady Side,
 33 75. *Redstone*—George's Creek, 1 25. *Wellsville*—Wells-
 boro, 3. *Westminster*—Lebanon, 50. 135 00
 TENNESSEE.—*Union*—Knoxville 2d,
 UTAH.—*Utah*—Salt Lake City 1st, 28 09

PERSONAL.

A. Meyer, Sedalia, Mo., 4; Prof. L. F. Pratt, Park
 College, 20; "Cash," Fort Sully, Dak., 25; Alex-
 ander Guy, Oxford, O., 100; "A lady friend," 25;
 Rev. W. L. Tarbet and wife, 2 54; "C., Ark.," 1;
 Through Rev. P. Bohlsch, 1..... 178 54
 Total..... \$1105 22

C. M. CHARLBY, Treasurer,
 241 South Water Street, Chicago, Ill.

RECEIPTS FOR THE BOARD OF PUBLICATION, MAY, 1887.

ATLANTIC.—*South Florida*—Lakeland, 1; Seneca, 5; Sorrento, 5. 11 00
 BALTIMORE.—*Baltimore*—Baltimore La Fayette Sq. sab-sch., 5; Hagerstown, 6. *New Castle*—Dover, 20; Fort Penn, 2 90; Zion, 10. *Washington City*—Alexandria, 7 25; Washington Unity, 5; Washington Western, 31 84. 87 99
 COLORADO.—*Boulder*—Vailmont, 23 cts. *Denver*—Denver 23d Ave., 18 29. *Santa Fe*—Ocate, 2. 15 52
 COLUMBIA.—*Idaho*—Baker City, 1; Weston, 1. *Pages Sound*—La Camas, 1. 3 00
 DAKOTA.—*Central Dakota*—Blunt, 2. *Southern Dakota*—Bridge-water, 4. 6 00
 ILLINOIS.—*Alton*—Litchfield, 4; Steeleville, 1 30; Trenton, 2. *Bloomington*—Bement, 13 12; Wenona, 9. *Chiro*—Anna, 8 06; Fairfield, 6 52; Golconda, 5; Shawneetown, 14 90. *Chicago*—Austin, 77 cts; Glenwood, 1; Homewood, 2; Oak Park ch. sab-sch., 10 01. *Freeport*—Freeport 2d, 4 94; Willow Creek, 21 22. *Mattoon*—West Oak, 3. *Ottawa*—Earlville, 4. *Pecoria*—Elmhurst, 9 03. *Rock River*—Ash-ton, 5; Edgington, 7; Millersburg, 4; Morrison, 17 85; Paniel, 4; Pleasant Ridge, 1 50. *Schuyler*—Elvaston, 3; Rushville, 10. *Springfield*—Greenview, 3; Irish Grove, 4; Jacksonville State St., 45 55; Macon, 4; Mason City, 8 36; Springfield 1st, 42 14; Sweet Water, 3. 282 29
 INDIANA.—*Crawfordsville*—Bethany, 22 88; State Line, 6 cts.; West Lebanon, 8 cts. *Fort Wayne*—Fort Wayne 1st, 27 83; La Grange, 3 27; Lima, 4 78. *Indianapolis*—Franklin 1st, 17 30; Hopewell, 14 78; Indianapolis 2d, 42 89; Indianapolis 7th, 5. *Lopansport*—Goodland, 3; Michigan City (sab-sch., 1 17), 6 14. *Muncie*—Muncie, 9 74; Wabash, 75 cts. *Vincennes*—Evansville Grace, 18 75; Evansville Walnut St., 30. *White Water*—Harmony, 2; Knightstown, 65 cts; Mt. Carmel, 1. 205 86
 INDIAN TERRITORY.—*Muscogee*—Wealaka ch., 6 06; We-woka ch., 9 25. 15 30
 IOWA.—*Cedar Rapids*—Vinton, 15. *Council Bluffs*—Con-way, 5 25. *Des Moines*—Charlton, 8 50; Dallas Centre, 6; Grims, 7; Moulton, 1. *Dubuque*—Hopkinton, 4 64. *Fort Dodge*—Sac City, 5 50; Schaller, 6. *Iowa*—Keokuk Westminster, 1 11; Mediapolis, 75 cts.; New London, 1. *Iowa City*—Davenport 1st, 22 46; Hermon, 1 22; Marengo, 8 89; Tipton, 5 16. *Waterloo*—La Porte City, 5; Tranquility, 7. 101 48
 KANSAS.—*Emporia*—Burlington, 8 17. *Highland*—Hiawatha, 5. *Larned*—Halsted, 5; Hutchinson, 28; Lyons, 11; Sterling, 7. *Neosho*—Girard (pastor), 10; 15; Humboldt, 5 25. *Solomon*—Wilson, 3. *Topeka*—Wamego, 2. 89 42
 KENTUCKY.—*Ebenezer*—Frankfort, 17 35
 MICHIGAN.—*Detroit*—Detroit Calvary, 5; Erin, 8; Mount Clemens, 6; Pontiac (sab-sch., 3 06), 32 32; Saline, 8 50. *Grand Rapids*—Big Rapids Westminster, 10; Greenwood, 2. *Monroe*—Monroe, 6. *Saginaw*—Vassar (sab-sch., 1 14), 4 10. 71 92
 MINNESOTA.—*St. Paul*—Merriam Park, 7 19; Minneapolis Andrew, 38; St. Paul East, 3. *Winona*—La Crescent, 3 23; Lake City, 15 45. 68 87
 MISSOURI.—*Osage*—Deepwater, 4; Raymore, 11 40; Sedalia ch. sab-sch., 3; Sunny Side, 1 10; Westfield, 5. *Osark*—Carthage, 11 25. *Platte*—Carrollton, 5 50. *St. Louis*—Bethel Ger., 5; Emmanuel Ger., 5; St. Charles 1st, 20; Zoar, 5. 69 55
 NEBRASKA.—*Hastings*—Beaver City, 3 70; Wilsonville, 2 30. *Kearney*—North Loup, 4 18; Wilson Memorial, 3. *Nebraska City*—Auburn, 5 35; Blue Springs, 2 10; Lincoln, 53 55; Plattsmouth, 11 66. *Nebraska*—Ponca, 2. *Omaha*—Fremont, 17; Marietta, 2 50; Omaha Castelar St., 7; Occo-la, 3. 117 35
 NEW JERSEY.—*Elizabeth*—Cranford, 8. *Jersey City*—Card-stadt Ger., 1 45. *Monmouth*—Freehold 1st sab-sch., from C. E. Hall's class, 2. *Morris and Orange*—Morris Plains, 7; Mt. Freedom, 5 77. *Orange* 1st, 75. *Newark*—Newark Park, 32 14; Newark South Park, 41 84; Newark Woodside, 8. *New Brunswick*—Amwell 2d, 3 60; Lambertville, 31; Trenton Prospect St. ch. sab-sch., 10. *Norfolk*—Phillipsburgh, 5 75. *West Jersey*—Bridgeton 2d, 17; Camden 2d, 5; Cedarville 1st, 3 24; Glassborough, 1. 269 30
 NEW YORK.—*Albany*—Albany 3d, 14 66; Ballston Centre, 3 81; Carlisle, 3; Charlton, 14 25; Gloversville, 17; Kings-boro', 6 25. *Binghamton*—Bainbridge, 7 60; McGrawville, 7 38; Nichols, 2; Ninevah, 16 38; Smithville Flats, 4 51. *Boston*—Antrim, 8. *Brooklyn*—Brooklyn Franklin Ave., 15 86; Brooklyn 3d St. E. D., 25 22. *Buffalo*—Lancaster, 5; Olean, 12 50; Silver Creek, 7; Springfield (sab-sch., 4 30), 9. *Cayuga*—Dryden, 8 06. *Champlain*—Chazy, 8 69. *Chemung*—Hector, 6; Southport, 4. *Columbia*—Greenville, 4 30. *Genesee*—North Bergen, 4. *Geneva*—Canoga, 3; Oak's Cor-ner, 3 44. *Hudson*—Circleville, 5; Livingston Manor, 2 69; Rockland 2d, 1 50. *Long Island*—Moriches, 14; Southamp-ton, 30 63. *New York*—New York Phillips, 50. *North River*

—Lloyd, 6 60; Matteawan, 13; Poughkeepsie, 7 48; Ros-dout, 3. *Osage*—Middlefield Centre, 4 28. *Rochester*—Brook-port, 9 28; Rochester 1st, 51 89. *St. Lawrence*—Gouverneur, 107 90; Hammond, 7. *Steuben*—Jasper, 6 71. *Syracuse*—East Syracuse, 3; Syracuse Park, 21. *Troy*—Troy Oakwood Ave., 4 21; Troy Woodside, 39 53. *Ulrica*—Booneville, 11 81; Oriskany, 1 80; Sauquoit, 10; Ulrica Memorial ch. sab-sch., 12 50. *Weahter*—Gilead, 16; Patterson, 7 41; Peekskill 2d, 8 57; Poundridge, 10; Iyke, 40; Thompsonville, 15. 742 88

OHIO.—*Bellefontaine*—Bellefontaine, 1 18. *Cincinnati*—Avondale, 38 44; Cincinnati 2d Ger., 2; Cincinnati Central, 40; Goshen, 2; Montgomery, 15; Pleasant Ridge, 7 21; Som-erset, 1. *Cleveland*—Akron, 3; Cleveland Woodland Ave., 10; East Cleveland, 12; Gullford, 5. *Columbus*—Bethel, 1 75; Bremen, 2 05; Greenfield, 2 27; Groveport, 1; Lancaster, 6; Mt. Sterling, 3 70; Rush Creek, 4 50. *Dayton*—Greenville, 5; Somerville, 5; South Charleston, 9 10; Springfield 1st, 51; Xenia, 15 86. *Lima*—Lima Main St., 4 38. *Mahoning*—Poland, 6; Youngstown 1st, 35 84. *Marion*—Jerome, 2 15; Liberty, 4; Marion, 10; Onstrander, 10 25; Providence, 1; West Berlin, 4 50. *Mauves*—Toledo 1st, 43 40; West Beth-esda, 5. *Portsmouth*—Hanging Rock, 8 06; Mt. Leigh, 4. *St. Clairsville*—Beulah, 1; Concord, 2; Mt. Pleasant, 8 79; Rock Hill, 8 76; West Brooklyn, 1. *Steubenville*—Beech Spring, 10; East Liverpool, 12 35; Irondale, 3 77. *Wooster*—Holmes-ville, 2. *Zanesville*—New Concord, 3. 428 31

PACIFIC.—*Benicia*—Tomasas, 3. *Los Angeles*—Carpenteria, 1. *Sacramento*—Elk Grove, 2 50. 6 50

PENNSYLVANIA.—*Allegheny*—Freedom, 6; Leetadale, 44. *Blairsville*—Braddock, 12; Greensburg, 28; Latrobe, 10; Pine Run, 11; Pleasant Grove, 5; Unity, 17. *Butler*—Plain Grove, 10; Scrub Grass, 11. *Carlisle*—Carlisle 1st, 9 45; Green Castle, 15; Mechanicsburgh, 8; Mercersburgh, 14 56; New Bloomfield, 1 21; Silver Spring, 5. *Chester*—Bryn Mawr, 17 19; Chester 1st, 28 64; Dilworthtown, 2; Downingtown Central, 10 47; Great Valley, 8 25. *Clarion*—Beech Woods, 18; Brookville, 22 76; New Rebooth, 7 21; Oak Grove, 2; Oil City, Second, 1 98; Pisgah, 7; Sligo, 2; West Millville, 17. *Erie*—Belle Valley, 5 25; Cambridge, 5; Franklin, 35 17; Girard, 10; Gravel Run, 5; Hadley, 3 15; Springfield, 2 41; Watsburgh, 2 80. *Huntingdon*—Alexandria, 16; Bethel, 1 75; Du Bois, 14; Lewistown, 5 94; Lower Spruce Creek, 8; Petersburg, 4 96; Tyrone, 22 43. *Kittanning*—Clarksburg, 5; East Union, 2; Ebenezer, 5; Indiana, 35; Tunn-lton, 1; Worthington, 4 30. *Lackawanna*—Athens, 5; Horlick, 3; Monroeton, 7 50; Rushville, 5; Stevensville, 4; Wilkesbarre Memorial, 22 64; Wyalsburg 1st, 6. *Lehigh*—Easton Brainerd, 32 08; White Haven, 3 14. *Northumberland*—Bald Eagle and Nittany, 11 27; Hartleton, 5; Looming, 9; Milfin-burgh, 6; Washington, 11; Williamsport 2d ch. sab-sch., 9 67. *Philadelphia*—Philadelphia 10th ch. sab-sch., 19 28; Philadelphia Tabernacle ch. sab-sch., 44 30. *Philadelphia Central*—Philadelphia Bethesda, 27 92; Philadelphia Cohock-sink, 50 82; Philadelphia Gaston, 5; Philadelphia Oxford ch. sab-sch., 50; Philadelphia Princeton, 268 31. *Philadel-phia North*—Conshohocken, 1; Germantown 1st, 205 78; Leverington, 15. *Pittsburgh*—Canonsburgh, 22 45; Pitts-burgh South Side, 18 50. *Shenango*—Leesburgh, 6; New Castle 2d, 14; Petersburg, 1 50. *Washington*—Cameron, 3; Forks of Wheeling, 20; Upper Ten Mile, 14; Wellsburg, 9; Wheeling 1st (sab-sch., 10), 59 50. *Westminster*—Bellevue, 6; Centre (sab-sch., 4 02), 18 50; Leacock, 14 08; Marietta, 14; Slate Ridge, 10; York 1st, 78 66; York Calvary, 22 61. 1670 82

TENNESSEE.—*Union*—New Providence, 5 28

TEXAS.—*Austin*—New Orleans Immanuel Ger., 1 00

UTAH.—*Montana*—White Sulphur Springs, 2 20. *Wood River*—Logan Brick, 15. 17 20

WISCONSIN.—*Lake Superior*—Ishpeming, 15; Negaunee, 10 65. *Madison*—Cottage Grove, 10; Verona, 1. *Milwaukee*—Richfield, 1; West Granville, 1. *Winnago*—Marshfield, 7. 35 75

Total from churches and sab-sch's, May, 1887..... \$4236 41

MISCELLANEOUS.

Mrs. Miller, Newark, N. J., 100; John C. Green Fund, interest, 186 25; Mrs. H. J. Phelps' sab-sch. class, Kirkwood, Mo., 2 50; "A Lady Friend," 100; Miss Mary Vance, Rome, Ga., 5; Rev. A. Smyth, D.D., de'cd, late of Cleveland, O., 2; W. A. B., Philadelphia, Pa., 10; Religious Con-tribution Soc. of Princeton Theo. Seminary, 8 43; "C," Ark., 1..... 410 18

Total receipts in May, 1887..... \$4796 59

S. D. POWELL, Treasurer.

—Wilkesbarre Memorial, 32 16. *Northumberland*—Williamsport 3d sub-ech., 38 21. *Philadelphia Central*—Philadelphia Arch St., add'l, 5; Philadelphia West Arch St., 306. *Philadelphia North*—Ablington, Mr. and Mrs. Colton, 50; Conshohocken, 1; Norristown 1st, 46 62. *Pittsburgh*—Pittsburgh Shady Side, 33 75. *Shenango*—Neshannock, 12 49; Unity, 22. *Washington*—Wheeling 1st sub-ech., 10. *Westminster*—Marietta, 20. 780 85
TEXAS—*Austin*—New Orleans Immanuel Ger., 1 00
UTAH—*Utah*—Logan Brick, 5 00
WISCONSIN—*Madison*—Cottage Grove, 1 50; Verona, 2
Wisconsin—Richfield, 2; West Granville, 2. 7 50

From the churches..... \$9921 44

FROM INDIVIDUALS.

Miss Agnes J. Baird, New York, 5; Guest money at Perth Amboy, 61; "Friend," N. J., 10; M. L. Roberts, N. J., 1; Mrs. E. C. Wilcott, Pa., 20; Mrs. Winthrop, N. Y., 1000; W. F. Cutler, O., 5; "Friend," Kan., 20; Mrs. C. B. Wood, N. Y., 2; Mrs. E. S. Esty, N. Y., 5; Mr. and Mrs. E. F.

Gilbert, N. Y., 10; Julius Foster, N. J., 9 15; O. E. Towne, Ill., 20; H. C. Niles, Pa., 10; Mrs. H. Oakley, Pa., 2; Miss A. Strickler, Pa., 5; Miss Jane Britt, Pa., 1; Miss M. Britt, Pa., 1; John M. Brown, Pa., 10; W. H. McClellan, Pa., 10; Mrs. E. R. Norton, Ill., 1; M. F. Tripp and wife, N. Y., 2; Mrs. M. MacMab, Wis., 2; "A Presbyter-ian," Cal., 3; "J. E. B.," Md., 20; Rev. E. T. Swiggett, O., 10; Miss M. Boornan, N. J., 25; "Thank-off," anon., 35; "Widow's mite," Wy., 10; Rev. Rufus Patch (refunded), 100; "A lady friend," 100; Helen T. Barney, N. Y., 30; Rev. J. H. Dulles, N. J., 10; Guest money at Perth Amboy, 32; Religious Con. Soc. of Princeton Sem., 10 27; Rev. W. F. Gillespie, 5; "C. Ark.," 6.
 From individuals..... 1622 42
 From interest on Permanent Fund..... 876 00
 From interest on deposits..... 27 86

Receipts for current use..... \$9862 72
 Total receipts for current fund since April 1, 1887, \$16,849 84

RECEIPTS FOR MINISTERIAL RELIEF, JUNE, 1887.

ATLANTIC—*Fairfield*—Ladson, 3 00
BALTIMORE—*New Castle*—Rock, 20 00
COLORADO—*Guenison*—Leadville, 27 00
DAKOTA—*Southern Dakota*—Parker, 5 13
ILLINOIS—*Alton*—Sparta 1st, 11. *Bloomington*—Bloomington 2d, 50. *Chicago*—Chicago 2d, 100; Chicago 4th, 745 51; Chicago 8th, 84 65. *Mattom*—Grandview, 4. *Rock River*—Milan, 10; Peniel, 9. *Springfield*—Jacksonville 3d Portage, 4 65; Pisgah, 1 87; Unity, 67 cts. 971 35
INDIANA—*White Water*—Greensburg, 68 50
IOWA—*Cedar Rapids*—Clinton sub-ech., 22. *Dubuque*—Centretown Ger., 3; Centralia Ger., 4. 29 00
KANSAS—*Emporia*—Quenemo, 4 60. *Osborne*—Grainfield, 2. *Solomon*—Mankato, 8 27; Providence, 2. 16 87
KENTUCKY—*Ebenezer*—Ebenezer, 4 12
MICHIGAN—*Detroit*—Detroit Memorial (sub-ech., 100), 120. *Kalamazoo*—Niles, 32 90; Three Rivers, 10 50. *Saginaw*—Bay City 1st, 11 04; Midland City, 10 60; Saginaw City 1st, 6. 191 04
MINNESOTA—*Winona*—Chester, 6 10
MISSOURI—*Osage*—Sedalia 1st, 4 00
NEBRASKA—*Nebraska City*—Lincoln 1st, 82 50
NEW JERSEY—*Elizabeth*—Basking Ridge, 64; Metuchen, 20 63. *Morris and Orange*—Madison, 104 21; Morristown South St., W. M. S., 51 50; Mt. Freedom, 12 21; Orange 2d, 186 75; Orange Central, 200. *Newark*—Newark 1st Ger., 23 50; Newark 2d, 12 23. *New Brunswick*—Bound Brook, 21 40; Pennington, 40; Trenton Prospect St., 45 10. *West Jersey*—Camden 1st sub-ech., 25; Haddonfield, 30. 835 58
NEW YORK—*Albany*—Albany 2d, 95 70. *Brooklyn*—Brooklyn Memorial, 51; West New Brighton Calvary, 56 14. *Chemung*—Elmira Lake St., 14. *Genesee*—Byron sub-ech., 12. *Genesee*—Penn Yan 1st, 50; Romulus, 16 68; Seneca Falls 1st, 34. *Hudson*—Good Will, 4 05; Middletown 2d, 3 42. *Lyons*—Galen, 5; Wolcott 1st, 6 30. *Nassau*—Smithtown, 22. *New York*—New York 1st, add'l, 20; New York Adams Memorial, 10; New York New York, 7 10. *Niagara*—Knowlesville, 6 50. *North River*—Cornwall, 14 68; Milton, 6. *Rochester*—Caledonia 1st, 20 42; Rochester Central, 34. *St. Lawrence*—Watertown 1st, 137. *Syracuse*—Amboy, 16. *Troy*—Troy Woodside, add'l, 15; Waterford, 125 05. *Union*—Oneida, 25 57; Utica Bethany, 5 05. 813 87
OHIO—*Bellefontaine*—Bellefontaine 1st, 2 72; Belle Centre, 8; Huntsville, 6. *Cincinnati*—Cincinnati 1st, 17; Cincinnati Westminster, 40. *Cleveland*—Kingsville, 6. *Lima*—West Union, 5. *Mahoning*—Canfield, 4 17; Kinsman, 7. *Marton*—Chesterville, 8 80. *Portsmouth*—Decatur, 4 15; Hanging Rock, 9 30. *St. Clairsville*—New Athens, 7 41; West Brooklyn, 1. *Steuersville*—New Hagerstown, 7 69; Steubenville 1st, 13 55. *Wooster*—Bloomington Grove, 4 30; Wooster Westminster, 43 86. 194 95

PACIFIC—*Los Angeles*—San Buenaventura, 21; Santa Ana, 20; Tustin, 6 50. *San Francisco*—San Pablo, 8. 56 50
PENNSYLVANIA—*Blairsville*—Latrobe, 12. *Butler*—Butler 22; Zellenople, 4. *Lackawanna*—Great Bend, 6. *Lehigh*—Bethlehem 1st, 16. *Northumberland*—Williamsport 2d, 4. *Philadelphia Central*—Philadelphia Mantua 2d, 5; Philadelphia Zion Ger., 1. *Pittsburgh*—Cannonsburgh, 11 25; Pittsburgh 1st, 676 34; Pittsburgh 2d, 23 57; Pittsburgh 43d St., 13; Pittsburgh Shady Side, 84 38. *Redstone*—George's Creek, 8 75. *Shenango*—Westfield, 20. *Washington*—Mill Creek, 6. *Wellboro*—Wellboro' 1st, 4 50. *Westminster*—Leacock, 18 78; New Harmony, 6. 985 57
TENNESSEE—*Kingston*—Grassy Cove, 1 00
UTAH—*Montana*—Hamilton, 1; Spring Hill, 1. *Utah*—Salt Lake City 1st, 6. 7 00
WISCONSIN—*Waukegan*—Beaver Dam 1st, 4; Juneau, 3. 7 00

From the churches..... \$4260 06

FROM INDIVIDUALS.

Mrs. M. D. Smith, Minn., 50 cts.; B. Douglass, Jr., N. Y., 100; J. F. Magill, Iowa, 6 62; W. A. Brown, Phila., 10; Rev. A. C. Dill, N. J., 5; C. E. Towne, Neb., 15; Mrs. James Hartness, Mich., 5; Rev. Wm. Drummond, 50 cts.; Anon., N. Y., 3; "A friend," Persia, 8 89; Albert H. Porter, N. Y., 100; Rev. S. S. Mitchell, D.D., N. Y., 50; C. H. Todd, Wis., 1; "P.," Mo., 25; Margaret Y. Gowdey, Ill., 20; Mrs. F. C. Stimson, N. Y., 25; "Tribute," N. J., 10; Mrs. Mary G. Wood, N. Y., 25; F. G. Wood, N. Y., 13; "H. C. W.," N. Y., 20; Mrs. H. S. Thomas, Pa., 10; G. G. Butterfield, Pa., 5; Mrs. E. E. Thomas, Pa., 100; Rev. J. M. Hayes, Wis., 5; Mrs. Anna G. Putnam, O., 1; Mrs. John Kidd, Ill., 5; "A mother in Israel," Del., 10; Rev. W. L. Tarbet and wife, 1 28; "C. Ark.," 4; Mrs. Edward Hopper, N. Y., 5; H. Neal, Cal., 1 50; Rev. P. Bohbach, 2 53.

From individuals..... 593 34
 From interest on Permanent Fund..... 187 50

For current use..... \$5049 90

PERMANENT FUND. (Interest only used.)

Waterford ch., Troy Presbytery..... 100 00

Total receipts in June..... \$5149 90
 Total receipts for current use since April 1, 1887, \$21,899 84.

W. W. HERRINGTON, Treasurer.

RECEIPTS FOR EDUCATION, MAY, 1887.

ATLANTIC—*Cape Fear*—Wilmington Chestnut St., 1. *South Florida*—Lakeland, 1; Seneca, 5; Sorrento, 5. 12 00
BALTIMORE—*New Castle*—Zion, 15. *Washington City*—Washington Eastern, 1. 16 00
COLORADO—*Boulder*—Valmont, 40
COLUMBIA—*Idaho*—Baker City, 1; Weston, 1. *Puget Sound*—La Camas, 1. 8 00
DAKOTA—*Dakota*—Yankton Agency, 1 00
ILLINOIS—*Chiro*—Galum, 7 30. *Chicago*—Austin, 2 32; Glenwood, 1; Homewood, 2. *Freeport*—Willow Creek, 21 23. *Mattom*—Bethel, 2. *Peoria*—Prospect, 16 62. *Springfield*—Springfield 1st, 20 75. 73 22
INDIANA—*Crawfordsville*—State Line, 22 cts.; West Leb-

anon, 23 cts. *Indianapolis*—Indianapolis 7th, 5. *Logansport*—Plymouth, 8; West Union, 2 08. *Muncie*—Wabash, 1 25. *White Water*—Harmony, 5; Mt. Carmel, 2. 18 83
INDIAN TERRITORY—*Muskogee*—Wealaka, 5 30
IOWA—*Cedar Rapids*—Richland Center, 3. *Des Moines*—Leon, 3 25. *Iowa*—Keokuk, 1 85; Mediapolis, 1 25; New London, 1. 15 85
KENTUCKY—*Transylvania*—Paint Lick, 7 00
MICHIGAN—*Detroit*—Detroit Calvary, 10. *Grand Rapids*—Greenwood, 1 45. *Saginaw*—Marietta 2d, 4. 15 45
MINNESOTA—*St. Paul*—Minneapolis Riverside chapel, 27 39; St. Paul House of Hope, 13 72. 41 11
MISSOURI—*St. Louis*—St. Charles 1st, 2 25

NEBRASKA.—*Nebraska*—Ponca, 4 00
 NEW JERSEY.—*Jersey City*—Carlstadt Ger., 1. *Morris* and *Orange*—Mendham 2d, 16. *New Brunswick*—Kirkpatrick Memorial, 1. *Newton*—Asbury, 10; Hackettstown, 50. *West Jersey*—Camden 2d, 7; Glassborough, 2. 87 00
New York—*Albany*—Amsterdam 2d, 88 69. *Binghamton*—Bainbridge, 7 60. *Boston*—Antirrh., 8. *Champlain*—Chazy, 8 68; Port Henry, 41 98. *Geneseo*—Bethany Centre, 4. *Genesee*—Naples, 8 44; Seneca Castle, 8. *Hudson*—Montgomery, 11. *Long Island*—Setauket, 10 50. *Nassau*—Jamaica, 30. *New York*—New York 1st, add'l, Miss Winthrop, 1000; New York 5th Ave., 25; New York Brick, 144 52; New York Phillips, 79; New York Scotch, 408. *North River*—Poughkeepsie, 12 46; Rondout, 5. *Rochester*—Rochester 1st, 77 85. *Syracuse*—Mexico, 17 65. *Troy*—Brunswick, 11 50. *Utica*—Kirkland, 10. *Westchester*—Greenburgh, 75 96; Yonkers 1st, 107 60. 2144 38
 OHIO.—*Bellefontaine*—Bellefontaine, 1 96. *Cincinnati*—Bond Hill, 8; Cincinnati 2d Ger. (sab-sch.), 1; 5; Moscow, 1; Pleasant Ridge, 11 67; Somerset, 1. *Cleveland*—Cleveland Woodland Ave., 50. *Lima*—Findlay 1st, 40. *Marion*—Mt. Gilead, 12 29. *Mauvee*—Bowling Green 1st, 17. *St. Clairsville*—Concord, 8. *Wooster*—Holmesville, 2. 152 92
 PACIFIC.—*Los Angeles*—Carpenteria, 8 00
 PENNSYLVANIA.—*Blairsville*—Salem, 8 47. *Butler*—Pleasant Valley, 25. *Chester*—Chester 1st, 5. *Clarion*—Emulton, 5 56; Oil City 2d, 4 57. *Huntingdon*—Huntingdon, 28; Lewistown, 9 90; Peru, 2. *Kittanning*—Tunnelton, 2. *Lackawanna*—Wilkesbarre Memorial, 33 65. *Northumberland*—Watsontown, 8; Williamsport 2d sab-sch., 20 38. *Philadelphia*—Philadelphia Tabernacle, from the Session, 20. *Philadelphia Central*—Philadelphia Olivet, 17. *Philadelphia North*

—Ann Carmichael, 2 50; Chestnut Hill, Hon. J. J. Macfarlane, 27 50; Conshohocken, 1. *Pittsburgh*—Pittsburgh Forty-third St. sab-sch., 75; Pittsburgh Shady Side, 27; Wilkesburg, 20. *Washington*—East Buffalo, 13 20; Waynesburg, 5 50; Wheeling 1st sab-sch., 10. *Westminster*—Marietta, 18. 384 48

TEXAS.—*Austin*—New Orleans Ger., 1 00
 UTAH.—*Utah*—Ephraim, 5; Mantel 1st, 8. 13 00
 WISCONSIN.—*Madison*—Cottage Grove, 1 40; Verona, 1. *Milwaukee*—Richfield, 2; West Granville, 2. 6 40

Receipts from churches and sab-schs. for May, 1887..... \$3007 04

LEGACIES.

Estate Henry Wheeler (additional)..... 600 00

REFUNDED.

20; S. M. P., 10; G. Burlingame, 10..... 40 00

MISCELLANEOUS.

John Taylor Johnson, 100; Mrs. S. C. Miller, Newark, N. J., 100; Frank A. Ferris, N. Y. (one year's scholarship), 150; Rev. F. M. Tripps and family, 2; Mrs. Mary Vance, 5; Rev. J. A. Wright, D.D., 100; Rev. A. Smyth, D.D., 2; Religious Contribution Soc. Princeton Theo. Sem., 5 71; Rev. F. M. Todd, 2; "C," Ark., 2..... 468 71

Total receipts in May, 1887..... \$4115 75
 Total receipts from April 15, 1887..... 6002 59

RECEIPTS FOR EDUCATION, JUNE, 1887.

BAITIMORE.—*Baltimore*—Baltimore Brown Memorial, 32 95; Bethel, 7. *New Castle*—Rook, 5; Wilmington Hanover St., 23 42. 68 37
 COLORADO.—*Santa Fe*—Ocate, 8 15
 DAKOTA.—*Southern Dakota*—Bridgewater, 3; Canistota, 1. 4 00
 ILLINOIS.—*Alton*—Moro, 2 15. *Bloomington*—Bloomington 1st, 14; Gilman, 4 85. *Chgo*—Enfield, 7 15. *Chicago*—Wilmington 1st, 8. *Mattoon*—Beckwith Prairie, 2; Palestine, 2. *Quincy*—Plato 1st, 5. *Springfield*—Chill, 2 88; Perry, 5. *Springfield*—Pisgah, 2 79; Unity, 1. 50 82
 INDIANA.—*Crawfordsville*—Romney, 4. *Logansport*—South Bend 1st, 15 88. *Muncie*—Liberty, 4. *Vincennes*—Mt. Vernon, 10 50. 34 86
 IOWA.—*Council Bluffs*—Norwich, 2 65; Yorktown, 3 60. *Dubuque*—Centralia Ger., 4. 10 25
 KANSAS.—*Emporia*—Waverly, 3. *Osborne*—Grainfield, 6. *Solomon*—Belleville, 5. 10 00
 KENTUCKY.—*Elizabethtown*—Lexington 2d, 181 08
 MICHIGAN.—*Detroit*—Detroit Jefferson Ave., 125; Detroit Westminster, Mr. J. L. Lyon, 50. *Saginaw*—Bay City 1st, 13 40; Saginaw City sab-sch., 6 07; Vassar, 7 30. 206 77
 MINNESOTA.—*Winona*—Lake City, 17 00
 NEBRASKA.—*Nebraska*—Emerson, 1 00
 NEW JERSEY.—*Elizabeth*—Elizabeth Westminster sab-sch., 100. *Morris* and *Orange*—Madison, 4 72. *Newark*—Newark 1st Ger., 32 50; Newark 2d, 18 85. *New Brunswick*—Princeton 1st, 32 07. *Newton*—Blairtown 1st, 84 74; Musconetcong Valley, 5; Phillipsburgh, 10. *West Jersey*—Camden 1st, 20; Haddonfield, 10. 305 88
 NEW YORK.—*Brooklyn*—Brooklyn Memorial, 34; Brooklyn Throop Ave., 70. *Buffalo*—Silver Creek, 10. *Champlain*—Chateaugay, 3 83; Port Henry, add'l, 10. *Genesee*—Manchester 1st, 12; Romulus, 32 02. *Hudson*—Good Will, 2 25; Middletown 1st, 1 90. *Lyons*—Wolcott 1st, 4 40. *Nassau*—Astoria, 3 50. *Niagara*—Niagara Falls, 66 73. *Oswego*—Cherry Valley, 25. *Rochester*—Rochester Central, 83 95. *Troy*—Hoosick Falls sab-sch., 9 37; Lansingburgh Olivet, 12 20; Troy Mt. Ida Memorial, 5 82; Troy Park, 16 95; Waterford, 6 59. *Utica*—Oneida, 25 56. 886 07
 OHIO.—*Bellefontaine*—Bellefontaine, 1 51. *Cincinnati*—Cincinnati 7th, 12; Cincinnati Westminster, 25. *Dayton*—Dayton Park, 50 54; Seven Mile, 9 42. *Mahoning*—Kinsman, 8. *Marion*—Iberia, 3. *Steubenville*—Wellsville, 40. *Wooster*—Mansfield, 25 40. 179 87
 PACIFIC.—*Bentley*—Vacaville, 5. *Los Angeles*—Los Angeles Boyle Heights, 6; Ojai, 4. 15 00
 PENNSYLVANIA.—*Allegheny*—Glasgow, 5. *Blairsville*—Fairfield, 13 82; Pine Run, 5. *Butler*—Amity, 5; Fairview, 2 50; Plain Grove, 21; Zealanople, 4. *Curtis*—Mechanics-

burgh, 17 92; Petersburg, 2 37. *Chester*—Berwyn Trinity, 7; Upper Octorara, 12 51. *Erie*—Atlantic, 18 90. *Kittanning*—Kittanning 1st, 79 88; Salisbury, 32 57. *Lackawanna*—East Canton sab-sch. of the Canton ch., 8; Scranton 1st, 188. *Laketh*—Bethlehem 1st, 20; Easton 1st, 100. *Northumberland*—Jersey Shore, 60; Williamsport 2d, 3 40. *Philadelphia*—Philadelphia 3d (Old Pine St.), 25 25; Philadelphia Mariner's, 7 25. *Philadelphia North*—Chestnut Hill (Hon. J. J. Macfarlane, 12 50), 164 50; Germantown 2d, 104 03. *Pittsburgh*—Cannonsburgh, 6 25; Mt. Olive, 4; Mt. Washington, 5 87; Pittsburgh 2d, 13 10; Pittsburgh 7th, 5; Pittsburgh Shady Side, 67 50. *Redstone*—George's Creek, 8. *Shenango*—Clarksville, 11 81; Sharon 1st, 9. *Wellsboro*—Wellsboro 1st, 2 50. *Westminster*—Columbia, 14 08; New Harmony, 7. 1046 34
 TENNESSEE.—*Kingsport*—Grassy Cove, 75
 UTAH.—*Montana*—Hamilton, 1; Spring Hill, 1. 2 00
 WISCONSIN.—*Madison*—Lodi, 4. *Milwaukee*—Beaver Dam 1st, 5; Milwaukee Immanuel, 60 40. *Winnabago*—Neenah sab-sch., 21 74. 91 14

Total receipts from churches and sab-schs. in June, 1887..... \$3617 96

LEGACIES.

Estate Rev. A. Y. Tuttle, add'l, 205 50; Estate Felix Negley, Jr., 45; Estate George W. Warner, Canaan, O., 100..... 350 50

INTEREST ON PERMANENT FUNDS.

37 50; 225; 29 75; 35 90; 28; 13 38; 29 40; 24 50; 24 40; 34; 32 80; 75; 75; six months interest on city loans, 838 50..... 1508 13

REFUNDED.

F. W. Fariss, 84; Rev. J. D. S., 150..... 134 00

MISCELLANEOUS.

Margaret Y. Gourley, 25; Mr. and Mrs. C. T. Kinsam, account special scholarship, 27 50; A lady friend, 100; A. H. Porter, Niagara Falls, N. Y., 100; A. Meyer, Sedalia, Mo., 2; A friend, 15; Prof. E. J. Hill, 10; Biddle University sab-sch., 5 50; Rev. W. L. Tarbet and wife, 1 89; C. Ark., 1; Rev. F. Babcock, 70 cts..... 238 69

Total receipts in June, 1887..... \$4949 27
 Total receipts from April 15, 1887..... 10,961 96

JACOB WILSON, Treasurer.

1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, MAY, 1887.

ATLANTIC.—*Atlantic*—Beaufort Salem, 3. *Catawba*—Love's Chapel, 42 cts. *South Florida*—Lakeland, 3; Seneca, 5; Sorrento, 5. 16 42
BALTIMORE.—*Baltimore*—Hagerstown, 4. *New Castle*—Zion, 5. *Washington City*—Lewisville, 8 25; Vienna, 3 25; Washington Eastern, 1. 21 50
COLORADO.—*Boulder*—Valmont, 30
COLUMBIA.—*Idaho*—Baker City, 1. *Puget Sound*—St. Johns, 1. 2 00
ILLINOIS.—*Chicago*—Chicago 2d, 157 59; Glenwood, 1; Homewood, 2; Itasca, 3; Manteno, Melanie Band, 5; Oak Park sab-sch., 10 01. *Mattoon*—Kansas, 14. 192 60
INDIANA.—*Crawfordsville*—State Line, 10; West Lebanon, 13. *Indianapolis*—Indianapolis 7th, 9 81. *Muncie*—Wabash, 1 25. *White Water*—Harmony, 4; Mount Carmel, 2. 17 29
IOWA.—*Cedar Rapids*—Blairtown, 10 15; Marlon, 17 90. *Fort Dodge*—Dana, 2 50; Grand Junction, 5 55. *Iowa*—Keokuk Westminster, 1 85; Libertyville, 2 50; Mediapolis, 1 25; New London, 1. *Waterloo*—State Centre, 4 35. 47 05
MICHIGAN.—*Saginaw*—Marlette 1st, 2 00
MINNESOTA.—*St. Paul*—Minneapolis Bloomington Ave., 15; St. Paul East, 3. 18 00
MISSOURI.—*St. Louis*—St. Louis Washington Ave., 100 00
NEW JERSEY.—*Jersey City*—Carlstadt Ger., 1. *Monmouth*—Farmingdale, 10. *Morris and Orange*—Flanders, 20. *Newark*—Newark Memorial, 24. *New Brunswick*—Kirkpatrick Memorial, 1; Lawrenceville, 10. *Newton*—Balvidere 1st, 40. 106 00
NEW YORK.—*Buffalo*—Buffalo North, 56 07; Bradford, 19 97. *Hudson*—Chester sab-sch., 2. *Nassau*—Hempstead, 25. *New York*—New York 1st, 1000; New York 5th Ave., 25; New York Brick, 189 02. *Niagara*—Mapleton, 2; Niagara Falls, 131 04. *North River*—Marlborough sab-sch., 5; Foughkeepsie, 12 45; Rondout, 5. *Rochester*—Genesee Village, 97 05; Rochester 1st, 64 55; Rochester Central sab-sch., 30. *Troy*—North Granville, 13 40. *Utica*—Kirkland, 10. *Westchester*—Poundridge, 10. 1597 83
OHIO.—*Bellefontaine*—Bellefontaine, 1 96; Buck Creek, 4. *Chillicothe*—Salem Y. P. M. S., 18. *Cincinnati*—Cincinnati Mount Auburn, 83 02; Cincinnati Lane Sem. Soc., 4. *Cleveland*—Cleveland Woodland Ave., 40; East Cleveland sab-sch., 4. *Dayton*—Greenville, 3; Somerville, 3. *Lima*—Findlay, 40. *Mahoning*—Youngtown 1st, 52 20. *Maunder*—Tontogony, 3 50. *St. Clairsville*—Concord, 5; West Brooklyn, 1. *Seabenville*—Two Bridges, 9. *Wooster*—Berlin, 1; Holmesville, 3; Mt. Eaton, 2; Nashville, 3; Wooster 1st, 91 41.

Zanesville—Clark, 6; Muskingum, 31; Newark 2d, 50; New Concord, 6; Norwich, 5. 422 09
PACIFIC.—*Los Angeles*—Carpenteria, 1; Orange, 11 50; San Bernardino, 22 50; San Diego, 18. *San Francisco*—San Francisco Howard St., 15. 68 00
PENNSYLVANIA.—*Blairsville*—Salem, 12 72. *Butler*—Pleasant Valley, 1; Summit, 4; Zellenople, 4. *Chester*—Fairview, 7 50; Ridley Park, 6 30. *Clarion*—Emlenton, 3. *Erie*—Conneautville, Mrs. Foster, 5. *Huntingdon*—Lewistown, 9 90; Peru, 2. *Kittanning*—Clarksburgh, 10; Ebenezer, 20; Tunnelton, 2. *Lackawanna*—Ararat, 2; Susquehanna Depot, 4; Wilkesbarre Memorial, 21 71. *Lehigh*—Shenandoah, 1. *Northumberland*—Washington, 17; Williamsport 2d sab-sch., 51 56; Williamsport 3d, 8 83. *Philadelphia*—Philadelphia West Spruce St., 218 75. *Philadelphia Central*—Philadelphia Gaston, 5; Philadelphia West Arch St., 127 27. *Pittsburgh*—Fairview, 4; Pittsburgh 2d, 139 42; Pittsburgh Forty-third St., 15; Pittsburgh Shady Side, 38 75. *Redstone*—George's Creek, 1 75. *Washington*—Wheeling 1st sab-sch., 10. *Westminster*—Marlette, 15. *West Virginia*—Grafton, 5. 768 46
TENNESSEE.—*Holston*—Salem, 10 20
TEXAS.—*Austin*—New Orleans Ger., 1 00
UTAH.—*Montana*—Deer Lodge, 2 00
WISCONSIN.—*Milwaukee*—Richfield, 2; West Granville, 2. 4 00

Woman's Executive Committee of Home Missions, 643 70

LEGACIES.

Clarissa Starr estate, Tipton, Iowa, \$41 90
D. Coe, Durham, N.Y., 300 00
\$341 90

MISCELLANEOUS.

A mite, 2; Rev. G. S. Corwin, Cape May, N. J., 50;
A friend, West Hoboken, N. J., 7; Mrs. E. C. Wikoff, Mt. Joy, Pa., 20; C. W. McGonnigal, Mt. Pleasant, O., 25; Rev. M. F. Trippe, Versailles, N. Y., 1; Rev. Wm. Drummond, Stone Bank, N. J., 50 cts.; O. A. Granger, Philadelphia, Pa., 25; John Hay, Scandia, Kan., 1; Mrs. J. L. Park, Thompsonville, Pa., 20; Two friends, Brooklyn, Mich., 10; Relig. Contrib. Soc., Princeton Theo. Sem., 5 71; C., Ark., 7. 174 21
Total received in May, 1887, \$4,556 64

RECEIPTS FOR FREEDMEN, JUNE, 1887.

ATLANTIC.—*Catawba*—Biddle University sab-sch., 5 50
BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 30. *Washington City*—Washington 6th Miss. Soc., 8. 38 00
COLUMBIA.—*Idaho*—Spokane Falls sab-sch., 4 99
DAKOTA.—*Dakota*—Yankton Agency, 3 00
ILLINOIS.—*Bloomington*—Wenona, 14. *Chicago*—Chicago 4th, 185; Oak Park, 35 87. *Springfield*—Flagah, 5 57; Unity, 1 99; Rev. W. L. Tarbet and wife, 3 81. 197 24
INDIANA.—*Fort Wayne*—Albion, 5 00
IOWA.—*Dubuque*—Centralia Ger., 4. *Fort Dodge*—Battell Creek, 2 65. *Iowa*—Lebanon, 3; Mt. Pleasant Ger., 7. 16 65
KANSAS.—*Osborne*—Grainfield, 2 00
KENTUCKY.—*Ebenezer*—Covington 1st, 125 98
MICHIGAN.—*Kalamazoo*—Richland, 9 50; Three Rivers, 7 90. *Lansing*—Lansing 1st L. M. S., 7. *Monroe*—Blissfield, 3. *Saginaw*—Bay City, 9 20; Midland City, 5 90; Saginaw City sab-sch. Bible class, 6 06. 48 58
MINNESOTA.—*St. Paul*—St. Paul Dayton Ave., 232 10
MISSOURI.—*Osage*—Sedalia, 3; Warrensburg, 5 10. *St. Louis*—St. Louis Westminster, 9 50. 17 60
NEBRASKA.—*Niobrara*—Ponca, 6 00
NEW JERSEY.—*Elizabeth*—Elizabeth Siloam sab-sch. (colored), 4 49. *Morris and Orange*—East Orange 1st sab-sch., 50; Madison, 4 72; Madison sab-sch. Miss. Soc., 50; Mendham 1st, 51 51; Morristown South St. sab-sch. infant class, 20. *Newark*—Newark 2d, 12 28. *West Jersey*—May's Landing W. M. Soc., 5. 177 98
NEW YORK.—*Boston*—Quincy, 7 25. *Columbia*—Hunter, 22 50. *Geneva*—Naples, 3 43. *Hudson*—Good Will, 2 25; Middletown 2d, 1 90; Ridgebury, 1. *Long Island*—Mattituck sab-sch., 7; Southampton, 37 55. *Lyons*—Galen, 5. *New York*—New York 4th, 66 20; New York Brick ch. chapel, 12 17; New York Madison Sq., 65. *Niagara*—Lewiston, 10. *Rochester*—Rochester Brick sab-sch. infant class, 25; Roch-

ester Central (sab-sch., 80), 84 82. *Troy*—Green Island, 14; Waterford, 27. 391 57
OHIO.—*Bellefontaine*—Bellefontaine, 1 51. *Cincinnati*—Cincinnati Westminster, 40; Springfield, 7. *Cleveland*—Cleveland Wilson Ave., 6 55. *Huron*—Milan, 10 85. *Seabenville*—Wellsville, 25. *Zanesville*—Keene, 9. 99 41
PACIFIC.—*Los Angeles*—San Buenaventura, 36 00
PENNSYLVANIA.—*Blairsville*—Beulah sab-sch., 15 98. *Carlisle*—Gettysburgh, 6 60. *Clarion*—Oil City 2d, 1 97. *Erie*—Kerr's Hill (sab-sch., 78 cts.), 3 89. *Huntingdon*—Tyrone, 19 35. *Lackawanna*—Ashley, 10. *Lehigh*—Bethlehem, 10. *Northumberland*—Williamsport 2d, 7 15. *Philadelphia*—Philadelphia 9th, 37 20. *Philadelphia North*—Conshohocken, 1. *Pittsburgh*—Cannonsburgh, 6 25; Pittsburgh 3d sab-sch., 90; Pittsburgh East Liberty, 81; Pittsburgh Shady Side, 84 37. *Shenango*—Hopewell Y. L. Miss. Band, 10. *Wellsboro*—Wellsboro, 2 50. *Westminster*—Bellevue, 4. 888 26
UTAH.—*Utah*—Rev. P. Bobbace, 2 00
WISCONSIN.—*Madison*—Madison 1st, 45 79; Prairie du Sac, 9 91. *Winnebago*—Appleton Memorial, 22. 78 70
Woman's Executive Committee of Home Missions, 962 50
Legacy of Mrs. Mary Patton, Delphi, Ind., 250 95

MISCELLANEOUS.

A Lady Friend, 50; Mrs. Myron Phelps, Lewistown, Ill., 50; Mrs. A. M. Carlisle, Indianapolis, Ind., 5; Mrs. Joshua Hunt, Allentown, Pa., 45; A. O. Granger, Philadelphia, Pa., 25; Albert H. Porter, Niagara Falls, N. Y., 200; Margaret Y. Gourley, Ludlow, Ill., 25; Rev. H. L. Janeway, New Brighton, N. Y., 20; Rev. Willis Lord, D.D., Chatfield, Minn., 11; C., Ark., 30. 451 00
Total receipts in June, 1887, \$3551 11

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JUNE, 1887.

ATLANTIC.—*Catawba*—Biddleville sab-sch., 5 50
BALTIMORE.—*Baltimore*—Baltimore 12th, a member, for Labore College, 50; Charnville, 27 25; Franklinville, 3; Frederick City, 85. *New Castle*—Rock, 15. *Washington City*—Washington 4th, Junior F. M. Soc., for China, 145. 328 25

COLUMBIA.—*Idaho*—Spokane Falls 1st sab-sch., 4 99. *Puget Sound*—Seattle, Ladies' H. and F. Miss. Soc., for Mexico, 8. 12 99
ILLINOIS.—*Bloomington*—Danville Junction Miss. sab-sch., 14 35. *Carro*—Enfield, 4 45. *Chicago*—Chicago 2d, 460; Chi-

cago 3d, 43 40; Chicago 8th, 27 43. *Freeport*—Woodstock, 12. *Madison*—Beckwith Prairie, 3; *Christman* and *Edgar*, 6 50; *Palestine*, 4; *Robinson*, 6. *Osasco*—Paw Paw sab-sch., 6. *Peoria*—Prospect, 39. *Schuyler*—Camp Point sab-sch., 6. *Springfield*—Decatur sab-sch., sup. Mo Hing, 50; Jacksonville Westminster sab-sch., 17 85; *Macon* Soc. of Christian Endeavor, 3; *Pisgah*, 12 98; *Springfield* 3d, 27 88; *Unity*, 4 63; *Rev. W. L. Tarbet*, 8 66.

INDIANA.—*Crawfordsville*—Judson, 7; *Union*, 2. *Fort Wayne*—Fort Wayne 3d, 70. *New Albany*—Livonia sab-sch., 1. *White Water*—Knightsdown sab-sch., 5. 85 00

IOWA.—*Council Bluffs*—Sharon, 5. *Dubuque*—Centralia Ger., 4; *Centretown* Ger., 3; *Rowley* sab-sch., Children's Day, 8. *Fort Dodge*—Pomeroy, 8 24. *Iowa*—Lebanon, 3. *Iowa City*—Fairview, 2 20, sab-sch., 2 90; *Ladora* 1st, 4. *Waterloo*—Tama City, 8 17; *Toledo*, 18 47. 55 08

KANSAS.—*Larned*—Medicine Lodge sab-sch., 9 50; *Spearville*, 13 78. *Neosho*—Altamont, 7 30; *Fairview*, 50 cts. *Osborne*—Waakeeny, 14 05. *Salomon*—Ellsworth, 10; *White Rock* City, 2. *Topeka*—Meriden, 2 25. 59 33

MICHIGAN.—*Detroit*—Detroit Jefferson Ave., 513; *Detroit Westminster*, J. L. Lyon, 150. *Grand Rapids*—Big Rapids Westminster sab-sch., 20. *Lansing*—Eckford sab-sch., birthday off., 5. *Monroe*—Monroe, 24. *Saginaw*—Bay City, 44; *Vassar*, 5. 763 00

MINNESOTA.—*St. Paul*—St. Paul Central, 43 70. *Winona*—La Crescent sab-sch., 3 35. 47 05

MISSOURI.—*Osage*—Sedalia, Mr. A. Meyer, 15. *Palmira*—Milan, 5. 20 00

NEBRASKA.—*Hastings*—Nelson sab-sch., 2 53. *Kearney*—Wilson Memorial sab-sch., 3 55. *Nebraska City*—Blue Springs, 5; *Lincoln* Point, 28 70. *Norbraska*—Coleridge, 3 50; *Hartington*, 3. *Omaha*—Black Bird Hills, 5; *Craig* sab-sch., 2; *Southwest* sab-sch., 11 75. 85 08

NEW JERSEY.—*Elizabeth*—Cranford, 11 43; *Elizabeth* 1st Murray Missy's Asso., 14 26. *Jersey City*—West Hoboken chapel sab-sch., 40 28. *Monmouth*—Farmingdale, 50; *Manasquan*, 10; *Tennent*, 6 20. *Morris* and *Orange*—Boonton, 50; *Madison*, 31 21; *Morristown* 1st Children's Missy's Soc., for Mexico, 30; *Orange* 2d, 30 33; *South Orange*, 2 13. *Newark*—Montclair, a friend, 50; *Newark* 2d, 54 87; *Newark Central*, for sup. a missy's, 1000; *Newark Park*, 212 09; *Newark Roseville* sab-sch., for Mexico, 60. *New Brunswick*—Trenton 2d sab-sch., 31; *Trenton Prospect* St., 46 54. *Newton*—Danville, 15. *West Jersey*—Bridgeton 2d, to con. L. M., 60; *Camden* 1st sab-sch., 40; *Deerfield* sab-sch., 14 58. 1849 95

NEW YORK.—*Boston*—Newburyport 1st, a former member, 400. *Brooklyn*—Brooklyn Lafayette Ave., 40 13; *Brooklyn Memorial*, 193; *Brooklyn S. 3d St.*, E. D., 40 70. *Cayuga*—Cayuga, Mrs. Palmer, 7. *Champlain*—Chateaugay, 6 85. *Chemung*—Elmira Lake St., 10. *Cincinnati*—Geneva 1st, 39 69. *Hudson*—Good Will, 14 85; *Middletown* 2d, 12 54; *Ridgeway*, 3. *Long Island*—Matituck, 10. *Lyons*—Marion, 37, sab-sch., 8 35. *Nassau*—Smithtown, 5; "A pastor," 10. *New York*—New York 1st sab-sch., 67 10; *New York Washington Heights*, 11; *New York Madison Sq.*, 250; *Estate of James R. Hills*, for Wei Hien, 1000. *North River*—Newburgh Calvary, 17 89; *Newburgh Union*, 110. *Rochester*—Charlotte, 14 55; *Rochester Central* sab-sch., 121 60, for China, 40, Y. P. Soc. *Christian Endeavor*, for sup. missy's Seneca Indians, 100. *Syracuse*—Amboy sab-sch., 11; *Skaneateles*, 17 24. *Troy*—Hoosick Falls sab-sch., 13 25; *North Granville*, 12 13; *Troy Woodside* sab-sch., 108 90; *Waterford*, 26 83. *Utica*—Oneida, 61 24; *Rome*, 53. *Westchester*—Bridgeport 1st, for Mexico, 2 50, for *Siam*, 6 40, for *India*, 8 05; *Greenburgh*, 15 17; *Peekskill* 1st, 34 87; *Riverdale*, 60. 2989 45

NORTH DAKOTA.—*Fargo*—Lisbon, 18 32. *OHIO*.—*Bellevue*—Bellevue, 9 97. *Cincinnati*—Cincinnati 6th sab-sch., 9 55; *Cincinnati Westminster*, 125; *Wilmington* sab-sch. miss. fund, 60. *Cleveland*—Cleveland Woodland Ave., 250, sab-sch., 139 74. *Dayton*—Hamilton sab-sch., 35 36. *Fulton*—Milan sab-sch., 4 22. *Lima*—West Union, estate Polly Robinson, 54 80. *Mahoning*—Youngstown 1st, 50 36. *St. Clairsville*—Powhatan, 8. *Steubenville*—Bethesda sab-sch., 13; *Long's Run*, 24 64. *Wooster*—Friedericksburgh, H. Jennings, 10. 790 24

PENNSYLVANIA.—*Blairville*—Blairville, W. S. Henderson, 10; *Pine Run* sab-sch., for Bogota, 11 75. *Buller*—Buffalo sab-sch., 5; *North Liberty*, 8 04; *Scrub Grass* sab-sch.,

22 57; *Zellenople*, 5. *Carlisle*—Shermansdale, 4 75; *Shippenburg* sab-sch., 20. *Chester*—West Grove, 2 60. *Clarion*—Rockland, Mrs. J. Jolly, 200. *Erie*—Erie 1st, 108 73. *Huntingdon*—Irvona, 4 25. *Lackawanna*—Hawley sab-sch., 5; *Montrose*, 50; *South Wilkesbarre* chapel, 5. *Tunkhannock*, 30 78; *Rev. S. Torrey*, 1000. *Lehigh*—Reading 1st sab-sch., 100. *Northumberland*—Chillicothe, W. Missy's Soc., 26; *Williamsport* 2d, 21 85; *Rev. J. B. Reardon*, 5. *Philadelphia*—Philadelphia Grace, 10; *Philadelphia Peace* Ger., 5. *Philadelphia Central*—Philadelphia Covenant, 45; *Philadelphia Kensington* 1st, 114 15; *Philadelphia West Arch* St., 17 87; *Philadelphia Zion* Ger., 5. *Philadelphia North*—Pittsburgh—Cannonsburgh, 41 25; *Pittsburgh* 2d, 86 68, *Thomas McChutock*, 25; *Pittsburgh East Liberty*, 162; *Pittsburgh Lawrenceville*, 125; *Pittsburgh Shady Side*, 168 75; *Sharon* sab-sch., 31. *Redstone*—George's Creek, 4 25. *Washington*—Upper Buffalo sab-sch. primary class, 11 21; *Wheeling* 1st, 23 55. *Wellsboro*—Wellsboro, 16 50. *Westminster*—Little Britain, 5 32; *Slate Ridge* sab-sch., 3; *Stewartstown* sab-sch., 14 70; *York Calvary*, 48 51. 3162 63

TENNESSEE.—*Union*—Knoxville 2d, 44 14

UTAH.—*Montana*—Hamilton, 1; *Spring Hill*, 1. *Utah*—Through Rev. Thomas P. Bohdarch, 2 40

WISCONSIN.—*Chippewa*—Rice Lake, 5. *Winnebago*—Beaver Dam, 10. 15 00

WOMAN'S BOARDS.

Woman's Pres. Board of Missions of the Northwest, 4700; Woman's Pres. Board of Missions of the Southwest, 483 13; Woman's Foreign Missionary Society, Philadelphia, 736 05; Woman's Board of Foreign Missions, New York, 1403 53. 7,821 76

MISCELLANEOUS.

S. E. Coble, Granville, Iowa, 10; J. G. Paxton, Independence, Mo., 50; *Rev. J. C. Cromack*, Melville, N. Y., 6; *J. D. Lynde*, Hydrantfield, N. J., 150; *Miss Melinda Rankin*, Bloomington, Ill., for Mexico, 10; *A. H. Porter*, Niagara Falls, N. Y., 200; *Emma Trimble*, Louisville, Ky., 10; *Family contribution*, Fond du Lac, Wis., 5; *Mr. T. L. Milligan*, Philadelphia, to educate a boy, China, 3; *S. Ewart*, 25, for Bancho sch., Japan; *Dr. G. L. Simpson*, 25, for Bancho sch., Tokyo, Japan; *Mrs. Mary Gilmour*, Fulton, N. Y., 100; *Lee S. Pratt*, Parkville, Mo., 40; *Mrs. D. N. Lyon*, Wooster, O., 10; "X. Y. Z.", 4; "Cash," 25 30; *Miss Margaret Y. Gourley*, Ludlow, Ill., 30; *Prof. E. J. Hill*, Normal Park, Ill., 15; *Rev. Chalmers Martin*, 10; *Princeton University*, Princeton, N. J., 36 17; *B. Arthur*, White City, Kan., 1 25; *Pres. sab-sch.*, Chaumont, N. Y., 1 80; *Mrs. J. Parker*, Russell, Kan., 30; *Willis Lord*, Guilford, Conn., 25; *Andrew Porter*, Coulterville, Pa., 10; *Robert Davis*, San Diego, Cal., for Congo, 50; *Mrs. Mary Phelps Lewis*, town, Ill., 60; "C. Ark," 16; *H. Neal*, M.D., San Miguel, Cal., 2; *A friend*, for Japan, 500; "Friends," 10; *A friend of missions*, 5. 1,465 02

Total receipts from churches, Sabbath-schools and miscellaneous sources.....\$12,850 63

LEGACIES.

Estate Rev. Anson Y. Tuttle, Bootstown, O., 205 50; *Interest from Patterson estate*, Pittsburgh, 130 70; *Bequest of Miss Adeline Caldwell*, Wheeling, 590; *Steele Legacy*, Bound Brook, N. J., 18 64; *Estate Robert Gilmer*, Menard county, Ill., 8801; *Estate Felix Negley, Jr.*, dec'd, Allegheny county, Pa., 45; *Estate George W. Warner*, dec'd, Columbia county, N. Y., 99 50. 4,590 34

Amount received in June, 1887.....\$24,740 97
Total receipts from May 1, 1887.....42,715 24

WM. RANKIN, Treasurer,
Box 2009, 23 Centre Street, New York, N. Y.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, SEPTEMBER, 1887.

EDITORIAL.

MINISTERIAL RELIEF.

One of the most beautiful features in our beautiful church service of installation is the vow which the people take, "in order that their pastor may be free from worldly cares," that they will not only continue to him the competent worldly maintenance which is promised in their call, but "whatever else may be needful for his comfort among them."

Whatever instances of delinquency there may be, on the one side or on the other, in respect to the fulfillment of these vows, we know that in many instances they are conscientiously and faithfully fulfilled. We believe that far more of our brethren in the ministry, reading these words, will feel them warming their hearts with thankful memories of thoughtful and generous people, than will feel pangs of bitter recollection of cold and cruel neglect. With the latter class, not numerous we hope, we affectionately sympathize; and for those who have thus wronged them we shudder when we think how they will feel when they hear, "Inasmuch as ye did it—or did it not—to these, ye did it—or ye did it not—to me."

Without any culpable neglect to provide for ministerial support, there may still be call for ministerial relief. A pastor whose people promise and faithfully pay him as large a salary as he or his presbytery would demand or advise, is liable to emergencies in which he will need that his people should

remember that supplementary promise of "whatever may be needful for his comfort among them." This promise and its affectionate fulfillment do much to raise the pastoral relation above the plane of hire and pay, upon that of affectionate care and provision. Not what he has earned, but what he needs; not what he could claim by legal exaction, but what will enable him to be most useful; not what they owe him as wages, but what will satisfy their love to him;—these are the questions which a loyal and affectionate people are ever pondering and answering.

Not few are the instances in which ministers enfeebled by age are still kindly provided for by the congregations to which they have ministered—pastors emeriti, excused from labor, but still receiving a modest but satisfactory salary, or released from the pastoral relation and living on means which they have saved or inherited—in either case considerably watched by generous men and women to whom they have ministered, and who, without impertinence, are able to ascertain "what is needful for their comfort among them." From that part of their vow to pastors they never wish to be released. They know no sweeter joy than its delicate and generous fulfillment.

But there are many congregations that were never able to give their pastors more than a scanty support. There are ministers

not a few, and not less able and worthy than those who have ministered to the wealthy, whom the Master has sent to preach the gospel to the poor, and who have done this in the Master's own spirit, content to be as poor as he—poorer than the birds and foxes. Our church long ago learned that there are many such; that many of them when disabled from work, and their orphans when they die, are where their wants cannot be supplied by local provision; that a general and wide-reaching system was needed to secure what the honor of religion and the love of Christ demand. "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers" is the agency by which the church administers such a system. As yet, the provision thus made is quite insufficient. The readers of *THE CHURCH AT HOME AND ABROAD* know that much real want and suffering remain yet unrelieved. There is a wide and general awakening to this need. Plans and prayers and purposes are astir for a large endowment of this charity in our centennial year.

Is there danger that that larger effort, looking to the future, will leave present wants unsupplied? In order to report that million to the centennial General Assembly, shall we let worthy and venerable men and widowed women and orphan children shiver, and hunger, and prematurely die, this win-

ter? God forbid! On such terms would not the Lord spurn our later though larger gift? Would he not wither us with his apostle's imprecation, "Thy money perish with thee"?

No, Brother Cattell; no, ye modest and needy sisters and brothers of the Lord, and ye lambs of his, that is not what we are going to do. In this month of September especially, we are to contribute to the treasury of the Board of Relief, for the needs of the current year. The generosity of these contributions, not their scantiness, will foretoken the grand success of the larger effort for a more stable and secure provision for the coming time. Let all our readers heed this now. Let all sessions and congregations heed it. In this September, if possible, if not, as soon afterward as possible, make your contribution for this year and forward it to the Board. Let it be in their treasury, that they may know what they can appropriate, and may be able to send it seasonably where fuel and winter clothing and other necessary supplies are needed. Let these come before the hearts grow sick with hope deferred, and brains succumb under the strain of anxiety.

Let us now promptly send to the Board what our brethren and sisters and their children need for the current year, and—depend upon it—we shall be all the better able and all the more happy to raise that million for the future.

PARK COLLEGE.

Reference was made to Park College in a recent issue (p. 490), with the promise of a fuller account of the plan and working of the institution.

It is but twelve years since the college had its beginning, and yet the tests to which these first years have subjected it seem to insure its permanence. In the spring of

1875, Rev. John A. McAfee came to Parkville, Missouri, with a band of seventeen students. They had no funds on which to rely, and were drawn to the old town by the offer of buildings and land for their use. These were the property of Col. George S. Park, and were freely granted by him for the use of the proposed college. The build-

ing first occupied was a large stone structure, built for a hotel. It had stood unoccupied for many years, and still showed the marks of hard usage in war times, when it had been used for stabling purposes. A few rooms were made habitable, work was begun on the farm, and in a very few days regular work was started in the class-room. From this beginning the work grew, until in 1879 some students were ready for graduation. At that time a charter was secured, a board of trust formed, and Park College took its place in the rank of regularly-incorporated institutions of learning.

It would be impossible, in this article, to give all the steps by which the little college has advanced to its present position. Nothing more will be attempted than to show the principles on which the work is based, and give some idea of the results which are coming from the effort.

The purpose for which Park College exists is the training of young men and women, who have not the means to attend other colleges, for Christian usefulness in whatever sphere the Lord may place them. One of the characteristic features of the school is the systematic study of the Bible. Twice every day all the students are assembled for worship. Half an hour is devoted to each of these exercises, and during each year the whole Bible is passed under careful study. It seldom happens that a student remains long in Park College without coming under the saving influence of the Holy Spirit. These words occur in a printed statement coming from the Park College press: "The development of Christian life and character and a training for Christian activity are the objects for which we are striving. The Christian family is our ideal—each and every one mutually enlisted and engaged to help others."

Park College, as such, differs in no essential respect from other young institutions.

It is controlled by a self-perpetuating board of trustees, which, according to the charter, must always be largely Presbyterian, and which cannot encumber the property with debt. Instructors are employed by this board, and their support secured from friends of Christian education. For this the members of the board are directly and personally responsible in the eye of the law. The peculiarity which makes Park College a marked institution is an element which has not always been clearly understood. The students come almost entirely from what is called "Park College family," or rather "Park College families," for the increased number has made division necessary. These are quite independent of the incorporated college, and constitute the special work of President McAfee and his own family. These families have no endowment, and they seek for none. The provision for their daily wants comes from two sources: (1) the products of the farm, which is worked by the young men, and (2) direct cash gifts from all parts of the land. The family principle runs through the whole establishment. Those who are able to pay five, eight or ten dollars a month to the general family fund do so. All are required, before acceptance as members of the family, to pay an entrance or trial fee either in money or in work. After their entrance into the family, all are expected to do their share of the work of the large household. From three to four hours a day are required from every one, in some department of industrial labor. The young men are employed on the farm, in the carpenter shop, at the brick yard, in the printing office, or in the heavier housework. The young ladies are busy in the kitchen, in the laundry and in all the countless details of household employment made necessary by such large numbers. No separate account is kept with each one as to the relative value or im-

portance of his or her work ; but all are expected to do their utmost in the given time, in just the same way that true brothers and sisters would work together for the common good. This plan acts as a sifting process. Those who have not the strength of character to stand the test soon drop out, and the remainder make a most earnest and devoted band of workers. With all the diligence that can be exercised, it is impossible to make the work of the students sustain the whole band. The generous help of Christian men and women is sought and received from all quarters. It is almost incredible that so much can be accomplished as the printed figures show. A series of statements has been prepared, which shows an enormous saving in expense by the work and oversight of the superintendents and the labor of the students. The president and his sons, who assist him in the work, receive no salaries beyond their own living, which they share in common with the band for whom they provide. It is no false claim that the "Park College families" depend directly on God for their supplies. They are not idle ; they do all that is in their power to secure the means of living and to lessen the expense of the education which they seek ; but, after all, the real dependence is on the promises of God's word.

The results attained are partially set forth in the catalogue just issued for the current year. This shows a total of sixty-two graduates, twenty-seven of whom are gentlemen and thirty-five ladies. Of these gentlemen, one has died ; twelve are already settled as pastors of churches in many different states ; eight more have taken part of their theological course in our seminaries. One of the young ladies is a medical missionary in India, another a missionary teacher in Siam, others are filling difficult posts as home mission teachers, or have become the wives of men who are shaping the character of

our western states. The present graduating class will send at least eight of its nine gentleman members to our theological seminaries. These facts and figures show the practical outgrowth of the system pursued at Park College. It would be hard to find anywhere a set of students who are more ready to receive instruction, or who do their work more faithfully than do those who form the classes in Park College. The active spirit of true Christianity is apparent everywhere.

The college is no longer a small affair as to numbers. The catalogue shows the present college classes to contain one hundred and five students, nearly equally divided between gentlemen and ladies. The two preparatory classes contain forty-five more. The academy, which is not under the direction of the board of trustees, prepares students for the college, and holds the same relation to the families. This contains one hundred and thirty-four students. Its course covers three years. This shows that there are more than three hundred in the families provided for in President McAfee's plan.

In the department of manual labor there are many tangible results to show the industry and capacity of those who have directed and executed the work. In the winter of 1884, the young men had made such extensive alterations and improvements in an old block of stores that it had been fitted to accommodate about a hundred of the young men. Early in January of that year this building was completely destroyed by fire. All who were thus dislodged were provided with rooms which they could occupy through the year. Before the next school year was far advanced, a large four-story dormitory had been erected by the students. To-day this building, called Copley Hall, stands as a valuable testimonial to the work of Park College students. It ac-

commodates a large part of the young men now in the college. This is not all. Several smaller buildings have been put up by the students, and are occupied by the various departments. Brick making was begun a few years ago, and several buildings have been built by the college students from brick which they had made. These buildings were contracted for by business men of the town. For the college, the students have done the brick work, and are now rapidly finishing the wood work of a handsome new chapel building which will accommodate all the students at worship and in general exercises, as they cannot be accommodated anywhere in town now. Another large brick building is to be started soon. This will be completed in three years, and will be called the Mackay Building. In this will be the recitation-rooms and all the general apartments of the college proper. It is to be remembered, at the same time, that the students do the farm work, cut and haul the winter's fuel, and do all the carpenter and blacksmith work required by such an establishment. Is it strange that so much work occupies this large band of students? They are none the worse for it.

They have less time for such sports as fill the leisure hours of the students in our ordinary colleges. They learn the importance of using every moment. At meal time, the students who are waiting for the bell to ring are quite sure to have books in their hands. These little breaks give them many moments to finish their preparation for the classroom.

It would not be claimed for Park College that it is the model on which all colleges are to be built. It is not adapted to every place nor to every person. It has shown one of the ways in which promising young men and women can be helped to an education. It shows how the church can increase her force of ministers. There are hundreds of young men who would gladly fit themselves to preach the gospel if they had the chance. They look to the great colleges, but the expense is so large that there is no hope for them in that quarter. They apply at Park College, and only a small part of them can be received, because the resources provided by the church are not adequate. Here is a grand chance for Christian men and women to invest their money for the Lord, and they will know that it is doing immediate service.

AH-NUTS-KAH-SAH-FUTS-KAH-KE.

Those are not Arabic words, nor Syriac. I did not learn them in Syria nor in Persia. I found them in the *Home Mission Monthly*. They are there explained to mean "Happy Helpers," and that is the name of a band of Indian girls in the mission at Muscogee, in Indian Territory. The teacher, Miss Willey, writes:

Interest in our little missionary band, Ah-Nuts-Kah-Sah-Futs-Kah-Ke, "Happy Helpers," increases with each meeting. Every one is now busy devising some way in which she can help swell the treasury. We began by piecing a quilt, which had been

sent to us in one of the barrels all prepared by some kind hand for sewing. This quilt we propose to send to some one more needy than ourselves, or sell it and give the money, as may seem best when the work is completed. One little girl I often find hid away in my room sewing on the missionary quilt.

I have liked the name "Coral Workers" for mission bands, but there are a number of names equally pretty and good. I am sure all our little Presbyterians will agree that this name which the Indian girls have chosen is quite as beautiful as any. "Hap-

py Helpers;" it looks well, written; it sounds well, spoken; and its meaning is as good as it can be.

Does it not remind you of one of the pieces signed "F.," entitled "Helping"? You remember the little two-year-old girl who was so fond of helping her mother, just as such little children are apt to be, and how "F." reminded you that our heavenly Father lets us help him.

Those Indian girls have learned, I presume, that nothing else makes anybody so happy as helping others to be happy and good, and helping God, as he lets us, to make this world more like his heaven.

This brings to my mind two verses which

I saw many years ago written in a lady's scrap-book. One of them I had seen in print, and I do not think that it is true. The other was written as an answer to it; and I think it a good answer. See if you do not.

I.

"This world is all a fleeting show,
A vain illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow;
There's nothing true but heaven."

II.

"This world's not all a fleeting show,
A vain illusion given;
He who hath soothed the widow's woe,
Or wiped the orphan's tear, doth know,
There's something here of heaven."

H. A. N.

AS WE WERE, AND AS WE ARE.

The little readers of *THE CHURCH AT HOME AND ABROAD* already know something about the home mission work among the Indian and Mexican children, but perhaps you would like to know more of what they learn at their schools. Do you say, of course they learn what we do, to read, and write, and spell, and arithmetic, and geography? Yes, they do, but they have other things to learn beside. Many of them when they first come to school have to learn to speak English. If you read Miss Robertson's letter in the June number of the magazine, you saw something about this. And they have lived in such a wild way in their homes they have to learn how to behave at school, and learn, too, what you are taught at home, that there is only one true God, for they have been made to pray to images.

But they are generally apt scholars, and to show how they improve, the teachers sent specimens of their work to the General Assembly this spring. There were maps they had drawn and examples in arithmetic all correctly worked, and spelling papers, and from the older ones essays that would do credit to our own boys and girls, they were so well expressed and so neatly written. Several of them were in Spanish, and these

I did not try to read, though the handwriting was very plain.

Then the girls are taught to sew, and make beds, and keep rooms in order; and the boys to attend to the garden and do carpenter work. There were a number of articles sent that the boys had carved out of wood; among them spoons of various shapes and sizes, and crosses very neatly joined together.

But one thing I am sure will particularly interest the little girls, and the boys need not read it if they do not like to hear about dolls. The teachers let the girls dress dolls in their sewing-schools, and sent some of them to show how nicely they can sew. One was dressed like a Mexican lady, several as Indians, and one just as little girls are dressed here, in a white guimpe and a pretty blue chambray dress.

Those that represented Indians all had their faces daubed with red paint, and there was such a very ferocious-looking chief among them that I am sure you little girls would run if you should see a "really" Indian that looked as he did.

But the funniest one of all had her face painted dark red, and was dressed in a woollen gown, with no underclothing, rags

wrapped around her legs for stockings, and leather moccasins on her feet. Around her shoulders was fastened a piece of plaid flannel for a blanket, and a paper was pinned to her dress on which was printed, *As we were*. Then beside her was another doll with a very clean face, nice little stockings and shoes, every article of underclothing, and a pretty gingham dress, apron and sunbonnet, all beautifully made, and on her was pinned a paper that said, *As we are*.

But the best of all I have to tell you is that many of the children are learning to love Jesus, and to show their love for him

by being gentle and patient, obedient and faithful. If you will save up money for the mission schools, it will help to buy books and clothes and other things which the children need, and besides giving money I think a very nice way is to lay aside the toys and books you can spare, and a little while before Christmas pack them in a box and send them to one of these schools. I am sure it will make you happier to feel that you have made others happy; and remember, too, that Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." F. E. P.

HOME MISSIONS AND SUSTENTATION.

These two departments of Christian work have been recognized and prosecuted by our church from the beginning, but they have not been separated in management, nor have they always been clearly distinguished in terminology. The phrase *home missions* has meant not merely what its etymology would indicate,—the *sending* of ministers to portions of our own country in which we have no churches, or to portions of our population who have not been gathered into congregations: it has included in its meaning all that should be done by the church at large for the *sustentation* of pastors in congregations not able to support their pastors without assistance. For a long time we carried on this work with no separation of its two departments in administration, and with no careful discrimination of them in idea. In the progress of this work, vast new regions rapidly filling with migrating population opened before us, and the older regions became sufficiently filled with churches. But the very process of migration kept many of the older churches from increasing, and reduced some of them in strength. Thus *sustentation* justly claimed a larger share of consideration. An earnest attempt was made to establish it under a

separate management. This, after awhile, settled into the endeavor to give it a distinct management under the direction of the same Board which is charged with the management of the whole home mission work.

The success of sustentation under either method has not been altogether satisfactory. There are difficulties in the management of a sustentation scheme in a country like ours, over and above any found in such a country as Scotland or Ireland, so much smaller in area, so much older and more settled, with no such wide and urgent frontier work in new and unsettled regions. It was doubted by some, from the beginning, whether the scheme could be worked successfully over so broad a country, presenting, in its different sections, such diverse conditions. There are yet different opinions upon the question whether it could be done. All agree in the opinion that hitherto it has not been done.

A few years ago the question arose, whether the experiment might not be tried more hopefully by a synod, on its smaller and more homogeneous field, than by the General Assembly over so vast a field, the different parts of which still present so diverse conditions.

In the states of New York, New Jersey

and Pennsylvania the work of home missions, as a frontier work, has been grandly done. Within the memory of men yet living, western New York was *the West*. Missionaries proper were sent to it by the General Assembly and by the New England Congregational Associations, as they now are sent to Dakota and Montana. They went to evangelize a frontier population; to gather churches out of it; and to establish Christian ordinances and institutions. Speaking generally and broadly, that work is finished. Except in the rapidly-growing cities, and at exceptional points, where population is shifted by new railroads, or by the springing up of manufactories or resorts for health and recreation, there is little occasion for forming new congregations in these states. Mainly the work which remains is not properly *home mission* but *sustentation*. For the thorough doing of this work the synods of these states need no pecuniary assistance. On the contrary, their people are the Lord's stewards of pecuniary resources which this work will occupy only in part, leaving a greater part, which they can only employ for him by committing it to the Board of Home Missions for its wide, grand, glorious work over the continent, and to the Board of Foreign Missions for its great part in evangelizing all the continents and all the isles. For the work of sustentation and of home missions, so far as any such work is still called for in these synods, they no more need supervision and direction than they need pecuniary help. It was a graceful, manly, Christian thing for these synods to say to the Board of Home Missions, "As soon as we can make the necessary arrangements, we will cease to ask of you any appropriations for any portion of our fields. But we will still diligently inculcate upon our people in every portion of them the duty of continuing and enlarging their contributions to your treasury, that your proper

work may go on all across the continent proportionately to the opportunities which God is so marvellously opening."

This led directly to the establishment of a synodical sustentation scheme, to be conducted by synodical agency. It was the providential opportunity to make trial of the sustentation idea on a territory providentially adapted to it; where it need not be complicated with a different, equally urgent work; and under a management which need not encounter the embarrassment of such complication.

If this effort shall prove successful in these synods, it will doubtless be undertaken by one after another of the synods as fast as they shall have outgrown the need of help to evangelize their own populations. Is it at all to be feared that their ministers and people will then content themselves with providing for their own churches and pastors, and remit their exertions for the general work of home missions? It is not wise to overlook or forget our own human infirmities. Doubtless we should be careful not to plan church agencies in a way that encourages selfishness. But is it true that the most thorough and efficient doing of our home work indisposes us to do thoroughly and efficiently the work to which God calls us beyond our borders? If this were so, then the most thorough and efficient doing of our Christian work for our own whole country should indispose us toward efficient prosecution of the work of foreign missions. All experience proves the contrary. It is far more reasonable to believe that the more distinct and separate contemplation of the work of home missions proper—the advancement of the church unto the thorough Christianization of the wide, new, rapidly-peopling regions of our land—will kindle our people's zeal anew toward that work. Synods in which the story of home mission work on their fields fifty or a hundred years ago has

been handed down with so grateful remembrance, and which now thankfully exult in having outgrown the need of it, will not be deaf to the Master's word, "Freely ye have received; freely give." Such synods will rather provoke each other to emulation in the great work of home missions; especially when the Board which is so ably conducting that work, released from the care of these older regions, shall gather up its power for the more decisive advance to the Pacific and to the Gulf; when it shall embrace in its care and nurture not only the wide West with its pioneers, its miners, its nascent states, but also the wide South with its great states reviving from the exhaustion of civil war and its millions of enfranchised but untaught people.

On the other hand, will there be danger that the people and ministers, fired with zeal and perhaps touched with ambition toward the larger work of the Board of Home Missions, will neglect their own feeble churches—will fail to sustain the synodical agency for sustentation of pastors? We have not so learned our people, nor the philosophy of

charity. Christian zeal for the welfare of men everywhere does not harden the heart toward needy men at our own door. Our abundant gifts to people whose homes have been consumed by fire or swept away by tornadoes, or whose crops have been consumed by locusts, as the cry of their distress has come to us far over lakes and prairies, have not inclined us to let widows and orphans starve or shiver in our own villages and cities. Patriotic zeal for the safety and glory of our whole country does not make us indifferent to the interests of our own townships. Intelligent zeal and liberality toward foreign missions always reacts favorably upon the home work. It is only a zeal for Christ which earnestly seeks to win the wide world to him, that moves us to our best efforts for that part of it which is nearest to us.

We shall watch with lively and hopeful interest the development and progress of synodical sustentation, now in its beginnings in the three synods of New York, New Jersey and Pennsylvania.

CHURCH UNITY.

The church of Christ, in this age, in all the forms or denominations in which she exists, is longing for visible manifestation of the essential unity of which she is conscious. This longing is itself a healthy movement of her vivid vitality, and is happily working its own fulfillment. The unity of the one holy catholic church, in and through all her manifold denominational forms, is yearly becoming more manifest. It is also becoming more and more evident that to real unity uniformity is not essential. Not always is it desirable. Let us dwell a little upon this thought, that we may get the full import and the full comfort of it. In undue anxiety for formal union, or uniformity, we may fail to be fully conscious of the union

of substance, or essential unity, which is already realized. The more widely and thoroughly any Christian acquaints himself with his fellow Christians in the various denominations, the more happily assured is he that they are his fellow Christians; that what in each denomination is held to be essential to its Christianity, is held and asserted as essential in every other denomination; that the church is the church—one and the same church—in all her various denominational forms.

Each of the denominational forms which the church has assumed has, for its justifying purpose, the assertion of some truth which had become obscured, or the fulfillment of some mode of holy activity which

had been hindered or neglected. Fidelity to the convictions which have originated the different denominations has necessitated earnest contention, which doubtless has not always been duly tempered with forbearance and charity. But it should never be assumed that fidelity to truth is less a Christian virtue than brotherly love. "Speaking the truth in love" is by no means the same as yielding the truth to love. The love which consents to sacrifice truth is not true love.

Just here we have need of patience. If

we love our brethren in the Lord and in the truth, we cannot wish them to be unfaithful to their convictions in order to become united with us. But surely we shall wish to make sure, by patient and frank consultations, that we understand each other. Perhaps then we shall find that we have helped each other to a more complete and roundabout view of the truth. When we have both seen the truth all around, in all its aspects, perhaps we shall see it alike and love it alike, and hold it together.

SEEKING AND FINDING GOD.

The *Wesleyan Missionary*, one of our London exchanges, gives an interesting account of a native of south Africa.

On the western border of Amaswaziland, south Africa, is a celebrated mountain, called in the native tongue Umhlongavulle. Fifty years ago its grassy slopes provided pasture for numerous herds of cattle in the time of peace, while its rocky caves gave shelter to fugitive women and children in times of cruel and savage warfare. Around its base were grouped several kraals, in which lived families of the still barbarous Mahlangampiri tribe. At one of these kraals, in the year 1827, Nathaniel Matebule was born. His father was headman of the place, the possessor of several wives and a numerous family of children. Nathaniel's birth took place before the visit of any missionary or the introduction of any civilization. No white man had ever set foot on Umhlongavulle, nor was the existence of such a being known to the inhabitants of those regions. . . .

They neither believed in a God nor worshipped idols. There were indeed some absurd legends about fabulous beings, who, though credited with some sort of creative power, were not objects of worship. Their only idea of anything supernatural was associated with the spirits of the departed, to whom they ascribed the power of injuring,

and whom they sought to pacify by gifts or sacrifices.

Though Nathaniel's mind was accustomed to these notions, yet at other times he had other thoughts. He has often been heard to tell in later days how these beliefs failed to answer the inquiries which, even in his childhood, would force themselves upon him. There were some high pieces of rock near his father's kraal, lying one upon another, and with shapes that seemed to speak of design, and in them Nathaniel was faced by a silent witness of the Almighty. Whilst his youthful companions were away hunting or dancing, Nathaniel was often seen lying upon the ground intently gazing upon these masses of stone, wondering whose hand could have shaped and placed them thus. He told us that the conclusion in his own mind was that there must be some being of whom his nation had not heard. He had none, however, to help him further, and there the question rested for the time.

At an early age it was intended by his father that Nathaniel should marry. When the missionaries arrived [in 1844] he had already passed through certain heathen rites in preparation for that event, and, although only seventeen years of age, had assumed the *isicoco* (head-ring) which distinguished marriageable men from youths. Better things, however, were in store for him than a life conformed to heathen customs. The

Spirit of God laid hold of him, as if it were already said in the divine counsel, "He is a chosen vessel unto me, to bear my name before the Gentiles." He was deeply affected by the words of the native preacher, who spoke of the being of God, the fallen state of man, and the way of salvation. He began immediately to learn to read in his own language, attended daily at Johannes' house for instruction in reading and religion and for prayer, and soon became deeply serious and thoughtful. . . .

On a Sunday morning in the early part of 1845, while attending divine service in the chapel, he became overwhelmingly convinced that he must then and there surrender himself to God. He rose from his seat, threaded his way quickly through the crowded mass of rude, staring people crouched upon the floor, and made for his usual praying place in the neighboring mountain. There, alone, without food or shelter, he spent the rest of the day, the night, and the whole of the day following, pleading and wrestling with God for a present and conscious salvation. Early on Tuesday morning he returned, with the joyful news that he had found the Saviour and knew himself to be the child of God. This was the first conversion witnessed by the newly-established mission in that country, and, as far as we know, Nathaniel was the first man in the whole of his nation who embraced the Christian faith and entered into the glorious kingdom of our great Redeemer.

Increased diligence in gaining knowledge and in working for God marked the course of our friend from this day. He made rapid progress in the alphabet and in easy reading; so that within four months of beginning to learn letters he was able to read intelligently those parts of the New Testament which had been hurriedly translated into the Zulu language by Mr. Allison to meet the pressing requirements of the new mission.

That mission was afterwards broken up by war among the natives, and the missionaries driven away. Nathaniel ran away from home to go with the missionaries. He

journeyed all night, through a country infested with beasts of prey, through forest and jungle, crossing river and swamp, till on the next day he reached the wagon. A murderous party, including some of his own brothers, were soon upon his track, and before he had recovered from the exhaustion of the flight he was assailed by his pursuers. They dragged him out of a hut in which he had taken refuge, stripped and beat him fiercely over the head and body, and then pitched what they supposed to be the lifeless corpse into the grass. Nathaniel, however, was not quite dead. The members of the mission party, who witnessed the scene, finding that there was still life in the body, tenderly moved it back to the hut, and washed the wounds. Contrary to all expectation, the poor boy revived, and in a few days, all the native brethren having now assembled, the young sufferer was placed in the wagon, and a start made for Natal. About two hundred Swazis, who had joined the mission at the various stations, followed, and in six weeks the whole party arrived at Pietermaritzburg.

After a good many years of industrious and godly life, Nathaniel became a faithful and useful preacher of the gospel.

Toward the end of 1882 his health began to fail, and disease developed which medical aid could not arrest. His labors were now much lessened, preaching produced great bodily prostration, and confinement to the house for days and weeks together became a frequent necessity. But such was his desire to work while life lasted that he was known to rise after whole nights of painful sleeplessness, and ride to distant places to fulfill his appointments. By the middle of December it was evident to all that his end was close at hand. On the 18th of that month, at his own urgent request, he was put into an ox wagon and taken into Ladysmith to pay a parting visit to his white superintendent. He scarcely lived to reach home. From the wagon he was carried to his bed, from which he did not again arise. On the night of the 20th a message was sent round to several of his own friends, summoning them to come and witness the

closing scene. Upon their arrival Nathaniel expressed his gratitude at seeing them before he died, and, addressing Johannes Kumalo, he said, "I remember you coming to our country to tell about the Saviour Jesus. Now I am going to receive my crown, and no one can take it from me. It is a crown of eternal life. I have nothing but joy, peace, hope. This is the work of the Lord." After some present had offered prayer, he lay speechless and unconscious for some hours, till in the early morning of December 21, 1883, he breathed his last, and his happy spirit fled from the earthly tabernacle.

On the following day the funeral took place amid general lamentation. In the chapel many native Christians bore testi-

mony to the singular purity, the earnest and useful labors, and the happiness in death of our departed brother. More than two hundred people followed the body to the little cemetery, where we laid it down in sure and certain hope of the resurrection to eternal life. A neat marble monument, erected by the sorrowing widow and children, now marks the spot, sacred to the memory of one who was an affectionate husband, a loving father and a faithful minister of the gospel of our Lord Jesus Christ.

Is it worth while to send the gospel to a people among whom it finds such boys, and makes such men of them? Does it pay? Is not one such soul "a pearl of great price"?

SYSTEMATIC BENEFICENCE.

BY A MEMBER OF THE COMMITTEE.

I. SOME SCRIPTURAL PRINCIPLES.

From the first authoritative establishment of divine worship, God has enjoined that his institutions and ordinances be maintained by offerings brought to his house as a part of the solemn worship due to him. We shall not improve on God's methods and principles; we do well to give them careful study.

In the Mosaic economy strong emphasis is laid upon giving as a part of divine worship. "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: every man *shall give* as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16:16, 17).

These three great occasions in each year comprised at first the whole of the stated and formal public worship of God. How emphatic is the word—"and they shall not appear before the Lord empty;" and twice elsewhere we read, "*None* shall appear before me empty."

An analysis of this primitive and inspired "Directory for Worship" discloses three fundamental principles, which enter into and constitute the highest type—the ideal—of consecrated giving in all ages and dispensations.

Consecrated giving is to be—

First.—Systematic. "Three times in a year," *i. e.*, at every attendance upon stated worship as then appointed.

Second.—Proportionate. The worshipper is to offer "as he is able, according to the blessing of the Lord which he hath given thee."

Third.—Worshipful. The offering is to be presented "before the Lord thy God, in the place which he shall choose," as one among the various hallowed acts of God's worship.

St. Paul briefly comprehends and re-enacts these principles in the Christian economy, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. 16:2). The giving of Christians is to be one of the hallowed acts of the holy day, and as God hath prospered; weekly, worshipful, proportionate.

II. HISTORY OF THE MOVEMENT.

It is interesting and instructive to note in the action of the General Assembly from the year 1871 and onward the progress and acceptance of those fundamental principles.

In establishing the Committee on Sustentation in 1871, the General Assembly enacted "That every church session, as a condition of aid from this scheme (sustentation), shall . . . appoint a committee who shall institute and carry out a plan of weekly or monthly contribution to this object, and to all the boards of the church, so as to present to every member of the church and congregation the opportunity of such stated contribution according to the apostolic order (1 Cor. 16:2) . . . as an ordinance of worship in the way of God's appointment, and according as it hath gone well with them." Further action in the same connection called upon every church session to set on foot forthwith and earnestly to prosecute a plan that should extend to every member of the congregation an opportunity of contributing to all the boards of the church," etc.

In 1872,—inaugurating the first permanent committee on this subject, the Committee of Benevolence and Finance,—the Assembly said, "It shall be its duty to use all proper means to promote throughout the church the regular and systematic consecration of property to the Lord," etc. This committee was discontinued in 1874 "with grateful acknowledgments" of service rendered. In reviewing its work the General Assembly found "The principles that had been emphasized and well established were:

"1. Giving should be from spiritual motives, as an act of worship and as a means of grace.

"2. It should be frequent and systematic.

"3. A definite proportion, not less than one-tenth of property, should be consecrated to the Lord."

In 1875 the Assembly organized the "Committee of the Synods on the Benevolent Work of the Church," and again "urged the churches to contribute to all the schemes of church work recommended by it,

and advised the adoption of the plan of weekly offerings as an act of worship."

Four years later, in 1879, this last-named committee having been discontinued two years before, the Permanent Committee on Systematic Benevolence was organized (its title since changed to "Special Committee," etc.), in connection with the appointment of which the Assembly resolved, among other things, "that the members of all our congregations have a right to an opportunity to contribute at least once a year to each of the boards, . . . and the sessions of the churches have no right to withhold that opportunity. Also that it is the duty of each minister in charge to give information, set forth the privilege of giving and urge the claims of each board," etc. The committee is to "endeavor to secure from every member of every church an adequate contribution for each of our objects of benevolence." Each church is enjoined "to have a plan of giving, and each member is to be taught to set apart regularly a certain proportion of his income to the Lord."

Thus has the church by her General Assembly placed herself clearly, unequivocally on record, in advocacy of systematic, proportionate and worshipful offerings from all the people for the support of her great schemes of benevolence. The record is made complete by the adoption, in 1886, of the amendment to the Directory of Worship, as framed and promoted by the last-named committee, as follows:

CHAPTER VI.

OF THE WORSHIP OF GOD BY OFFERINGS.

1. In order that every member of the congregation may be trained to give of his substance, systematically, and as the Lord hath prospered him, to promote the preaching of the gospel in all the world and to every creature, according to the command of the Lord Jesus Christ, it is proper and very desirable that an opportunity be given for offerings by the congregation in this behalf every Lord's day, and that, in accordance with the Scriptures, the bringing of such offerings be performed as a solemn act of worship to Almighty God.

2. The proper order, both as to the particular service of the day and the place in such service for receiving the offerings, may be left to the

discretion of the minister and session of the church; but that it may be a separate and specific act of worship, the minister should either precede or immediately follow the same with a brief prayer, invoking the blessing of God upon it and devoting the offerings to his service.

3. The offerings received may be apportioned among the boards of the church, and among other benevolent and Christian objects, under the supervision of the church session, in such proportion, and upon such general plan, as may from time to time be determined; but the specific designation by the giver of any offering, to any given cause or causes, shall always be respected, and the will of the donor carefully carried out.

4. It is the duty of every minister to cultivate the grace of liberal giving in his congregation, that every member thereof may offer according to his ability, whether it be much or little.

This chapter is founded on the three cardinal principles set forth in the Scriptures. An examination of its provisions in detail

will show how, briefly and comprehensively, it gathers up and embodies the substance of the various deliverances of our General Assembly on this most important subject.

No such provision, so ample, scriptural and efficient, has before been made in our own or any other church, for promoting and gathering up the streams—great and small—of consecrated benevolence. The hand of God is unmistakably seen in the progress of this work. These scriptural principles, like leaven, are being diffused throughout the church in accelerating ratio. Their faithful inculcation and practice, especially among the rising generation, crystallizing into the power of fixed habit, cannot but produce results beyond the anticipations of the most sanguine. God will assuredly add his blessing to his own work.

"Speak unto the children of Israel, that they go forward." S.

UNION OF CHURCHES IN JAPAN.

In the excellent speech of Secretary El-linwood before the Omaha Assembly, published in our July number (pages 80-86), he expresses joy that the churches on the mission fields "are giving us examples of union which we ought to follow here at home." We understand him thus heartily to commend, and we as heartily join him in commending, the spirit of union which is manifesting itself, and which seems to be working out available forms of visible union somewhat more rapidly abroad than at home. Quite evidently some of the obstacles which hinder reunion of old churches long since sundered in America and Britain do not exist in the mission fields; some of the reasons for separate organizations here are without significance there, and would be quite unintelligible to recently-evangelized people. Yet union on mission fields can only be realized by the concurrence of missionaries who represent different home or-

ganizations, and who must have loyal and dutiful regard to the convictions of their respective constituencies.

In no country is the movement for Christian union more vigorous than in Japan. Already the Japanese Christians who have received the gospel from missionaries of the Reformed and the Presbyterian churches constitute the United Church of Christ in Japan. But the Congregationalists also have a prosperous mission in that country, and lately their churches and the United Church of Christ in Japan have been considering the question of becoming united in one ecclesiastical organization. Their General Conference and the Synod of the United Church have appointed committees, which have conferred upon the subject and have unanimously agreed upon a report, which, with some amendments, has been approved by the Synod and the Conference. This report proposes that, in the church to be

constituted, ministers shall be required to accept and subscribe to the Apostles' Creed, the Nicene Creed and the Nine Articles of the Evangelical Alliance; and that they approve for substance of doctrine the Westminster Catechism, the Heidelberg Catechism and the Plymouth Declaration.

They have also signified their readiness to receive overtures from other churches of Christ that are able to accept the Apostles' Creed, the Nicene Creed and the Nine Articles of the Evangelical Alliance.

This seems to be intended as an outline, which, together with an outline of church polity proposed by the same committee, has been referred by the Conference and the Synod to two committees of ten each. The committee of the Conference is to print the report and submit it to their churches. If three-fourths of the churches shall express approval of the plan of union, then their committee is authorized, in conference with the committee of the Synod, to prepare standards of government and doctrine in accordance with the principles already set forth. The committee of the Synod is empowered to unite with the committee of the Conference in preparing such standards.

The right is reserved to the churches of the Conference and to the Synod, respectively, to reject any standards which may be prepared by their committees, but most harmoniously and solemnly the Conference commends the proposed plan of union to the careful consideration of the churches, and the Synod to the careful consideration of its ministers and laymen; and both call upon all with one heart to pray to the great Head of the church that he will bestow upon all grace and wisdom to decide this most important question. The spirit in which this movement is conducted, and the high character of the men who are responsible for it, are well indicated in a letter from an intelligent lady missionary to her father, a min-

ister in Philadelphia, from which we are permitted to print some extracts:

BANCHO, May 7, 1887.

MY DEAREST FATHER:—How many times during the past week I have wished you could be in Tokyo to attend the meetings of Synod which have been held in the Meiji kwaito!

It is not often given us to see with our own eyes so strong proof of the blessings which the gospel has already brought to Japan. The one hundred and twenty delegates who composed the synodical body were, taken altogether, a body of men whom any Christian heart might rejoice over as leaders for the church. Their intelligence, ability, good sense and devotion became more and more evident as the meetings advanced.

Their active work during the past year, their wise forethought as well as their enthusiasm for the future, their earnest and careful consideration of matters affecting the spiritual good of their Zion, gave proof that they are no longer babes in Christ, but growing toward perfect manhood in Christ Jesus. The order and decorum preserved throughout were remarkable, and were largely owing, no doubt, to the tact and firmness of Mr. Ibuka, the moderator, whose quiet dignity was unruffled and whose gentle courtesy was unailing during the most trying sessions. The self-control exercised at times when we knew the excitement of many was at a white heat could not but excite respect.

She then gives a graphic account of the discussions, which resulted in the Synod's acceptance of the outline plan before given, and closes with the following solemn and fervent words in harmony with those of both the Synod and the Conference:

I am sure you will join us in prayer that the great Shepherd of the sheep will guard his own flock here, that mistakes may not be made which shall endanger the welfare of the church, but that whatever is done may be for its strengthening and purification, and for the honor of his cause and the glory of his name.

Surely all our readers will join in that affectionate prayer.

But the yearning for Christian union, in Japan as in this country, extends beyond the denominations between which there has always been so much fellowship. An overture similar to that which came to our General Assembly from the Chicago Episcopal Convention was sent from the Osaka Conference of the Episcopal Church to the Council of Missions connected with the United Church of Christ in Japan.

The reply indicates readiness to enter into the proposed conference on two conditions:

1. One condition is this: That the main point upon which difference of opinion between us exists (the episcopate) shall not be regarded as already settled. We should not expect the Osaka Conference to accept an invitation from ourselves, unless we were prepared to admit that the presbyterial form of government might be surrendered. And we cannot accept an invitation from the conference, unless it can be agreed that the episcopate is not to be made one of the "essentials" of the church proposed.

2. The second condition is this: That we are to meet as equals. The invitation is issued by the "representatives" of one branch of the Catholic Church. And it is impossible for us to accept it, excepting upon the

assurance that we are to be recognized as the representatives of another branch of the same body.

They insist "that the United Church of Japan is as truly a church of Christ as the Church of England."

We have taken these declarations from the official reply of Rev. William Imbrie, Secretary of the Council of the missions connected with the United Church of Christ in Japan, to the Rev. Arthur Lloyd, Secretary of the Committee appointed by the Conference of Missionaries representing the Church of England and the Protestant Episcopal Church of America.

Our readers will surely approve the wisdom and manliness which regulate our brethren's earnest desire for the unity of the church in the interesting country which they with others are evangelizing. They are not likely to be persuaded that they can promote the true unifying of the church by disowning and dishonoring the church in the denominational forms in which she has saved and nourished them and their fathers, however ready they may be to consent to some modification of those forms for the sake of closer fellowship with brethren who cannot conscientiously accept them without such modifications.

A Presbyterian elder a large part of whose property was abolished in President Lincoln's "abolishment" of slavery, writes from Fayetteville, Arkansas:

Cordial co-operation in the work of evangelizing the Negroes ought, it seems to me, to be exercising the minds of all the Christians of our land, and even of those who are not Christians, especially those among whom they are located, for their moral status and political influence must be felt for good or evil, more in parts, but considerably in all, of our land; and I consider it important, if not essential, that all sections of our

country work in harmony. It is a *big work*, and needs that we all pull together. It certainly will be slow, if not impossible, of accomplishment, if one great section pulls back in the work.

Henceforward, I take it, we have three great sections, East, West and South; but the coming civil contest is between labor and capital, progressing into a contest for anarchy or order. Christian influence is all that can save our people or the people of any other land, eventually, from themselves. All Christians ought certainly to work in harmony and for the one great end, God's glory and man's good.

MEMORIALS OF WILLIAM E. DODGE.

These were compiled and edited by Rev. D. Stuart Dodge, and intended for the use of his family and intimate friends.

The compilation and editing were done with excellent taste and judgment, and the volume gives a most satisfactory view of Mr. Dodge's luminous life and transparent character.

At the request of friends who think this volume should be accessible to a larger number of readers than it was possible to reach by private distribution, the present edition is issued, and at a price that will simply meet the cost of publication.

Such is the modest notice prefixed to the edition now issued by A. D. F. Randolph & Co., No. 38 West Twenty-third Street, New York. The price is \$1; by mail, \$1.15.

This consent of his family to extend the

enjoyment of these memorials to the numerous public to whom Mr. Dodge was scarcely less dear than to themselves deserves grateful mention. There is no part of our country, there is no part of Christendom, in which he is not known and honored and loved. From no biography can the young or the mature learn better or more various lessons of cheerful industry, constant thrift, steadfast integrity, unstinted beneficence, generous patriotism and healthy piety.

It is proper for us to correct one mistake which we discover on page 148. The minister whom Mr. Dodge there mentions having listened to with so much interest in St. Louis, November, 1880, was probably Rev. Dr. Niccolls. It could not have been the one whose name is there printed, and who certainly was not in St. Louis at that date.

The *Congregationalist*, after a generous notice of **THE CHURCH AT HOME AND ABROAD**, adds:

The same plan of a consolidation of all the periodicals of the benevolent societies of our own denomination has been suggested, and the success of the scheme with the Presbyterians will call attention to the matter afresh. Certain disadvantages are to be anticipated, of course; but such a consolidation gives the appearance of unity in the different work, and promotes such unity. It allows the reader easily to get at the work of all these societies, and presents in one magazine a vast amount of valuable information. By this plan the tendency to friction between the different societies would also be diminished, as they all would have equal chance in coming before the public in the same publication. While possibly by this plan of but one periodical some persons might feel less interest in a particular branch

of benevolent work, yet it would seem impossible that anybody should feel less interest in benevolent work as a whole. There certainly would be great advantage to the average reader to have all the different departments of this work presented in one periodical rather than scattered through several, as at present.

These friendly words certainly show an intelligent appreciation of our aim, and we are much encouraged by such approval. The friendly writer makes one mistake, when he says, "The plan has been in operation more than a year and a half, and seems to promise a decided success." **THE CHURCH AT HOME AND ABROAD** is not yet one year old, this being its ninth monthly issue. It has not yet lived through the perils of infancy. But such kind notice from older sisters encourages its hope of living and growing and doing some good.

There is something more than denominational self-respect in the following sentences, which we take from the *Christian Intelligencer* :—

If any one denomination must needs have the custody and proprietorship of a New York Protestant cathedral, the one indicated by historic precedence and by its own adaptability is the Reformed Church. It was first on the ground, and literally "held the fort" when all around was a howling wilderness. It has the prestige of historic association, of wealth and of social position. Its cath-

olic spirit, its relations of harmony and favor with all other churches, and its uniform record of hearty and equal co-operation with them, guarantee that the trust would be honestly and to its fullest extent discharged. . . . At least it is safe to say that no denomination is fitted to be the custodian of such a cathedral which is not perfectly willing to have it built without being made its proprietor, and to have no more right or glory in it than any other. Is the Episcopal such a denomination?

We suggest another *if* besides the large one at the beginning of this extract,—viz., *if there is to be a Protestant cathedral.*

"He left an estate of about \$100,000, but no bequests to charitable objects." Perhaps he had given liberally during his lifetime. Perhaps his family need all that is left. But is it not a fact worthy of notice that Christian men of wealth are dying every day and leaving nothing for religious work of any kind, when they might do this with no injustice to their families? Demands for a great multiplication of Christian workers, both at home and abroad, were never before so loud, and they ought to inspire any disciple of the Lord Jesus with a burning desire to do something through his gifts, after his personal work for the world shall be closed by death.—*Congregationalist.*

And yet bequests to charitable objects are not the only means of continuing to do something, even with one's money, after one's death.

On the preceding page is the name of one who went from earth not many years since, and whose gifts in his lifetime were of surprising extent and variety, touching and helping almost every public interest. He also left large bequests to benevolent institutions and to church boards, payable in installments running through a number of years. But he also left an unmarred estate and a prosperous business, in the care of a wife and sons in whom his heart safely trusted, that they would still carry on the

business, and hold and manage the estate on the same principles on which he had established and conducted them. They have inherited nothing else so precious as his conscientious and happy stewardship.

We could name another, very widely known, whose habitual gifts were hardly less various, no less considerate and very large, who left no bequests for charitable objects; but left his whole estate to his wife and daughters, who knew his views, and are in full and intelligent sympathy with his benevolent desires. He doubtless reasonably believed that he could not better assure the wisest and best use of his large wealth by bequeathing it to any boards or institutions or churches than by leaving it under the unrestricted control of the church in his own house, the godly women who had helped him while he was with them, and who could in no other way be made so happy as by being permitted to go on helping him, making the same uses of the property as they believe that he would make if he were still visibly with them.

Another, a kindred spirit, sometimes associated (as we had occasion to know) with both the others in large gifts for large and important objects, has still more recently deceased. He made some large bequests,

but left also a large estate in the hands of his family, to whom the estate is a sacred and tender trust, to be used for God. This is their glory and joy. They are not half so rich in the inheritance of his wealth as of his principles.

It is well, after a lifetime of constant giving, if one can continue his gifts by testamentary bequests. But it is far better if one can leave sons and daughters to serve and

bless the coming generation. This is the privilege of many who either have not been able to acquire property or who have given it away in their lifetime.

Christians should first give their own selves to the Lord, and then their property; and whether to apply it, while living, to current opportunities of doing good, or to reserve some of it for bequests, let every one be fully persuaded in his own mind.

BIDDLE UNIVERSITY.

At the beginning of June this institution closed a very prosperous term, and its friends are looking forward very hopefully toward the future. Delightfully situated near Charlotte, N. C., right in the heart of the people whom it is intended to uplift, with an unusually substantial class of colored people to draw upon, it ought to be assured of great success and usefulness. It has had a record in the past, under the lead of Dr. Mattoon and others, of many years of prosperity, and already its graduates are found occupying many positions of great usefulness among their people.

The three departments—preparatory, collegiate and theological—have been vigorously carried on by a faculty of nine professors and four tutors, and it has been arranged to introduce at the beginning of the next year an industrial department also, with a well-qualified instructor.

But while all the arrangements, both as to buildings and instructors, have been provided on a liberal and generous scale, we are sorry to say that these advantages have not availed to so many as they should. We ought to have had 300 students this year instead of 133. It is not that there was any lack of young men desiring to come. It is not from lack of room to receive them. It was simply from lack of any adequate scholarship fund to aid those who were struggling in the midst of poverty and discouragement, to get an education. If we could only have

helped them to enough money to pay their board, we might have added many to our list of students, and even doubled the efficiency of our institution. For a few years, until the colored people recover from their present depression, we ought to be able to aid one hundred more students. Some of them would need a full scholarship of one hundred dollars a year; others would be able to pay from a third to a half of that sum themselves, and it is well to encourage this self-help so far as it is possible. But unless some help can be given, the masses must remain in ignorance, for few can provide for their own expenses in full. A moderate endowment for this purpose is the most crying want at present.

To those not familiar with these colored students their exemplary conduct and devotion to study is quite a revelation. Of course there are drones, but I do not think the proportion is any larger than in our white colleges.* A large proportion of these young men seem to have appreciated the burden of responsibility which must come for many years upon the educated young men of their race, and so have steadily set themselves to a solid preparation for it; and they well deserve our countenance and support in all such efforts.

W. F. JOHNSON.

* But, white or black, all drones should be driven out of every hive of honest working bees.—ED.

Pleasing evidence comes from various quarters of steadily-rising and extending interest in the endeavor to make better provision for aged and disabled ministers and their families. The following letter came to hand just after our August number went to press:

—, Mo., July 8, 1887.

DEAR DR. NELSON:—I noticed in the May number of *THE CHURCH AT HOME AND ABROAD* that there were one hundred and three aged ministers over seventy years of age in need of pecuniary assistance. I enclose herewith a draft for two hundred

and fifty dollars to be given to one of them. I make this to one person, as so small an amount would not go around, and besides I believe that there are one hundred and two others who will do likewise. I do not wish my name used in connection with this, and I ask your prayers that this may be acceptable to the Master, who knows all our motives, whether for good or evil.

Are there "a hundred and two others" who will follow this good example? Treasurer Heberton, of the Board of Ministerial Relief, will be glad to hear from them.

THE CHURCH AT HOME AND ABROAD gives hearty welcome to Rev. Dr. Craven, as he takes the official seat which used to be occupied by our lamented Dr. Dulles. We welcome him to the pages for which he

so promptly and so well begins to make provision, and to all the work of which he is henceforth the overseer. Let the children notice that his very first page (p. 253) is for them.

One who speaks of herself as an old lady, and who writes from the manse of which her daughter is the mistress, says, "Lately two ladies of large means have asked me to give them the address of some to whom they could send books from their libraries." She speaks of home missionaries desiring to start reading-rooms and libraries in mining

and other frontier towns, who could make excellent use of books and magazines which those who have read them would willingly send. If those who desire to make such contributions and those who can make good use of them will send their names to us we will try to put them in communication with each other.

Children, what ferocious animal do you think the missionaries are most afraid of in Africa? Make a guess, and then read page 293 to see if you guessed rightly. What do you think the best way to tame that creature?

Is not that a funny way to get a map that

is described on page 294? The writer of that went to school to me when he was a very little boy. He always had his lessons first-rate, and when he had learned them, he liked play as well as any boy I ever knew.

The editor now occupies room No. 9 in the Publication House, more easily accessible than No. 31, in which he used to be. He regrets that he was absent when a group of ladies from Rochester, N. Y., kindly called to give him friendly greeting.

He is usually there in the forenoon, al-

though he was not on that day. After noon he is commonly at his home, No. 204 South Forty-first Street, where he does much of his editorial work. In either place he will always have a hearty *Tfuddulu* for readers of *THE CHURCH AT HOME AND ABROAD*—children, women or men.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities. — *The Assembly of 1887.*

Our receipts to August 1, the first third of the year, amount to \$200,505.74, or \$94,341.17 more than the same time last year. The receipts in July reached \$112,815.37, or more than any previous year, and \$87,228.43 more than last year.

This looks well for the first third of the year, and looks promising for the \$800,000 called for by the General Assembly for the year.

NON-CONTRIBUTORS.

We met a warm friend of home missions on the cars the other day, and he said, as many others do, "Why don't you stir up the Presbyterians who do not give anything to home missions, and then you would not be constantly appealing for help to pay your debt. Hundreds of your churches give nothing, and tens of thousands in the contributing churches give nothing." I said, "All very true, but how shall we reach them? We send the Annual Report as a reminder and to furnish information to every pastor and stated supply. We send circulars and appeals to them also. We write private letters to large numbers of them. We do the same by all the leading men and women we know throughout the whole country. We have not the post-office address of the six or seven hundred thousand communicants, else we would try to reach them directly. To send out agents to visit all such people would probably cost all

we could get for it. At the same time, if you or any one will furnish us with the names of people who are able to give and do not give, we will use our best endeavors to secure a donation from them."

NON-CONTRIBUTING SUNDAY-SCHOOLS.— A THOUGHT FOR THE ELDERS.

He then said, "The Sunday-schools ought to do much more than they now do for home missions; every school ought to do something." I replied, "I now see the way to make a good beginning in that direction. *Will you not take it upon you to secure, if possible, a collection for home missions from every Sunday-school in your presbytery?*"

The thought struck him favorably. He said he would think about it, and was not sure but it was a work in which he could labor with success. We think that effort will be made.

The thought grows on us. Is it not possible to find a good, energetic layman in every presbytery who will go and do likewise? Is not this a good thought for the elders appointed by the Assembly to help the Board to put in practice?

THE ANNUAL REPORT.

We are now distributing the Annual Report. As fast as the proof sheets of the Assembly's Minutes can be furnished we shall send them out to the country pastors, but perhaps hold back for a little those for the city pastors till we are sure of their return from their vacation trips.

We call attention to this report. As a whole it is good reading for any one interested in the cause of home missions. It is a brief and comprehensive statement of the work, with the names and residences of the workers for the past year. If any one would know how many missionaries there were last year, or how many churches or Sunday-schools they organized, or how many

thousands they gathered into the churches, let him consult the report. If any one would know how much was the cost of the work, or see what any particular church gave, the report will tell him. If any one would know the number of schools conducted by the Woman's Executive Committee, or the number and names of the teachers, the report can furnish the information. In fact, it is a book of reference on the whole subject, and no minister should be without it. We have prepared a large edition of the report, and shall be happy to furnish *gratis* a large number of them if there are applicants.

Other literature, like pertinent and telling leaflets and circulars, can be furnished to congregations about to take up annual collections. Let us have the order in time for them to be distributed in the congregation at least a week before the collection is taken up.

We are glad to announce that Rev. R. W. Hill, D.D., late missionary in the Synod of the Pacific, has been elected superintendent of school work in the Indian Territory in the place of the late lamented Timothy Hill, D.D. He has accepted the appointment, and will enter on his duties during this month.

We have three Scandinavian missionaries in Utah. Their labors are very much needed and appreciated there, for there are many Scandinavian Mormons.

Our synodical missionary at Minneapolis, Rev. R. N. Adams, has his heart so moved in view of the religious condition of the multitudes of Scandinavians in the Northwest that he is trying to find pious and promising young men among them who can be led into the ministry.

Our Bohemian pastor in New York city is visiting his native land this summer, and a part of his errand is to induce some godly young men to come back with him and pursue their studies for the ministry, in order to preach the gospel to their countrymen in this country.

We have also just heard of two or three of our Welsh divines joining to bring over

some Welsh young men to study for and labor in the ministry among their countrymen here.

All this is well; but we want much more of it to reach and evangelize the millions of foreign population.

LOUIS AND TILLIE PAUL.

"BY THEIR FRUITS YE SHALL KNOW THEM."

Our readers who have kept themselves familiar with our Alaska work cannot fail to remember the couple named above. The former was mainly educated at Metlakatla, by Mr. Duncan; the latter by Mrs. McFarland, at the school at Fort Wrangel. In due time both became members of the church. A few years ago they were married, and on the recommendation of the missionaries and the Presbytery of Alaska they were appointed to establish and teach a school among their own people at Port Tongass.

Last December, Paul and a Mr. Saxman, a government teacher, with a young lad set out in a boat to inspect another place with reference to another location for a school, perhaps a new school. They were lost at sea; the boat drifted ashore, but its occupants were never found.

A few days ago a gentleman of this city came to our rooms and inquired for our Treasurer, and said in substance, "I was in Alaska last summer, and saw much of Louis Paul and his wife. I liked them very much. I bought of him two blankets and two bearskins—that is, I bargained for them and *paid for them* in advance, for the bears were yet to be caught or killed and the blankets to be found, but all to be forwarded to me in due time. At length I heard of his death, and I never expected to hear any more of my purchase, but was only too glad that Tillie had so much of my money, which I knew she would need. But judge of my surprise when a day or two ago I received a letter from her enclosing her last check from this office, which, as she could not make the change, is seven dollars and a half more than the money I left them; simply adding, 'You may send me back the balance.' Now," he added, "I do not want this

money; I cannot use it. I want Tillie to have it for herself and her three little ones. Please send it right back to her, and tell her if she can find me two good blankets and will send them to me, I will send her the money for them."

There are those who say "the Indians have no conscience"; they are "selfish and untrustworthy," and "you cannot make Christians of them." But here is Tillie Paul, a widow with a little family. She had this man's money in her possession—he in New York and she on the far-off shores of Alaska. He could recover nothing by process of law, and she knew it. But no law was necessary to her but the law of God. She sent him his money and seven dollars and a half more, trusting him implicitly and saying "You may send me back the balance." But Tillie is a Christian, and what the grace of God can do for her it can do for others. Let us push along the school work and church work among the Indians. Christianity is the great civilizer, after all. "By their fruits ye shall know them."

SUMMER SCHOOL WORK.

A great deal of interest gathers about our school work during the summer months. Summer is the time to erect or enlarge or repair school buildings. The buildings for the training-school at Asheville, N. C., have been put in first-rate condition, and we expect a fine school to open there in the early autumn. Churches and towns in east Tennessee, under the inspiration of Superintendent Davies, are moving in the matter of schools and academies.

Schools and school buildings in the Indian Territory make it most imperative that Dr. Hill, the new superintendent, should be on the ground at the earliest possible day. A new hospital building is going up at Sitka at the present time.

The appointment of teachers for the year to come must be attended to in the summer. Some changes are necessary every year. Some teachers, an unusual number the past year, have been married. We have no objec-

tion to this; in fact, we rather like it if they remain on the field, for a good Christian woman at the head of a household is as good as a teacher. Besides, we can find another good woman to take her place as teacher. But to select and locate the teachers necessary is no small task.

The Woman's Executive Committee and the various local societies are very much engaged at the present time preparing and praying for a successful school year about to begin. And the success of their work involves growth and enlargement, which calls for an increasing outlay.

MORE MEN WANTED.

Paul says to the Philippian, "To write the same things to you, to me indeed is not grievous, but for you it is safe."

Whether grievous to others or not, we go on writing the same things about the need of more missionaries, because we cannot supply the demand. It is indeed cheering to see how many new men have been recently located, as shown by letters in these pages; but our readers will see how great the demand for men still is, by some of the letters in these pages.

We could not make such promises of aid to young men leaving the seminaries in the spring as we can now; consequently many of them determined to look out for themselves in the East. Many of them, we are told, have no fields of labor yet. The East is full of men; while these crying demands come from the West. We call to all these young and other men, who have no place of labor, to report to us and let us help them to go in and help possess Kansas, Nebraska, Dakota north and south, California and Washington Territory for Christ. "Why stand ye all the day idle?"

SELF-SUSTAINING.

We are glad to note frequent instances of churches becoming self-sustaining. Among the latest are St. Cloud, Minn., Holmsburg, Thompson Memorial and Ann Carmichael churches in Philadelphia (North).

WHO WILL FURNISH THE WAGON?

The veteran General R. H. Milroy sends us the following appeal:

OLYMPIA, WASH. TERR.

REV. DR. KENDALL.

MY DEAR SIR:—"Hear me for my cause." You met at the late General Assembly (but perhaps may not remember) the Rev. James Thompson, the clerical commissioner from the Puget Sound Presbytery. It is of him I wish to speak. He is doubtless one of the most zealous, faithful, efficient, unselfish and successful laborers in our Lord's vineyard in this territory. He is a self-made man. Born in Denmark; came to this coast when a boy; obtained an education by his own unaided efforts; is a graduate of the Presbyterian College at San Francisco; has preached about seven years; is about thirty-six years old; has labored in this territory six years; has organized four churches; received into the church 162 members; thoroughly tests and does not receive any doubtful material; has planted two Presbyterian ministers in churches he has organized, and now very much needs another, and made application to you. He is preaching at seven different points, widely scattered, from three to thirty miles apart; is in a new and rapidly-growing part of our territory; has a successful evangelistic talent, and as fast as he can get his newly-organized churches taken charge of by other ministers he moves on to conquer new organizations. He has a wife and two young children; is poor; a failure of crops last year in his part of the territory left the people so destitute that they could pay him very little, and he was in debt \$100 at the close of the year. His little old spring wagon in which he travels, and which he has patched up for two years, is now so badly worn out as to be worthless and beyond use, and he has to travel to his

appointments on horseback; and being a stout, heavy man of over 240 pounds, horseback travelling fatigues and unfits him for preaching. He therefore greatly needs a new spring wagon and harness. Application was made to your Board by our presbytery for such a wagon and harness for him, but no response received. My object in writing you personally is to call your attention to his case especially, as his services in the home mission field are so valuable that they should not be crippled for want of a spring wagon or carriage. If your Board cannot supply him with a spring wagon or hack, and harness for two horses, I thought that you perhaps knew of some one or more rich, philanthropic Presbyterians who would take pleasure in supplying this needy, hard-working saint with a conveyance that would enable him to get around to his different points of preaching with comfort and in good trim for his work. A strong, light spring wagon or hack and double harness would greatly cheer him and facilitate him in his church duties. The country he labors in is rough, mountainous and hilly, and the conveyance should have a strong brake to make it safe for use there.

TWO CORRECTIONS.

1. In the account of Gen. Alexander's death, given in the June number, we were not quite correct in all the particulars. The little daughter did not die at Santa Fé, but before the parents went there; but in other particulars the statement was substantially true.

2. The writer of the article on Florida, on the 39th page of the July number, says that the line "Ten large towns," etc., is a misprint; that he did not specify the number.

EDITORIAL CORRESPONDENCE.

KNOXVILLE, TENN.

SOME MEN LOCATED AND MORE NEEDED.

REV. J. M. DAVIES, SUPERINTENDENT.

In presenting my quarterly report to the Board, I have to acknowledge the signal grace of God in having raised me from my recent bed of critical illness, which brought me very near death's door.

During the past quarter three young men from the seminaries have entered fields within our bounds for permanent labor.

The Rev. E. B. Waller, a graduate of Union College, New York, and Princeton Theological Seminary, and a licentiate of Geneva Presbytery, has begun his labors with the church in Elizabethtown, the county seat of Carter county, Tenn. Be-

fore my illness I had spent some time with the congregation, urging upon them the necessity and privilege of securing a permanent minister, and as a result of my effort there, about \$300 was subscribed toward the support of a minister, and I was authorized to invite Mr. Waller to assume charge. Though Elizabethtown is one of the old and historic towns of East Tennessee, it has been deprived for years of the benefits of substantial education, and in view of this need it was urged upon me to do what I could for the establishment of a school. A public meeting was held in the Presbyterian church recently, which resulted in securing a charter for a Presbyterian academy, and nearly fifteen hundred dollars has been subscribed toward the erection of an academy building. Mr. Waller will be the principal, and will begin academic operations in a suitable room the coming September, until a building is erected.

The work in that field is very hopeful, and under the efficient and zealous labors of Mr. Waller will undoubtedly go on to great prosperity.]

The Rev. W. C. Broady, of Maryville College and Union Theological Seminary, was ordained and installed pastor over the New Market church, Presbytery of Union, June 25, by a commission from the presbytery. This field has long been in need of a pastor, and in view of the successful operation of our school there, a pastor could do a precious work among the youth gathered in the town from year to year, whose influence would be felt in the families whence they came. Then there is a large surrounding population where a faithful pastor could be of great service in pushing his work, and thus be a blessing to all. He is the only settled minister in that valley, and we look for good results.

To the work in Dayton, Presbytery of Kingston, I introduced Rev. R. A. Bartlett, of Maryville College and Lane Seminary. We must build up at Dayton, as the town is growing, progressive and enticing to capital. Mr. Bartlett is a young preacher of marked pulpit power and attractive personal address, of good sense, a large heart and exemplary piety, and I have strong faith that the Lord will use his various powers of nature and grace to build up our Dayton church.

The Board will be asked for \$200 toward Mr. Broady's support, \$300 toward Mr. Waller's, and probably \$400 toward Mr. Bartlett's. I could not secure these young men for less than \$600 a year,

as inviting openings were attracting them elsewhere.

The Rev. John A. Silsby, of the last class Lane, is laboring temporarily in Kismet and Wartburgh, Presbytery of Kingston. He was there last summer, and is just the man to build up the work there; but he feels he ought to enter the foreign work, and I presume he will abandon the field next autumn.

We are continually hearing of Knoxville, Chattanooga, South Pittsburgh, Nashville, Memphis, Birmingham, Anniston, Atlanta, the Cranberry Ore Mines and the Cumberland Coal supply; and of projected railways hither and thither to band in one these vast enterprises that are fostered in the above commercial centres; of the blast-furnaces, rolling-mills, saw-mills, furniture factories, marble quarries, foundries, machine-shops, etc., but we hear little of the multitudes in darkness and death. The impoverished regions are ignored and neglected, no organized native Presbyterian effort obtaining for their enlightened evangelization, the vital connection between the strong and the weak is lost to us. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." This New Testament law holds as rigidly in home missions as in the life of the particular church, and especially in such territory as this.

GREENE, IOWA.

REV. T. S. BAILEY, SUPERINTENDENT.

I only partially completed my list of accessions to our working force. In addition to those already mentioned in my former letter are the following: Rev. W. A. McMin, who takes charge of Glidden and Churdan churches, and who comes from McCormick Seminary, senior class; Rev. R. C. Hughes, of the same class, who takes charge of the Sidney church; Rev. J. T. Wiley, from the same class, who takes charge of Pine Creek and Rowle; Rev. J. M. Wiggins, of the same class, who takes charge of the churches of Birmingham and Libertyville. Also Rev. George H. Duty, who comes to us from the Cumberland Presbyterian Church to take charge of the churches of Rolf and West Bend in connection with the appointment at Plover. These five we appreciate as much as the other seven whom we supported.

You can regard this as a supplemental report, and rejoice with us in their accession. We need as many more.

SEWARD, NEB.

EIGHTEEN MEN WANTED.

REV. T. L. SEXTON, SUPERINTENDENT.

I have delayed informing you about the men secured during the Assembly, hoping I might be able to report better things, but I can now say that we have not secured one man. Brother Niles, of Texas, is coming to Nelson, but I had him in hand before I went to Omaha. Since I saw you we have organized in the state ten churches, with an aggregate membership of 190. Four of these organizations are in Omaha and the others are South Sioux City, Imperial, Hastings, Ger., Tobias, Norden and Holdrege.

On last Sabbath I held communion at Lost Creek for a junior from McCormick Seminary and received nine new members on confession of faith, of whom eight were baptized. I have six juniors at work and three middlers, all of whom are doing splendid work. We want nine good men to take their places, and as many more to fill vacancies now existing.

From different parts of the state new demands for ministers and churches are coming upon us. The outlook never was more promising.

Dr. Kirkwood, synodical missionary, writes in a similar strain. He says, "Mr. King is on the ground at Monte Vista. Mr. Collier will be here about the first of next month. We need men for Silver Cliff and Phoenix. I am very much encouraged about our work just now."

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

January.—The evangelization of the great West.

February.—The Indians of the United States.

March.—Home Missions in the older States.

April.—Woman's work.

May.—The Mormons.

June.—The South.

July.—The Roman Catholics in our land.

August.—Our immigrant population.

September.—The Mexicans.

October.—The treasury of the board.

November.—Our missionaries and missionary teachers.

December.—The spiritual condition of the whole country.

THE MEXICANS.

The topic for consideration and prayer at the Monthly Concert this month is "The Mexicans." As a term "the Mexicans" is more comprehensive than New Mexico as outlined by recent maps or histories. For New Mexico originally embraced the southern portion of Colorado and the whole of Arizona.

The early settlement of Colorado was made long before Pike's Peak or the

snowy range had greeted the eyes of General Fremont or his hardy soldiers, or of the eager gold-seekers that followed him from the East. Southern Colorado was settled by Mexicans, and the rural population there now are largely Spanish-speaking and of Spanish or Spanish-and-Indian descent; are devout Roman Catholics, so that besides our mission work with the feeble English-speaking churches of southern Colorado, we have a distinct and separate work—mission schools and mission churches among these people. Our missionary labors extend to the same class of people in Arizona and southern California; so that "the Mexicans" cover a much larger area than the 121,000 square miles which now define the limits of New Mexico, and are scattered through a much larger number of people than the 140,000 living within those limits.

These people have an interesting history. The Spanish took possession of their country one hundred years before the Pilgrim fathers set their feet on the shores of New England; and Santa Fé is the oldest city in the United States. The "Puritans" and "Pil-

grims" of New England, the "Dutch" of New York, the "Quakers" of Pennsylvania under William Penn, the "Huguenots" further south, and even the cavaliers of Virginia, none of them came for conquest. They brought no great armies, they built no great forts with arsenals and warlike stores; and while there were some adventurers, most of them came with their wives and children to make this land their home, and largely seeking first for "freedom to worship God," and then they sought to bring the aboriginal heathen tribes to the Christian faith.

The Spaniards came for conquest and gold; and the old fortress of San Marco, at St. Augustine, Fla., built entirely by the labor of Indian slaves, marks a strong contrast with all the other colonists, just named, who settled along the Atlantic coast. The Spaniards came as soldiers, leaving wives and children behind them; they overran the country with their armies, they discovered the mines they sought, and they made slaves of the natives to work them.

Again and again the slaves and natives revolted, and at length repulsed the invaders and regained possession of their country, only to be reconquered after repeated efforts of the Spaniards. But at length through the growing weakness of Spain the army could not be maintained, and was ultimately withdrawn; but adventurers, deserters and others remained and married Indian wives. The present population consists of a few families of pure Spanish blood, the Pueblo Indians who have also kept their blood pure, and the mixed population of Spanish and Indian, which is by far the largest portion.

Catholic priests always accompanied the army, and we cannot but admire their zeal, though we discount its results. Through their efforts the people are among the most bigoted Roman Catholics to be found on the continent. But when General Grant, as President, adopted and formulated his "Peace Policy" for the Indians, assigning different tribes and sections to the different Christian denominations, the Pueblo Indians were assigned to our church. Laboring for

them, we could not restrain ourselves from attempting to do something for the great mixed population. Our church work and our school work, if they may be spoken of separately, began at the same time, and have kept pace with each other to the present day.

But we must give due credit to the Baptists, who were in the territory before us and before the war; but during the war their missionaries were all withdrawn, and when the war closed the field at the South among the freedmen was so large and so important that their missionary society abandoned New Mexico work for the work in the South. Our missionary found some converts at Laguna that had been members of the Baptist church there. We succeeded to them and their labors also in Santa Fé. God gave us some other most providential helpers. The father of our missionary Romero, at Taos, who became possessed of a Bible and became a convert by reading it, gathered around him a little company of believers; and Father Gomez, who sold his yoke of oxen to buy a Bible, and a few others stood ready to welcome and help us. Here we have 19 Mexican churches and 20 ordained preachers and licentiates, of whom 14 are native converts.

Our work among this people began at Santa Fé in the year 1866, when the late Rev. D. F. McFarland and his wife, the latter now so well known for her labors in Alaska, planted a church and a school, which have continued to this day.

When the work began there were 86,000 people in the territory, of whom 48,836, or nearly five-eighths of the whole above ten years of age, could not read, and 52,220, more than five-eighths of the same age, could not write. The first assistant in the school work was Miss Gaston, now Mrs. John Menaul, of Laguna, New Mexico.

Our work has been slow among the Mexicans, for it is a great task to uplift a whole people loaded down with illiteracy and superstition; but it has gone steadily forward, and at no point is it discouraging. With the increase of northern people and the growth of prosperity among the Mexicans,

the prospects brighten, and we have only to hold on to our work and enlarge it to secure still larger results.

We have now in all among this people 21 schools and 40 teachers, and our work on the whole is so promising that enlargement of buildings and increased facilities are constantly called for. We have thought to abandon some of the less promising fields, and thus secure funds for this necessary enlargement; but we cannot find one that ought to be abandoned. The schools at Santa Fé, Las Vegas, Mora, Taos and several other places need funds to complete or enlarge their buildings, and various other important and hitherto neglected places need to be occupied at once.

LAS VEGAS, N. M.

REV. JAMES FRASER.

The Mexican question is a wide subject, and we cannot hope to glance at anything more than the outside of it in one short article. The writer has now been nearly five years among the Mexicans, intimately associated with them in school and evangelistic work. And the more I know the people the more I am led to respect them as a kind, generous, brave, trustworthy and industrious people where they are. But this last qualification involves a great deal, and in one sense is the key to the whole question at issue; for it is a woeful fact that this people are not free, but are as a rule the very slaves of ignorance and superstition. And yet even these words (ignorance and superstition) can scarcely give the reader any adequate idea of the thick darkness that hangs over the minds of nine-tenths of the Mexican people; for the evil has been the work of hundreds of years under Romish craft, and has become almost crass and stereotyped in character; and those of us who see its direful effects upon the minds and energies of the people can only turn our thoughts heavenward and exclaim, "How long, O Lord, how long?" Practical illustrations are so numerous that a judicious selection seems almost impossible. To take an incident that passed before my eye very recently, I give the following: I presume that the day was a Romish feast day, for these come almost, if not quite, every third day in the year. On the day in question, which was only last week, I was

making my way to the post-office, on the main street, on which street, higher up, stands the Romish church; and on this occasion I met a woman, probably between fifty and sixty years of age, coming from that church in my direction. I observed that her step was quite elastic, and as she came near I saw that she had some object in her arms, about thirty inches in length, and joy seemed to beam in her face. I approached her with the usual salutation, "Buenas dias" (good day). She returned the compliment, and, pointing to the object in her arms, said, "Este San Francisco" (this is St. Francisco). I added, "Si, y muy bonito" (yes, and it is very pretty); for the thing of its kind was decidedly ornamental. The woman seemed pleased, and replied, "O si, tu sabes bien" (oh yes, you understand it well); and off she swept down the street, with that sense of delight that would indicate that the poor benighted creature possessed the very gates of heaven. I did not find out whether she was coming from the church or the saint-maker, but her delight was great. Nor is this a phenomenal or isolated case. Similar incidents might be witnessed in the Mexican quarter of our town almost every day, and, alas! the same and worse scenes all over this land and on through old Mexico and through South America for a distance of thousands of miles and embracing many millions of people. Idolatry pure and simple is practiced by these millions of Spanish-speaking people, beginning here at our own doors in New Mexico. I know both from knowledge and observation that perhaps nine-tenths of the Mexican people of this land, especially the women and the more ignorant men, have no higher ambition than to have an interest in or the care of a piece of wood carved into what they call a saint. This thing is a business here. The father of one of the brightest and most obliging little boys (Flore Montoya) that we had in our mission school last winter is a saint-maker, and earns a living for his family right here in Las Vegas by carving these pieces of wood (these saints) for the people. Now do you ask what can be done for this people to remove this slavery, this gross darkness and superstition from the land? I answer, everything can be done for them. We have the means (in God's providence) right here in their midst, if but some of our people, like Aaron and Hur, would hold up our hands while we apply the means.

Do you ask what the means are? We reply,

the gospel of Jesus. There is no other remedy. But to bring that home to the people, we find that in many, very many cases we have to educate the people—teach them to read. This, I am sorry to say, is true of men, women and children. Of course there are many, many exceptions, especially among the more enterprising men, who perhaps were able to go as far east as St. Louis to school; but it is still true that a very large proportion of the Mexicans can neither read nor write, and it is just at this point that our mission schools are such a power in this land. These schools are very largely the lever which I regard, under God, as the power that is to open the land to the gospel among these Mexicans; and especially is this true where we can have a boarding department, and thus have the children socially and religiously under our training. Without this last feature much of our strength is thrown away, as I see it, counterbalanced by home associations; but where we get the children entirely under our care, impressions are conveyed which we have reason to believe never leave the children, especially if the schools are under wise management. This last thought I would emphasize. I feel satisfied from experience and observation that the success of our work among the Mexicans in the end depends not so much on the number or kind of our schools as it does on the consecration of our workers and on wise and prayerful management; and with this prayerful element joined to our work in this land, our future success is assured, and the disenthralment of the Mexicans foregone.

I could write you long and glowing accounts of the advantages that have come to New Mexico already through the channel above described. The parents have confidence in our schools. They are willing to send their children as a rule to us; and not only so, but to my own knowledge they are calling for new schools this fall. Moreover, the children are bright, respectful, industrious, and very much appreciate what is being done for them. I could write at length of the delight of those who have gained their freedom in this way, through education and the acceptance of the gospel of Jesus, from the galling chains of Romish tyranny and superstition; but here I must stop for the present.

The question is so wide that the shell only can be touched in this short article; but here is the evil in our own land (ignorance and superstition) at our very doors, and here, in God's providence,

in the midst of the evil we have the means by which we can effectually break this power and remove the evil. All that we need are the Aarons and Hurs who are willing to sustain us in the work. Who are they? Who are willing to hold the rope while we work in the well? Where are the consecrated hearts who are ready to open their treasures, and, like the magi of old, to cast their "gifts, gold and frankincense," at the feet of Jesus for this work? Are such hearts in the Presbyterian Church? If so, this field invites their co-operation.

REV. S. W. CURTISS, TAOS, N. M.

Just forty-one years ago the American army, under General S. W. Kearney, entered the territory of New Mexico, and took peaceable possession of it in the name of the United States. The Mexican people are now loyal citizens of our country, and during the civil war bore an active part in the struggle to maintain the honor and integrity of our land. For many years after the American occupation little progress was made in education and civilization. Vast plains and high mountains separated this land from the populous cities and towns of the East. The first railroad entered New Mexico since 1880, and many populous valleys are now far from the railroad and surrounded by lofty mountain ranges. The great mass of the people are very ignorant, and know very little about the world outside of their mountain valley. In the towns along the railway their condition is not improved, as the arrival of Americans has not been any material or intellectual advantage to them.

I believe the most hopeful missionary fields among the Mexicans are in these secluded mountain valleys. Here we find very few Americans. Of the ten thousand people who live in Taos county, not more than two hundred are Americans or foreigners. During the last fifteen years there has been a great change for the better in this territory. Schools have been established and improved in the most retired regions, the gospel has been preached, and the Bible distributed extensively. The results are visible, and encourage the friends of a better education and of the pure gospel of Christ. The children learn to read and

write and gain useful knowledge, as also higher and better ideas of life and its object, in our mission schools. Many of them gain a knowledge of the truth as it is revealed in the word of God. The parents become interested when they see the great improvement in the education and morals of their children. The people, old and young, want to know the truths of the gospel, and listen with attention to us when we tell them of the love of God and of the Saviour. The Bible is to many of them a new and unknown book. The "old, old story" is new to many of them. There is still a great deal of ignorance and superstition among the people. The Roman Catholic Church holds many of them in its grasp. The people generally want to be emancipated from the yoke of Rome, and hundreds and thousands take no interest in Romish rites and ceremonies. They will receive and read tracts and any religious reading we can furnish them. Those who cannot read ask their friends to read aloud to them. The Mexican people treat American missionaries and teachers with a great deal of respect and kindness. They recognize us as friends and benefactors, and many feel and express their gratitude to our Board of Home Missions for what has been done for them. Most of the people are poor in this world's goods, and for that reason are not able to aid with money; but many will do all they can to promote the cause of Christ among their own people. The Mexicans are a mixed race. Very many of the best families have Indian blood in their veins. A prominent Mexican gentleman, speaking on this subject, told me that the difference in the color and habits of the Mexicans and Pueblo Indians was so slight that in many cases it would not be noticed. Many Mexicans dressed in Indian costumes would be considered as Indians of pure blood. The Mexican people generally have good natural capacity, and have shown a strong desire for improvement. They are not a worthless and idle people, as some Americans have represented them. To know them, it is necessary to learn their language and customs and gain their sympathy and friendship by kindness. Many who speak ill of them have taken an opposite course, and report them as no better

than the Apaches, who roam over the mountains and live by robbery.

The American people are debtors to the Mexicans. We have received the word of God, and it is our duty to teach those who have been deprived of this priceless gift of God for so many years. We are welcomed to their homes, and have countless opportunities to do them good. We should improve these, and not leave this people to become the prey of a godless civilization, which may soon enter these mountain valleys and blight our fond hopes of better things. New Mexico is nearly three times as large as the state of New York, and has a population of about one hundred and forty thousand. Its natural resources are very great, and in a few years more it will be a large and prosperous state like Colorado, just north of us. The climate is milder and as good as that of the Centennial State, and must attract a large immigration in coming years.

TRINIDAD, N. M.

NOTES FROM SOUTHEASTERN COLORADO.

REV. J. B. CAMERON.

The boom has reached southeastern Colorado. There is now and has been for several months a heavy influx of immigration into this part of the state from Kansas and Missouri. The eastern counties are rapidly filling up with a substantial class of farmers, and no less than three towns have been built up, as by enchantment, in one county within the last six months. It is remarkable how fast towns do grow in all the western states when once started.

Southern Colorado now has its Boston, Cleveland and Indianapolis. This corner of the state—and it is no small corner either, embracing the three large counties of Las Animas, Huerfano and Conejos—is rapidly awaking to a sense of its great agricultural and mineral importance; and if the growth of the last few months shall prove to be an index of what is yet to come, there can be but one opinion as to what will be the future of southern Colorado.

THE MEXICANS

make up the largest part of the population in these counties, and were the pioneers in this part of the country. The word Mexican is not euphonious to English ears, and yet it has a good ring to it. It

is used to indicate the settlers on the soil when all the country south of here was owned by the Mexican government. When the tract of territory was ceded to the United States government, the dwellers of the land became, by an act of Congress, citizens of the United States; hence, to indicate their nationality if not their language, they were called Mexicans. There seem to prevail in some quarters erroneous ideas of the Mexican people. They are on the whole a highly-civilized race, and make very useful citizens. They have their own traditions and race-peculiarities. They are not given to living apart, as American farmers do, but live in crowded villages, forming centres of population. These villages, or "plazas" as they are called, are very numerous in the southeastern counties of the state, and form fully one half of the entire population.

THEIR LANGUAGE

is Spanish, and is very musical as they speak it. An effort is being made by the government in the schools to have them learn to speak the English language; but they do not readily take to the idiom of the country, and hence receive little or no benefit from the public schools.

MEXICAN MISSIONS

were established by our church some years ago in southeastern Colorado, and to-day there are several quite important Mexican churches. Mexican Presbyterianism in the state is largely represented in the churches of Ciniceno, Conejos and Antonita, Conejos county, and in Huerfano and Las Animas counties by the churches of Huerfano Canon and Trinidad. The churches in Conejos county, where the mission was first established, are comparatively strong, and, we think, on the way to be self-supporting. Rev. E. McLean is the energetic missionary in that county, and is bringing the churches under his charge well up to the line of American Presbyterianism. In the other two counties, where the work is not quite as far advanced—the work in these counties having been undertaken much later—the Rev. J. B. Cameron is the missionary. The field is a very large one, and will eventually be divided. It is only five years since the first American church was established in this part of the state, and it has sent out one colony, which last year was organized into the Huerfano church. It will soon become the mother church of other two which will be organized into churches in the near future.

Besides these churches of our Board in southeastern Colorado, there is just one school maintained by the Board. Miss Barlow is its efficient teacher, and her school is a model of success. There should be established at least one Presbyterian school in each of these counties.

This is a brief outline of what is being done by the church among the Spanish-speaking people of southeastern Colorado.

THE PROSPECTS

for the future are full of encouragement. The people are becoming more and more enlightened, and in that ratio are throwing in their influence with that type of Protestantism in which we glory. The Bible is in their hands and in their own language, and with the perusal of it comes the light of conviction. "The entrance of thy word giveth light." Mexican Presbyterianism in southeastern Colorado is very hopeful, and needs only more godly and faithful laborers to bring it up into line.

SPANISH WORK IN NEW MEXICO.

REV. JOHN MENAUL, LAGUNA, N. M.

Over twenty years ago the ladies of the Presbyterian Church commenced their noble work of giving the gospel of Christ to the Spanish-speaking people of New Mexico. They have steadily prosecuted the work from its commencement, and have so enlarged it that at present the gospel is preached and mission schools are established in all the more important towns and centres of Mexican and American enterprise. The ladies have wisely laid the foundation for a high plane of Christian life and character by giving the children a Christian education in the mission schools. Their efforts are abundantly crowned with success in the conversion of many souls, although the real harvest of their labors is not yet entered upon.

Closely connected with this evangelical and educational work comes the enlightening and leavening power of the printing-press. By the press the word of God literally has "free course," and becomes accessible to the masses. It furnishes the silent messenger which finds its way into the hands of those who dare not enter where

the gospel is preached, and often is the means used by the Spirit of God to take the scales from the eyes of those long blinded by a religion of traditional superstitions.

The Presbytery of Santa Fé, a presbytery which is almost entirely taken up in the Spanish work, has zealously guarded all these interests, and has stood out on the fore-front of civilization in the whole armor of Christ, contending for a pure Christian orthodox religion and worship, in opposition to the degrading superstitions of a church long since a stranger to pure Christianity.

It soon became evident to the members of presbytery that very many of the Mexican people were willing and anxious to know the truth as it is in Christ, but were deterred from correspondence with Protestants and from attending Protestant meetings either through superstitious fear or fear of the priest. At the same time, the insatiable desire of the Mexican people for reading made plain the duty of reaching them with the gospel by means of tracts and other printed matter.

The presbytery has attempted several times to occupy this fruitful field of evangelical work, its last effort being the "Free Spanish Tract Work."

The undertaking of the Spanish tract work was the outgrowth of the leadings of God's providence rather than any concerted plan either of presbytery or of any of its members. The work began in 1883 with a little card press and some government type furnished for school purposes. The teaching of an Indian day-school confined the teacher to his home with mornings and evenings to a great extent unoccupied. After doing what he could for the Indian work, he turned his attention during these spare hours to the Spanish work. Very little was done the first year, but very soon the crying need for something like the Spanish tract work became so evident that outside help was asked from a few private friends. The responses were so prompt that God seemed to say, "Go on with the work; the tracts have their mission."

The direct leadings of God's providence

have thus opened this door of evangelical work for the Mexicans, a work which is steadily advancing toward the fulfilling of its mission of sowing broadcast among them the seed of God's eternal truth.

Up to date there have been printed and mailed to ministers and teachers in the Spanish field at home and abroad some 1,769,000 octavo pages of evangelical Spanish tracts selected from the best sermons, etc., and carefully translated into good Spanish. The demands of the Spanish work would require at least 2,000,000 pages of tracts yearly.

As in all new undertakings, there has necessarily been a comparatively large outlay in starting a printing office. While several things are yet needed, yet the office is at present capable of doing a good tract work. It consists of one large and one small jobber, paper-cutter, hand wire-stitcher, over eight hundred pounds of type, together with necessary office material.

The great incentive for the continuance and enlargement of the work, apart from God's evident favor, is its universal approval by all the workers using the tracts. There is not a single exception to the words of commendation and encouragement received from all parts of the field. God is blessing the work and those engaged in it.

The Presbytery of Santa Fé has made "The Free Spanish Tract Work" a part of its regular evangelical work, reviews the books and accounts at its annual meeting, and appoints a committee to look after its interests. It is also approved by the Synod of Colorado.

The writer will furnish reports or any particular information wanted, send tracts to those who will see that they are judiciously distributed, and receive and receipt for funds for the carrying on of the work.

As this enterprise is part of the work of the Home Board, and as the Woman's Executive Committee are especially interested in the Mexican mission work, any funds sent for the tract work through them will be promptly forwarded to their destination by the treasurer, Mrs. M. E. Boyd, 280 Broadway, New York city.

NEWS FROM THE FIELD.

OXFORD, NEBRASKA.

REV. ROBERT WATT.

My strength will not allow me to hold the three churches after the close of the present engagement. This charge requires me to preach three times every Sabbath, driving about twenty miles through all kinds of weather. There is work enough on the field for two men, and they ought to be here now. Oxford is a place of importance; machine shops of the B. and M. R. R. will most likely be located here. The Methodists and Baptists have men here all the time; so ought we. Then Orleans and Harmony are enough for any one man. I will have to give these two places about the whole of my time now, as they both have commenced to build; and they think I ought to be on the ground constantly to see the work put through. So I do hope another man will be sent here right away, as these are all good points, and the church cannot afford to give them up. There are no more hopeful fields for churches in the West than these. In my way of looking at things, it would be better policy to maintain the churches we have planted in good locations than to spend effort and means in organizing frontier-churches which will not be provided for. But I am always willing to do what is thought best.

MADISON, NEB.

REV. WM. E. KIMBALL.

The past quarter, ending July 1, has been a very busy one. In April I began the spring campaign in earnest. Reaching out in various directions, I have held religious services at four different points on Sabbath afternoons, besides keeping up both morning and evening services here every Sabbath. At Iowa Valley, twelve miles due west of Madison, there are a few Presbyterians and a very interesting class of people united together in holding services conducted by a United Brethren minister. As he intends to relinquish the field, it is desired that an effort be made to effect a Presbyterian organization. I have preached to them once a month. At Maple Grove, nine miles northwest from here, I have preached three times to a large and appreciative audience. At Plainview, five miles from here, I have preached several times. There is a good prospect of making the congregation that

meets there in a school-house a tributary to the Madison congregation, and thus strengthen the church. We organized a Sabbath-school there, to be conducted as a mission of this church.

At Munson, or Warner, the new name of the place, the next railroad station north of here, ten miles away, there has been a new start made by those who have recently moved into the community, in the direction of a church organization. I have been there twice and have preached with acceptance to the large congregations that assemble in Warner's new hall. In accordance with their earnest desires, I shall continue to preach there once in two weeks. The prospects are good for a church organization of twenty or twenty-five members in a few months.

Thus you will see that instead of having one regular preaching place in Madison county, I now have *four* established, with another to be added in a few months. With an organization effected at Warner's, on the railroad, two other preaching stations may be united with it, constituting an excellent field for a good man, and the other station united with this church, the field will produce, if I am not greatly mistaken, three more Presbyterian churches in a few years. I have written Brother Sexton, our superintendent, asking him to come and see what has been accomplished.

During the coming year, upon which I have just entered, I shall continue to preach on Sabbath afternoons at these various points, giving the preference and the greater attention to Warner's, as being the most important of all the stations aside from this.

There has been the usual degree of spiritual interest manifested by the congregation of this church during the quarter. The attendance upon religious services has been on the increase. The prayer-meetings and Sabbath-school have been maintained with considerable interest. We have added two excellent men to the eldership of this church, making five elders now ordained and installed.

A special effort is being made to make this church self-supporting for the coming year. What the result will be I cannot now predict, but if I can possibly crowd them up to it, you may be assured it will be done.

COLUMBIA, KENTUCKY.

REV. GEORGE J. REED.

At this end of the line it seems impossible for a pastor's family to make things come out right at the end of the year on \$525. You may tell this all over the "church at home and abroad."

The words of Dr. Timothy Hill have seemed strikingly appropriate to me and my work here. He said, "For twenty years I have been coming and going at all seasons, day and night," etc. For more than twenty years "I have been coming and going" thus all over this country, in all seasons of the year and almost all states of weather. Within that time I have taken several extended trips,—among them to both seaboard of our continent,—and in all that time and all this work God has wonderfully preserved my health and strength. When I think now of some parts of it I almost shudder. In January, 1886, Dr. Wishard and I suddenly closed a meeting in Edmonton, he going to take the train for home, and I mounted my horse in a snow-storm that grew to be one of the most terrific ever known in this country, though I reached home, twenty-five miles distant, before it reached its height. Forty-eight hours afterward the mercury was down to 28°. And yet in all this time—twenty-three years—I have never been unable by bodily indisposition to fill my engagements.

At the meeting of Presbytery in April I asked to be released from my charge. My purpose was to remove to some other community,—somewhere in the west or northwest,—and seek a new work. But Presbytery declined granting my request, as I had no call to any special field, and I have decided to abide for the present. The discouragements are not greater than are to be met in many other places. These are the removal of our young and energetic men to other regions, so that we gain but little strength; sometimes we lose more than we gain. Then there is the poverty of our people and the meagre pastoral support. But we send out good, stanch material for efficient work in almost all directions. I have now some hope that we may furnish a candidate for the ministry. We have now a mission teacher among the Indians—my own daughter; so that "the day of small things" is not to be despised.

At Presbytery I captured Brother Dawson, of Harrodsburg, as help in a meeting of a week's duration at Burksville, in Brother McMillan's ab-

sence. There we had interesting services—the first held in their new house of worship.

Here our regular services are held with good indications in the main. At our prayer-meetings we have more than the usual attendance of young people. Nearly all our young people—those of our own families—are in the church.

CROOKSTON, MINN.

REV. O. H. ELMER.

We have just lost two of our best helpers by removal from the city. On the other hand, we last Sabbath received into the church one of our leading merchants upon confession, also a farmer and wife, baptizing their three children, and received by letter the wife of an elder.

We are moving to build a manse. It is not yet assured. If we succeed, it must be by considerable outside aid and a heavy contribution from the pastor; but such a possession would greatly strengthen our work, as I now pay \$225 rent.

Crookston has had a gradual growth without the usual western inflation; her business standing and traffic superior. But a light crop last year with low prices, and the new railroad to Red Lake Falls cutting off some eastern territory, has given this city the worst depression she has ever experienced. There are, however, substantial encouragements in the near future. Legislative permission was granted last winter to the city to vote bonds to aid to build railroads. They proposed to vote \$50,000 to start work to connect with a line competing with the Manitoba. Mr. Hill, president of the Manitoba, says to the city, "Crookston is the natural point for the shops on our line to Duluth. Vote those bonds to the Brainerd and Northwestern, which is a part of our line now constructing to Duluth, and we will make Crookston the end of the division, bring in the Moorhead and Northern there, and will also give back to Crookston her bonds."

That company owns a section of land on the north side of this city, at the intersection of their Winnipeg and St. Paul line with their Duluth and Pacific line. This last runs through Grand Forks and Devil's Lake, and will reach Helena this season. They are also building eastward from here, but their main effort this season is to get to Helena. While they cannot do any building at Crookston this season, the bonds will be voted this month, the railroad assured of co-operation, and the status of

this city so established by a written guarantee from the railroad company as to invite in capital and new people.

I had a visit yesterday from Adriance, of Red Lake Falls. That field suffered by long waiting for a laborer, and we thereby lost a point on Maple Lake which we wanted to connect with that. Adriance, however, is gathering up the work, and we now rejoice in having nearly all our fields well shepherded.

RICHFIELD, SEVIER CO., UTAH.

REV. NEWTON E. CLEMENSON.

There are many encouragements in connection with our work in Sevier Valley. Yet the discouragements are not wanting. Richfield is the most important town in the entire county. It is twice as large as any other town in the valley, and is the centre around which all the others cluster and upon which they are in a measure dependent. It is also the county seat. And yet, as you know, we have no chapel here, but are compelled to hold our services in a little room 15 by 16 feet in size. How much we need a chapel no one can know till they have seen our present arrangements or have had experience in the same line. A nice chapel would be a great incentive to attract the people to where God's word is preached, and it would be a great relief to your missionaries here. And Richfield is deserving of one, a *good one*. We have one of the best and most central city lots in all this beautiful little town, and why should we not have a neat, suitable and comfortable chapel on it? The Methodists have been here but two years, yet they have already a nice little chapel of about two thousand dollars cost. I would that the work of building might be begun while I am here to help!

The Mormons are, at this time, in great glee over the prospect they have of gaining statehood for Utah. Apostle Lorenzo Snow said here a few days since, in a public meeting, "Before the fiftieth Congress shall have finished its session, Utah will be a free and sovereign state." And delegates from each precinct of the territory are to-day in session in Salt Lake City, drafting a "Constitution for the State of Utah," which will be presented to the next Congress. Oh that this great free nation would for once arise and in clear, unambiguous language inform this deluded people that statehood to Utah is impossible while she is controlled by a "hierarchy"! The Mormons say, "We have

more encouragements to seek statehood now than we have ever had in our past history." May the God of truth and righteousness, in his mercy, prevent such a dreadful catastrophe as statehood to Utah!

HYRUM, UTAH.

REV. PHILIP BOHBACK.

March 10 was a day of excitement at Hyrum. The first arrest of a polygamist was made here. About this time a polygamist came to my study. He said he had great confidence in me. He asked my advice as to what was best for him to do now, as the marshals have been searching his house for him. I advised him to put away his second wife, care for her, give her the right to marry another and obey the law. I sent him to Brother Gillespie for further consultation. On his return he went to the authorities at Logan, came home to Hyrum and put away his second wife, and is now at peace concerning that matter. Two or three weeks after this he came to see me. He said he wanted to return me his hearty thanks, in person, for the help I had thus rendered him. He used to be one of the ablest missionaries of the Mormon Church. He is a Dane. He comes to church sometimes. The Lord have mercy on him!

The 19th of June, 1887, is, in God's providence, the day fixed for organization at Hyrum City.

STEELE, KIDDER CO., D. T.

REV. W. T. GIBSON.

During the past three months I have been attending to the work as usual between Steele and Sterling, and preaching regularly at three other points outside these places where we have some members and where churches will be organized by us or others in the future if circumstances are favorable.

The people have been very much discouraged in this part of the territory about their crops, which have been severely injured both by drought and the gophers. They were afraid until lately that the crop was going to be an entire failure, as it was last year, but happily the rain came in time to save part of it. This will encourage the majority of the settlers to hold their claims and try their fortunes in Dakota for another year. If the weather is favorable during the remainder of the season, a good many of the farmers are likely to have about half a crop and some of them more,

but even that is far from what they expected three or four weeks ago.

I believe the outlook is promising and encouraging at Sterling, but we are going to have a great deal to contend with here at Steele, for a few months at any rate. If we can get the local option law passed this fall, there will be some hope for the place; if not, the prospect will not be by any means bright.

MELLETT, D. T.

REV. A. W. CLAYTON.

The past three months have been the most prosperous of all the year for the church at Mellette. At our last communion service four new members were added on profession of faith. Our congregations have been remarkably good every Sabbath. The Sabbath-school organized last February has been increasing in interest and numbers. We have an average attendance of between thirty and forty scholars, and regard this as one of the most promising features for the future prosperity of the church.

The congregations at Sims School-house continue about the same as usual, and the Sabbath-school has a very healthy influence on the community. I have been unanimously invited to labor on this charge another year, and have concluded to do so, with the endorsement of the Presbytery of Aberdeen.

We shall have to call upon the Board for nearly the same amount as last year. Owing to the failure of last year's crops, the people are poor, yet they seem willing to do all they possibly can. The outlook in this region of country promises an average yield, but no more. Upon the whole, I feel much encouraged to labor on with renewed zeal and greater activity in this good cause.

STEVENSVILLE, MONTANA.

REV. EDWIN M. ELLIS.

We are still pressing on. Another church was organized this quarter, this time at Grantsdale, which is soon to be the terminus of a new railroad. The road will probably be completed by fall. Eleven have been received into the church thus far this quarter, and two infants were baptized.

We are busily engaged this summer in erecting a house of worship for the Grantsdale church. All hands are busy at work. Seldom has there

been more united, earnest effort on the part of so many in such work anywhere as at that place. We expect to complete the church by the first of September. Among the interesting experiences of your missionary this quarter is the one of his camping out again. Important matters of church work required him to travel eight miles after dark to the home of a Christian brother. Of course the missionary arrived very late. He put up his horse by "picketing" him out, without attempting to waken the family, and then gently knocked at the door and listened, but there was no sound within. A louder knock and another listening resulted in a similar way. Louder knocks and longer, but still no one roused within. We listened for even one lone snore to break the stillness, but none was heard. All was still save the gentle rustling of the leaves, and the contented, happy grunts from a "bunch" of some fifty pigs in the neighboring pen.

Prolonged knocking with one hand, and a vigorous shaking of the door with the other, echoed on the nightly air, and died away in silence, an unpropitious silence as it were, that betokened no comfortable rest for a weary traveller. "We tried, tried again," but all in vain. A large freight wagon stood in the yard, with a handful of straw on the bottom for our bed. A feed of oats in a bag from our carriage was the pillow. Two handkerchiefs were our sleeping caps. Our overcoats and the side curtains of our carriage were the blankets, the star-bejewelled sky our roof, and the King of kings our guardian angel, whose holy name we thanked and praised in that we had where to lay our head, and then dropped away into refreshing sleep till suddenly aroused by "Mister, can I get these gum boots under your head?" and then the good brother's hand seized our pillow, remarking with a laugh, "Oh, these are oats, arn't they? Well, what in the world are you doing here, anyway, Brother Ellis?" "Getting ready for another day's work for the Lord; what are you doing?" was our reply. At which he laughed and explained that he and his family were sleeping in the granary nowadays.

Can you not send another man to this field? Here are now four organized churches and only one man to minister to their wants. The labor is too much for one man to do. Please get somebody to come over into Bitter Root Valley and help us.

[We would gladly correspond with any who may be seeking work in a new and growing field of labor.]

EUGENE CITY, OREGON.

REV. GEORGE A. M'KINLAY.

This is the only Presbyterian church in Lane county, a county nearly as large as Vermont and not unlike it in shape. I have often thought there must be many people living in its uplands and valleys without the gospel, and my attention has been called to the possibilities of our being able to supply destitute regions. With this in view I spent part of a week in Junction and Harrisburg stations, fifteen to twenty miles away on the railroad to Portland. I spoke at each place on temperance to small audiences, and ascertained as well as I could the religious needs and their supply.

At Harrisburg they have five hundred people, with a Methodist Episcopal South Church building abandoned, though in good condition. A Campbellite building also, where a Sabbath-school is held, and preaching about once in two weeks by that people and the Methodist Episcopal North alternating. A Universalist preacher has preached there too till people quit coming to hear him. Two doctors live here, belonging to the Cumberland church, lately disbanded, who are anxious for earnest religious work to be done. One is a large landholder, and could aid materially if the work suited him. They would probably go in with us in an effort. Unbelief, spiritualism and liquor have thoroughly impregnated the community, till the better portion have given up disheartened or moved away. Anything done here would require a long, tireless effort, but would repay the toil, as it is a well-to-do locality, being in the centre of a rich farming region.

Junction is this way five miles across the Willamette river, located even in a better region; has five hundred people too, and will probably be the end of the railroad division, with round-house, machine shops and a branch from Corvallis built as soon as the new management can effect it. They have one house of worship, belonging to the Cumberland Presbyterians, though used by all denominations. Preaching there now every Sabbath, which seems to be about the only obstacle to our going in. The Cumberland Presbyterian is the only resident minister. The Cumberlands have

only seven members, while we have six families and perhaps a dozen members in and about the place. Two men stand ready to give \$75 to \$100 a year toward the support of a resident minister they liked. One could live there and preach at Harrisburg and around, and with possibly \$400 and not more than \$500 to start on from the Board, get a support on a salary of \$800. If you know a young home missionary with pluck and common sense who would like such a work as this in the fairest part of our fair western Oregon, send him on. I don't know of a more inviting field where we could have almost our own way than at Junction and Harrisburg.

Our own work in Eugene has gone on after the usual sort. Congregations have kept up well, and the members are united and hopeful.

NAPAVINE, WASH. TER.

REV. T. BROUILLETTE.

This quarter has seemed like a very short one. A few trips to this part of the country and a few to that, a few services held here and a few there, and three months have gone before we have realized it, leaving much undone that we should like to have done. Still, by the grace of God, we have been permitted to do something, and we feel that our labors have not been without fruit. Five Sabbath-schools have been watched over and strengthened from time to time, according to our opportunities, and five preaching stations have been supplied regularly. This is simply said, but yet it implies very much and very exhausting work. It means walking and horseback riding more than one-half of the time. It means sleeping in a different bed every night one is out, or about one-half of the time. It means sleeping in barns and sheds with little covering and much vermin to keep one in an active frame of mind and body, while the rest of mankind slumbers peacefully. And it means that he who is commissioned to perform this species of labor does not by any means live or "fare sumptuously every day."

But, blessed be the Lord, it means souls won to Christ; it means the establishment of his kingdom in these uttermost parts of the earth; it means a consciousness of being in the service of our glorious King, and it means a sense of his approbation and blessing. And *that is greater reward* than the world can give, and happiness of a kind that the world knows not of.

Our mission stations are growing little by little, and it is my opinion that the growth will continue year by year until even this agricultural district shall become self-supporting. When that state of the church here shall be depends upon circumstances over which the missionary can have but little control. The problem will be solved largely by the tide of immigration and the general prosperity of the country. Both these elements are at the present time quite encouraging. And whenever we become sufficiently populous to invite (and to some extent guarantee) the prosperity of creameries, cheese factories, woollen factories, as well as factories for making boots and shoes, wagons and farming implements, we shall have money in circulation and people can contribute freely toward the support of the gospel, and then stop begging. But so long as we depend upon eastern factories for everything that we consume and use on the farm; so long as we must pay enormous freights for everything we use, except food; so long as we are compelled to satisfy a host of hungry middlemen,—we cannot expect our farming population to rely upon themselves alone in the support of the ministry. They can, and do, give us meat, potatoes, oats and hay. At least some can do that much, whilst very many can do nothing; for they raise as yet, on their new farms in the woods, hardly enough for their own use.

But we think we see the good time coming. We hear them talk of creameries and cheese factories, and of clothes factories, and therefore, if these signs of the times do not deceive us, we may before very long be self-sustaining. The Lord hasten the time. Meanwhile, God bless and prosper our Home Board.

NORTH YAKIMA, WASH. TER.

REV. F. F. YOUNG.

I love to report to you, for it renews the impression of the truth that I am not alone in this work, and that the whole church is watching my feeble efforts with interest, and anxiously awaiting the manifestations of God's power in my work.

I commenced this work soon after the meeting of Presbytery, but have not been able to do as much as I ought to have done, because of sickness in my family, and the taking of a severe cold myself by walking over the Cascade Mountains between the ends of the uncompleted Switchback. But now the road is completed, I and my family are

well, and I will bring them here as soon as I can. They are now on the other side of the Cascade Range, where we first intended to remain, near Tacoma, and where Brothers Mackay and Strange wished me to stay; but this field having been so neglected, and their request being so urgent and the place so important, I was persuaded to come here, although getting my family here and settled again is very expensive.

I preach at Yakima and two stations. At Yakima in our church every Sunday; at the Eureka school-house once in two weeks; in the Natches valley, fourteen miles from town, and am to preach at a school-house in the Moxie valley once in two weeks, fifteen miles from town by the only road.

North Yakima is now growing, and the surrounding country is rich and improving fast. There are some of the richest valleys in the territory that are tributary to this place, as they all concentrate in the Yakima valley at this place, and this is the county seat of Yakima county. They claim a population of 1600. Both the Natches and Moxie stations are Scotch Presbyterian settlements.

I am sure the Lord has blessed and will yet more abundantly bless my labors here. I only find ten members to this church, and only three of those living in the city; but there are others to join, and a goodly number of adherents, and I think the outlook is good and promises well.

VINITA, IND. TER.

A. W. FOREMAN, M.D., ELDER.

The outlook for our church in the Cherokee nation is bright indeed. It seems to me that the words "Go in and possess the land" are very applicable to the Presbyterian Church to-day. I am a Presbyterian by birth (a son of the Rev. Stephen Foreman) and choice, and a Cherokee by blood. Is the church ready to obey the command? I believe she is, at least to the extent of her ability.

There are a number of fields, if not ready for the harvest, certainly ready for cultivation and seed-sowing. The seed furnished by the Presbyterian Church is well adapted to this soil, as has been fully shown by the ingathered harvest of bygone days, as well as by its reproductiveness. In my medical practice I meet quite a number of persons who have sat under the preaching of the missionaries of our church, who request me to send our minister to their community and hold meetings

with a view of opening the way for continued work among them. We comply as often as we can without neglecting our home work. A distinctive work on this line is lasting in its results. Too much care cannot be exercised in selecting men to do pioneer work and organize churches. It is well to multiply churches if they are cared for, but not otherwise.

The men or churches who do a permanent work on this line are the ones who will gain and hold the confidence of the Indian people. Can the Board give us at least two men, or more if we can have them, to help us hold our present fields and enter upon the cultivation of others?

A word as to our own (Vinita) work. Contrasted with a year ago, we have made quite steady progress. Then we were discouraged, divided; now united and in a limited sense a working church. Our minister, ever ready to aid and advise, declines to do our work for us. Especially is this true in reference to our trustee and elders' work. We are becoming more self-reliant, straining every nerve to meet our current expenses as they become due. We are learners in giving and in helping ourselves. Our people are mostly in moderate circumstances. As a church we are reaching the poorer classes. Our Sunday-school observed Children's Day.

EAGLE TOWN, CHOCTAW NATION, I. T.

REV. JAMES DYER.

At the Wheelock Presbytery I was placed in charge of the work of Mountain Fork, Big Lick and Mt. Zion churches. Mountain Fork church has three preaching stations—Buck Creek, three miles from my house; Good Water, eleven miles; and Hocha Town, twenty miles. Big Lick church is forty-six miles from my house, and Mt. Zion church is fifty-eight miles from my house, and to attend my appointments at these two last-named places I have to pass through a wilderness country and over high and steep mountains without any road.

I filled all my appointments during the year, and had many good meetings at all the places. I took up collections at all my meetings, but the collections were very small on account of drought that prevailed over our country last year.

During the year I received in connection with my work twenty-four adult members by profession,

and baptized thirty-eight children, besides restoring many backsliders.

We have organized one Sunday-school in connection with Mountain Fork church, with an average attendance of about forty; whole number connected with Sunday-school, eighty-six.

I was very much disappointed in not getting my salary as formerly, and my family would have suffered had it not been for the kindness of my merchant, for the want of food is distressingly great among my people this year on account of the failure of crops last year. My health was very good during the time above reported, but at present I am just recovering from a very severe sickness, brought on by exposure in trying to serve my far-away churches, as I have to swim the deep streams and lie out on the damp ground at night. When I am out from home on preaching tours I never have any better bed than the blanket that I carry with me, for my people have no comfortable lodging to offer me. I do not mind that, for the blessed gospel of Christ has done so much for me and my people that I am not content unless engaged in preaching it. I know that my people cannot come to the full measure of civilization or attain to eternal life without Christianity.

HOME MISSION APPOINTMENTS FOR JULY, 1887.

Rev. W. E. Cobb, Mt. Nebo and York Furnace,	Pa.
Rev. J. A. B. Oglevee, Conklingville,	N. Y.
Rev. D. Macdougall, Taunton,	Mass.
Rev. R. Macquesten, Fall River, Westminster,	"
Rev. F. B. Wade, Elliottville,	N. Y.
Rev. W. I. Sweet, Fair Haven,	"
Rev. J. H. Sargent, Peru,	"
Rev. G. S. Swesey, Stone Church,	"
Rev. F. E. Allen, Selden,	"
Rev. A. W. Hallock, Holbrook and vicinity,	"
Rev. J. S. Brockington, Speonk and Brookfield,	"
Rev. F. W. Cutler, Wood Haven,	"
Rev. J. Miner, Malden,	"
Rev. W. Fry, Shavertown,	"
Rev. J. S. Root, Rochester, Emmanuel,	"
Rev. N. B. Andrews, Leray and Pleasid,	"
Rev. S. P. Heron, Dekalb and Dekalb Junction,	"
Rev. R. P. Gibson, Somers,	"
Rev. E. S. Schenck, North Salem,	"
Rev. J. C. Barr, Monaghan,	Pa.
Rev. J. B. Caruthers, Brockwayville and Elkton,	"
Rev. H. Webster, Fairview,	"
Rev. J. A. Muir, Bangor,	"
Rev. D. Kennedy, St. Mary's, Shiloh,	"
Rev. P. B. Van Syckel, Ledytown and Chalfont,	"
Rev. T. Thompson, Lancaster, Memorial,	"
Rev. R. H. Williams, Annapolis,	Md.
Rev. J. M. Nourse, Alexandria, 1st,	Va.
Rev. J. H. Potter, Eustis,	Fla.
Rev. C. C. Gould, Ebenezer, Murphyville and Valley,	Ky.
Rev. A. W. McConnell, Falkmouth and New Concord,	"
Rev. W. P. Nicholas, Williamstown and Burlington,	"
Rev. W. O. Goodloe, Greenup,	"

Rev. J. N. Ervin, Dayton,	Ky.	Rev. R. T. McMahon, Salem, Preston, Lehigh,	Mo.
Rev. R. A. Bartlett, Dayton,	Tenn.	Trinity and Home,	"
Rev. D. McDonald, New Providence,	"	Rev. J. Clements, Eldorado Springs,	"
Rev. J. A. Silsby, Wartburg and Kiamet,	"	Rev. E. A. Hamilton, Springfield, 2d,	"
Rev. J. H. McConnell, Chatsanooga, North Side,	"	Rev. J. L. Lee, Salem and Round Pond,	"
Rev. W. C. Broady, New Market,	"	Rev. E. P. Keach, White Water, Bristol and two	"
Rev. James McNeal, Baker's Creek, Cloyd's Creek	"	stations,	"
and Clover Hill,	"	Rev. W. Weaver, Empire Prairie, Union,	"
Rev. E. Vincent, Nelsonville,	Ohio.	Rev. H. T. Updike, Poplar Bluff,	"
Rev. J. E. Carroll, Solon,	"	Rev. J. A. Annin, Rolla, Cuba, Elk Prairie and vi-	"
Rev. R. T. Armstrong, Lower Liberty,	"	city,	"
Rev. — Gerlack, Genoa and Greytown,	"	Rev. R. Hahn, Dexter, Prairie Ridge and Maple	"
Rev. E. S. Miller, Crown Point,	Ind.	City,	Kan.
Rev. J. D. Thomas, Clarksburg, Homer and three	"	Rev. M. Williams, Mt. Vernon, Pleasant Unity,	"
stations,	"	Hunnewell and Oxford,	"
Rev. F. M. Gilchrist, Presbyterian Missionary,	"	Rev. C. P. Graham, Hartford and Elmendorf,	"
Rev. J. P. Fox, West Salem and Bruceville,	"	Rev. W. H. Bradley, Mayfield, Argonia, State Val-	"
Rev. T. D. Fyffe, Presbyterian Missionary,	"	ley and Liberty,	"
Rev. C. M. Brown, Upper Alton,	Ill.	Rev. N. A. Rankin, Red Bird, Grand Summit,	"
Rev. W. W. Tait, Greenfield,	"	Walnut Valley and Star Valley,	"
Rev. J. D. Long, Chicago, Central Park,	"	Rev. B. C. Meeker, Eureka, Westminster,	"
Rev. M. L. Tressler, Elwood,	"	Rev. W. C. McCune, Chase and Ellinwood,	"
Rev. T. H. Allen, South Chicago,	"	Rev. J. D. Todd, Altamont,	"
Rev. W. B. McKee, Calvary,	"	Rev. D. J. Robertson, Harrison and Thayer,	"
Rev. J. Moore, Kewanee,	"	Rev. A. M. Tanner, McCune,	"
Rev. D. T. McAuley, Appanoosa,	"	Rev. A. T. Allen, Grainsfield,	"
Rev. J. B. Taylor, Imogene and Randolph,	Ia.	Rev. J. A. Griffes, Hoxie and Sheridan,	"
Rev. E. A. Walker, Dallas Centre and Grimes,	"	Rev. J. McPherrin, Norton,	"
Rev. S. Ollerenshaw, South Des Moines,	"	Rev. S. S. Wallen, Russell,	"
Rev. J. P. Brangle, Marioposa, Laurel and Marshall,	"	Rev. J. H. Griffes, Eustis and stations,	"
Rev. A. Scott, Hopkins,	"	Rev. J. Baay, South Centre, Prairie View and	"
Rev. H. C. Herring, East and West Sioux City,	"	Beaver Valley,	"
Rev. L. Dodd, Paton,	"	Rev. W. M. Howell, Rossville and Silver Lake and	"
Rev. W. A. McMinn, Churdan,	"	Ridge,	"
Rev. A. Herron, Sanborn,	"	Rev. William Lane, Clinton,	"
Rev. S. W. Stophlet, Lake City, 1st,	"	Rev. S. Essel, Millsap,	Texas.
Rev. Robert Edgar, Davenport, 2d,	"	Rev. S. T. Davis, Golden,	Col.
Rev. S. Benson, Eldridge,	"	Rev. W. S. Redolph, Glenwood Springs,	"
Rev. C. A. Evans, Jr., Holly,	Mich.	Rev. William Keary, Monte Vista,	"
Rev. W. H. Hoffman, Grand Rapids, Mission Wood,	"	Rev. W. M. Porter, Alamosa,	"
Rev. J. B. Hall, Oneida,	"	Rev. G. W. Riggie, Socorro,	New Mex.
Rev. L. Littell, Morrice,	"	Rev. J. M. Whitlock, Las Vegas, Spanish,	"
Rev. H. B. Dunning, Flushing,	"	Rev. J. P. Ortega, El Rito,	"
Rev. A. Robinson, Coleman and Calkinsville,	"	Rev. V. F. Romero, Prado-de-Taos,	"
Rev. C. C. Todd, Hurley,	Wis.	Rev. B. Montoya, James,	"
Rev. S. J. McKinney, West Superior,	"	Rev. J. D. Mondragon, El Rancho-de-Taos,	"
Rev. W. S. Morrow, Independence and White Hall,	"	Rev. M. Mathieson, La Cruces, Spanish,	"
Rev. G. L. Todd, Pickford and Stalwart,	Mich.	Rev. J. Y. Perea, Pajarito,	"
Rev. H. A. Talbot, Merrill,	Wis.	Rev. F. W. Blohm,	Utah.
Rev. A. Durrie, Kilbourne City,	"	Rev. Theodore Lee, Springville,	"
Rev. A. Sillars, Oxford, Packwaukee and Montello,	"	Rev. E. Pratt, Bellevue,	Idaho.
Rev. D. S. Banks,	"	Rev. C. J. A. Porter, Eiko,	Nev.
Rev. A. B. Nicholls, Minneapolis, Stewart,	Minn.	Rev. W. Bruce, Stillwater and stations,	Cal.
Rev. W. W. Mix, Rice's Point,	"	Rev. W. H. McFarland, Salinas, Central Avenue,	"
Rev. W. C. Smith, Eden Prairie,	"	Rev. C. Cox, Union,	Oregon.
Rev. D. A. Tawney, Canton, Henrytown, Lance-	"	Rev. F. F. Young, North Yakima,	Wash.
boro' and six other churches,	"	Rev. H. V. Rice, Port Townsend Bay and Dun-	"
Rev. F. E. McGilivray, Claremont and Ripley,	"	geness,	"
Rev. R. H. Nye, Dickinson,	Dak.	Rev. D. Gamble, Centreville,	"
Rev. R. W. Ely, La Moure and stations,	"	Rev. C. C. McCarty, Benton and White River,	"
Rev. A. McLeod, Mt. View, West Park and Elora,	"	Rev. H. F. White, Cosmopolis and Hoquiam,	"
Rev. W. A. Hunter, Knox and Forest River,	"		
Rev. C. Loudon, Okobojo, Goddard, Lewiston and	"		
vicinity,	"		
Rev. Edward Beyer, for the West.	"		
Rev. John Branch, Beaver City,	Neb.		
Rev. J. E. Browne, Bloomington,	"		
Rev. C. H. Gravenstein, Salem, German,	"		
Rev. Thomas Thompson,	"		
Rev. D. B. Crockett, Lone Oak and Greenwood,	Mo.		
Rev. J. C. Taylor, Kansas City, Hill Memorial,	"		

For full and particular directions as to correspondence with the officers of this Board see standing notice on third page of cover; as to bequests, on fourth page of cover.

COLLEGES AND ACADEMIES.

SOME ANNALS OF A WESTERN COLLEGE.

In the year 1854, Judge George Gale, of Trempealeau county, Wisconsin, having projected a scheme of a very extensive literary institution, and having made a liberal donation of land for that purpose, secured, with others, the charter of "Galesville University." Eight years later the act of incorporation was so amended as to give the Annual Conference of the Methodist Episcopal Church in Northwest Wisconsin the right to appoint eight of the fifteen members of the board of trustees. This Methodist control lasted for fifteen years; but in 1877, that is, six years before this Presbyterian Board of Aid was established, the charter was again amended, the right to appoint the eight trustees being transferred from the Methodist Episcopal conference to the "Presbytery of Chippewa, which is in connection with the General Assembly of the Presbyterian Church in the United States of America." The change appears to have been made with good feeling on all sides, there being hope that the institution would gain by it, and the whole community being bent chiefly upon the advantage of the institution. The Presbyterian trustees appear to have brought the school into real usefulness. In the year 1883, the year of the organization of this Board of Aid, it enrolled nearly 150 pupils.

But just then a great calamity befell it. The building was burned. The trustees and community, however, thought of nothing but to replace it. Thereupon began in a farming population, for the most part of very moderate means, a subscription which, by small amounts, was gradually built up to about \$15,000. But this was a work of years. Before the close of 1884, indeed, the subscription had seemed to warrant the restoration of their building. Yet it had not made full provision even for that; nor had it provided at all for needed furniture, nor for the many debts inevitably resulting from

the scattering of pupils and the diminution of income. Accordingly, for the last four years the half-paid teachers have been forced to a desperate struggle for the life of their school. Meanwhile some of them were receiving invitations to easier and more profitable fields. The self-denial by which they refused them has won the affectionate admiration of the community for whose advantage the wearying battle was waged. Two things appear to have held the teachers to their task: the distinctive Christian aim which has manifestly predominated in all their efforts, and the consideration that the most of the population within whose reach they were placing collegiate learning would be debarred from it if their institution should perish. Very evidently was this true of the numerous youth of Norwegian blood, who, though very commonly limited in present means, were giving the best promise of manly and Christian development.

The readers of this magazine already know in what way this wearing struggle has been ended: a notice of the critical need of help that was felt at Galesville was put into one of these pages, and the helper responded. The response came just in time. The trustees, badgered with bills that they could not pay, were actually holding, at the close of the last scholastic year, the meeting that was to decide whether their effort was not to be abandoned, when the message came from the Board of Aid giving them their first intimation of succor at hand.

But their help was for \$4000; and their deficiency, upon a careful examination, was found to amount to \$5000. It was agreed on all sides that, with the goal so nearly reached, the gap of the lacking \$1000 must be closed. This was in May last. A new canvass of the region was at once begun. By and by word came to the secretary of the Board that the needed subscription was complete; and on a fixed day, about the beginning of July, he visited Galesville, in order

to arrange for the transfer of the \$4000 gift. For the information of other intending donors, it is proper to say that a chief part of that arrangement consisted in securing for the Board a "good and valid" lien upon all the college property for the amount of the donation which the Board had been trusted to apply. The document carefully stipulates, indeed, that neither principal nor interest is to be collected so long as the institution shall continue in organic connection with our denomination. But a first mortgage made to the Board in those terms guards the property from being frittered away by the possible indiscretion of future trustees.

Here now, after a struggle of thirty-three years, this Wisconsin college had come to its first real breathing spell. Now it owns its property and furniture. Mechanics, storekeepers and teachers are all paid up; and the classes which last year, in spite of debts and discouragements, rose from a previous total of 42 to 71, are likely now, under the attention and sympathy which so notable a benefaction commands through all the region, to grow more rapidly by far.

The region is exceedingly interesting. Those who have taken the charming sail along the upper Mississippi will remember that one of the highest of the conical grassy bluffs which, with their crowns of woods and castellated rocks, diversify its banks, rises over the town of Trempealeau. A few miles farther north the two lines of bluffs recede from each other, and make room between them for the beautiful expanse of Lake Pepin. The whole region is finely varied with hills and woods and fertile fields. The college stands inland from Trempealeau about seven miles. You approach it across a grassy plateau of twenty or thirty acres, on the farther side of which a campus of stately trees nearly hides the new building of yellow sandstone. The building is of three stories, with lecture-rooms each side of central halls. It shows every sign of well-planned, thorough work. Leaving the plateau, you cannot walk half a mile on any road without getting a new aspect of the landscape; and every aspect is pleasing.

The community has been made orderly

and intelligent by thirty years' possession of an institution of Christian learning whose very difficulties have furnished an education in character as well as in knowledge.

The observation of things like these, and of the signs of thorough work which the recent examination had left upon the blackboards in the bright and commodious lecture-rooms, gave to the visitor the impression of a place for study which graduates would be glad to remember, and for which our church will find an important page in the history of her work in Wisconsin.

As to the prospect of realizing a "Galesville University," neither the Board of Aid nor the trustees nor their liberal helper expect any such result. It is, therefore, very desirable that in this case, as in so many others, the institution's excess of name may be abated to the measure of actual and possible performance. Thus relieved, the Christian college at Galesville will not fail to honor God and bless men, and so to offer lasting recompense to its distant and generous benefactor.

At the instance of the Board of Aid, the charter of the institution now requires that two-thirds of its trustees, and not a mere majority, be appointed by the Presbytery of La Crosse.

WHY DOES NOT THE WEST BUILD ITS OWN SCHOOLS?

The West does build its own schools, and is sure to keep on building them till there shall be a plenty. Common schools and high schools and state universities—they are multiplying, away to the Pacific. The legislatures see to that, and the public funds provide the means. But do those schools meet the needs of the church? A late number of the *Northwestern Presbyterian* contained a reply from a "student of a denominational college" to an argument that had shortly before been made in Minnesota to this effect: that the students of the denominational colleges should be sent to the University of Minnesota, and the money spent on such colleges should be spent for preaching the gospel. The student answered, in part, as follows:

Recently two young men from Princeton travelled to obtain as many as were willing to enlist in our grand cause of missions. At Carleton they received 32, at Hamline 14, at Macalester 10 (those three being denominational colleges), but at the State University 6. The number of students at each institution is about as follows: Carleton 800, Hamline 175, Macalester 88, University 490 to 500. What a vast difference between Macalester's one to every nine students and the university's one to every eighty-two!

No doubt something could be said to modify that showing. Probably the university included among its students a larger proportion than either of the denominational colleges did, of students committed from the start to special scientific or professional study. Even a Christian university could not be expected to show, out of its great aggregate, so large a proportion of students for the ministry as has commonly been found in the Christian colleges. But after all such considerations are liberally weighed, the fact is so manifest that it cannot be disputed, that of students who are uncommitted to any profession the Christian institutions turn far more than the state institutions do to the work that serves the church and her Master.

That most moderate statement shows that the church at the West, like the church at the East, requires the denominational college; for, as to undenominational Christian colleges, experience proves that, like undenominational churches, they are apt to prove organized temptations to that type of Christian character that leans toward management and sharp practice. The question, then, must take this form: Why does not the West build her own denominational colleges? And that is exactly parallel to the question, Why does not the West build her own denominational churches? The answer, in both cases, is, She does, so far as her denominational strength serves; but at the beginning she needs help. When the Board of Church Election says, "We must help the mission churches to put up their church buildings," and the Board of Home Missions says, "We must help the mission churches to support their ministers," every one be-

lieves them. What then if Dr. Kendall and Dr. White should say of those same mission communities, "They can, unaided, build their denominational colleges, though they cannot build their churches; and they can support their teachers from the start, though they cannot support their preachers;" would the statement be credible? Those well-informed men are as far as possible from making such a mistake. The experienced almoners of the church's gifts for western evangelization are the emphatic advocates of her liberal giving to this long-neglected but co-ordinate branch of the common work; for they know that the denomination's schools cannot seize the right places at the right time, except by the denomination's help. Having once gained the early foothold, they can be sure that the church at the West will develop them just as fast as her own strength develops.

What our denomination is doing by this Board for Christian education in the new places comes no nearer to what those places will ultimately do for that cause than a sapling cedar taken over from Lebanon into Colorado comes to the tree that is to stand up, by and by, between the western soil and the western sky.

DENOMINATIONAL, BUT NOT SECTARIAN.

These lines are written in a western town, in which is one of our church's new colleges. They are prompted by an interview just had with one of the heartiest friends of our institution—a Methodist Episcopal minister of leading influence in his denomination. No one questions his loyalty or serviceableness toward the Methodist Episcopal Church. If there were a Methodist Episcopal college a hundred miles from ours, and there were a Methodist youth half way between the two, no doubt the minister would urge him to prefer his own college to ours. But for this town and region this gentleman finds provided a Christian college that is under Presbyterian control. He knows that there are many youth who will not go to any Christian college unless they go to this. He

knows, besides, that the Christian matters emphasized by our professors are those which belong to Methodists as much as to Presbyterians; and so he counts it his Christian duty to uphold our college. He does just what a Presbyterian ought to do toward a Methodist college under an exchange of circumstances.

It is a great mistake to consider that a denominational college, rightly conducted, is a sectarian fort, with guns set against all sects but one. On the contrary, while honestly flying its denominational colors, it is pledged to exalt Christ and not to proselyte; and so it becomes to all the large-minded Christians of its community a centre of Christian sympathy and co-operation, a fort against nothing but the common enemy. May the land have just enough of such colleges—not too many, not too few.

THE NEEDED "PROPERTY FUND."

The opening of our church's Centennial year indicates for the general treasury of this Board (the treasury which supports our teachers) a further increase of receipts. No former year has brought us as much by the same date. But over and above this moderate gain of our general treasury, this year ought to bring to our Board a generous "property fund." There is great need of it; and there is great encouragement to give it.

The NEED is this: Under the care of this Board there are thirty-five institutions, whose joint property aggregates over a million dollars. Of that large amount, by far the greater part has come out of the communities that have required the institutions. Of course, then, no little local industry and self-denial has been called forth in the collecting and giving of money for this cause. Yet all this giving still leaves the respective properties not only incomplete, but, in many instances, utterly inadequate to their present ends. In some cases a little more money spent upon plastering and joiner-work would turn the shell of a building into a competent edifice. In other cases the edifice has been made available, but at the penalty of a debt

involving a burden of interest very difficult to manage. In one case, at least—that of Sumner Academy, Washington Territory—both of these evils occur. There is an unfinished building, and debt enough to threaten the sinking of all the money that has gone into it. Advices have just been received that, unless friends in the East come to the rescue, the loss of the property, worth now about \$8000, with a conditional promise of \$2000 toward permanent endowment, is inevitable. In another class of cases the existing buildings are complete and free from debt, but the possible work of the institution is not half done for lack of rooms for students.

1. Every one of these cases is under the oversight of a Board whose disposition to be careful is already complete, and which is every month learning more and more about the best methods of carefulness.

2. This Board will not suffer any money that is committed to its discretion, or that is given under its advice, to be applied outside of these two conditions: The institution receiving it must have had already the strenuous help of its own community; and it must have a prospect of permanence and special usefulness. That is, it must represent a hopeful work, in which liberal home investment has been made. In every such case the power of new money is cumulative; for it stands on the shoulders of other money. While the effect of withholding is destruction, it allows the waste of the good money that has done its best, but gets no help.

Now, apart from all canvassers, with whom, if we could, we would at once dispense, we ask for direct contributions to a college property fund, to be applied where the Board, in consultation with the donors, shall think best. We are painfully hampered this moment, and great interests are endangered by our lack of such a fund. We could deal out a hundred thousand dollars to the same good purpose that was served by the four thousand dollars of which we have spoken at length on a former page. Will not others, "whom God has entrusted with money," write to us for our facts?

PUBLICATION.

CHILDREN AT THE FRONT.

It is with profound gratitude that the announcement is made that the debt of the Board has been almost entirely removed. This result is largely due, under God, to the children of *twelve hundred and sixty-six* of our Sabbath-schools that on Children's Day contributed the noble sum of more than \$15,400. The following letter has been sent to every school that united in the contribution:

July 30, 1887.

TO THE PASTOR, SUPERINTENDENT, OFFICERS,
TEACHERS AND SCHOLARS OF THIS SABBATH-SCHOOL.

DEAR FRIENDS:—We congratulate you on the excellent arrangements and delightful exercises of Children's Day, June, 1887. We desire also to thank you for your part in the noble contribution made on that day to the Sabbath-school and Missionary Work of this Board. Your gift helped to swell the entire collections of our Presbyterian Sabbath-schools on Children's Day to the great sum of over \$15,400. We cannot tell you how much this money has already done for the cause of Christ. Our Sabbath-school and Missionary treasury was far behind. We could do nothing to enlarge the work until the debt was paid. The great enterprise of Sabbath-school missions was paralyzed. What could we do? We prayed to God. He answered our prayers by putting it into your hearts and hands to give us this magnificent sum of money. The Sabbath-schools have well-nigh lifted us out of debt. They have placed us in a position to do great things for the perishing millions of boys and girls in our land outside of all Sabbath-schools. In the name of these neglected youth, in the name of our great Board, and in the name of our Saviour, we thank you *heartily and sincerely*. May he richly reward you for your work of faith and labor of love. May our Lord Jesus Christ bless you, every one.

Yours in his work,

E. R. CRAVEN,
Secretary.

JAMES A. WORDEN,
Superintendent of S. S. and Missionary Work.

ORGANIZATION OF THE BOARD.

As has already been stated in this periodical, the Board, under the direction of the last General Assembly, has been reorganized. It now consists of three departments, namely, Sabbath-school and Missionary Work, Editorial and Business. Of these departments, the first alone appeals to the church for contributions; the Editorial and Business departments are both supported by the latter, which is also a large contributor to that of Sabbath-school and Missionary Work.

SABBATH-SCHOOL AND MISSIONARY WORK.

The object of this department is not merely to establish Sabbath-schools and to supply them with lesson helps and libraries, but to institute a system of lay evangelization throughout all the spiritually destitute districts of our own land. It is designed that, so far as practicable, every family in such districts should be visited by an approved missionary, whose duty it shall be to carry to them the gospel, to pray with them, to leave in every home some pages of the pure and spiritually-enlivening publications of the Board, and also a copy of the Word of God wherever needed. It needs but to state the objects contemplated to convince every thoughtful mind of the importance of the work.

But in order to carry on this work successfully, money is needed for the salaries of the missionaries, for the gratuitous distribution of tracts and books and Bibles to individuals, and for the supply of lesson helps and libraries to needy Sabbath-schools. To pay off the debt that rested on the Board at the close of the last fiscal year, and to prosecute the work as it should be carried on, will require at least the \$100,000 recommended to the churches by the last Assembly.

But not only is the Board called upon to give aid to needy schools in our own land,

but appeals come to us from all portions of our foreign missionary field. With us, as with the Foreign Board, the field is the world.

The following letters, received from all portions of the world, will serve to indicate the extent and importance of our work:

RIO DE JANEIRO, BRAZIL, April 12, 1887.

DR. J. W. DULLES.

DEAR BROTHER:—The box containing the five thousand copies of the tract "Evangelical Religion" has arrived in good order. I thank you in the name of the Brazil mission for the Board's liberal grant. Scarcely another tract has been so useful to the Protestant cause as this one, and we cannot be too grateful to the Board for publishing it in such an attractive style. The author told me that he had not been able to discover a single typographical error, a compliment you cannot fully appreciate until you examine some of the books and papers published in Brazil. The tract, containing as it does a manly exposition of Protestant doctrines in clear and concise language, should be scattered broadcast through this land. Would that we had a *half a million* copies for gratuitous distribution!

I hope that our Presbyterian Church may soon come to understand that her Board of Publication is a *foreign* as well as a home missionary agency, and furnish you abundant means with which to publish and scatter Portuguese and Spanish books and tracts in large quantities. No other church is doing so much for the evangelization of Mexico and South America as our own. The work of the Foreign Board needs the help of the Board of Publication. It would be an incalculable advantage to this large and growing work to have an increased supply of such tracts as "Evangelical Religion" to aid in strictly evangelistic work; and we have reached a stage when our church-membership in these countries need a larger number of sound and instructive religious books if they are to grow in intelligence and influence. The American and Religious Tract Societies are doing all they can in this direction, but there are many important books which these societies for various reasons cannot publish. The books which come to South America in largest numbers are French romances and infidel publications. If Protestantism is to gain and maintain a permanent footing in these South American states, she must counteract the influence of this poisonous stream by starting a counter-current of

pure religious literature. Let the Presbyterian Church be aroused to make her Board of Publication a fountain which shall do much to swell this new stream of life-giving influences. All that is necessary is to get the church to see the need as we see it.

I am faithfully yours,

JOHN M. KYLE.

LAHORE, NORTH INDIA, June 4, 1887.

TO THE CORRESPONDING SECRETARY, PRESBYTERIAN BOARD OF PUBLICATION.

DEAR BROTHER:—About a year ago I wrote a letter to Dr. Dulles, then secretary of the Board, on the subject of our English work among Europeans and Eurasians in Lahore. I spoke of our Sunday-school, and expressed a wish to introduce some of the periodical publications of the Board, if I could get them at cheaper than the usual rates. Dr. Dulles, in reply, sent me a very kind and encouraging letter, expressing his deep sympathy with our English work. He had been in India, and knew something of the destitute condition of the lower classes of Europeans and Eurasians. He therefore offered to supply us with lesson leaves and Sunday-school papers at half price. I hope that this arrangement will be continued.

You know, perhaps, that a Christian college has been established at Lahore in connection with our Lodiana mission. It is the only Christian college our church has in India. We are very much in need of a good library. There are several libraries in Lahore, and they are full of infidel and skeptical books, such as J. S. Mill's writings, Draper's, Huxley's, Spencer's works. In order to counteract the bad influence such books must exert over the minds of native students, we should have our college library well supplied with good, readable, standard Christian books. I should feel greatly obliged if you could make us a grant of suitable books from among the publications of the Board. Of course you know what books would be suitable. Our students, for whom the library is chiefly intended, are not boys, but young men, studying for the F.A. and B.A. degrees. They are about as far advanced as boys in our academies at home. I hope both these requests may receive a favorable answer.

Believe me yours sincerely,

H. C. VELTE,

Mission College, Lahore, North India.

The grant asked for in the first part of this letter has been made. The condition of our funds, however, will hardly justify

the bestowment of such a library as is needed by the college. Will not some large-hearted Christian brother extend a helping hand?

MEXICO, March 22, 1887.

REV. JOHN W. DULLES, D.D.

DEAR SIR:—More than a year ago, at the request of the Presbytery of the City of Mexico, I commenced, and subsequently finished, a Spanish translation of the Rev. Samuel J. Baird's manual or catechism of church government, called "The Church of Christ, its Constitution and Order." It is a work which all our missionaries and native preachers feel the need of in the homes and especially in the Sabbath-schools and churches under our care, in order to teach our people by simple question and answer what our communion is, its principles and methods.

The annual conference, composed of all our missionaries, in its last reunion, held at Saltillo the past February, knowing what had been done, without solicitation on my part took the following action:

"That Messrs. Brown and Haymaker be appointed a committee to correspond with the Presbyterian Board of Publication with reference to the publication of Mr. Brown's translation of 'Baird's Catechism of Church Government,' and, in case the Board agree to publish it, to present it in good form for the press."

At Mr. Haymaker's written request I have written this letter in the name of us both. I wish only to add that the translation has received one revision from Prof. Aguirre, Spanish editor of *El Faro*, some of whose translations have been already published. If the Board receive this application favorably, he will make another and searching correction, after which the whole will be copied off in its corrected form.

It is utterly impossible to print the book on the mission press, for two reasons—the amount of work on hand already and the imperative necessity of keeping within our appropriations received for the press. And is it asking too much that our Board should help in this, since the book can doubtless be of service in all Spanish countries now open to our church? I ask in the name of all our missionaries, as well as in response to the appeal of our native brethren, that the Board give this request, which we most respectfully make, a careful and thoughtful and, if possible, a favorable consideration.

The same committee was requested to correspond with the Board in reference to the reprinting of our Form of Government and Confession of Faith in Spanish. The old edition, printed under the care of Rev. H. C. Thomson, will soon be exhausted, and now seems the time to thoroughly revise its translation and incorporate the new book of discipline. We all hold ourselves in readiness to do this work if the Board so direct, and wish in this way to bring the question before you for thoughtful consideration.

Assured that you will appreciate the motives that prompt this letter, and that, as far as within your power, our application will be promptly and favorably dealt with, I shall not take more of your valuable time, but sign myself at once,

Yours most sincerely,

HUBERT W. BROWN.

In a subsequent letter Mr. Brown writes:

I have talked the matter over with Dr. Greene, and he thinks we could promise to take five hundred copies of each of the works mentioned. Beyond this we are not in a condition to help. But could not both be used in other Spanish countries where Protestant missions are established?

I sincerely hope the Board may be able to accede to the joint request of our Missionary Conference and Presbytery. I know that you will if at all possible.

The publication of these works is of great importance, and properly belongs to the benevolent work of the Board. To some it may seem that it belongs to the Business Department, and so in a sense it does. It would involve, however, so large an expense for which no remuneration could be received, that as a business operation it could hardly be undertaken. Money contributed for publication would be well invested.

WHAT OUGHT TO BE DONE

TO BRING INTO SABBATH-SCHOOLS THE MILLIONS OF NEGLECTED AND PERISHING YOUTH?

Idle Christians ought to be aroused. We may as well say it first as last, for we shall be forced to its utterance. There is no answer to be found to the question asked above, except before the heart and conscience of the individual Christian.

There are 700,000 members of the Presbyterian Church. Not one-third of these are engaged in Sabbath-school work in any form. A large portion of these, not now enlisted, are by knowledge and experience, in a measure, fitted to become workers. Amos says to them, "Woe to them that are at ease in Zion. . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that sing idle songs to the sound of the viol; that devise for themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph." (Amos 6: 1, 3-6, Rev. Ver.)

HOW CAN THIS BE DONE?

There are, assuredly, means at the command of the pastor, the Sunday-school superintendent, the session and other workers, to gradually awaken the latent Christian enthusiasm of these idlers in the church. These means include prayer; scriptural instruction as to the privilege and duty of every believer to be a co-worker with God, and as to the need for Sabbath-school mission work everywhere in this land; the sympathizing interpretation of the cry of the ignorant, the outcast, the perishing children and youth; reports of work done by other churches and missions. Can men call themselves Christians and have none of the mind of Christ, "who went about doing good"? call themselves Christians and yet live on unmoved by the need of the perishing millions of this land, the least of whom Christ calls his brethren? Can Christians dream on of heaven, and no cry of lost souls disturb their selfish, guilty sleep? "To him that knoweth to do good and doeth it not, to him it is sin."

THE CRITICAL HOUR.

In addition to the needs for this work set forth in the August number, there is another startling fact to be noted. It is that the battle of the ages comes to a crisis in this latter part of the nineteenth century and in this country. The word is NOW and HERE. The issue is, Who shall have the children of America? The world or Christ? Materialism or Christ? Infidelity or Christ?

The very activity of our enemy is a stimulus. It must be confessed that our foes are making a persistent fight. They are surrounding our children with all the enticements of evil. Never in the history of mankind were boys and girls encompassed with such snares and pitfalls as to-day. Temptations assail them which we, in youth, never knew. The beer-garden and the gilded saloon allure their senses. Flaunting advertisements of hurtful indulgences stare at them daily. Nightly theatres arouse and stimulate their lower passions. Every year the holy guards of the Sabbath day are being weakened. Society has manners and habits which undermine manly and womanly virtue. It is, alas! true that even in so-called Christian homes, youth are tempted by the dance, the wine-glass and the card-table. There are two sources of evil which demand particular mention: one is the night mis-education of the streets; the other is bad reading. An abominable literature is defiling the land, like the Egyptian plague of frogs. Everywhere, on the street and in the house, are papers and books covertly or openly glorifying vice, and making heroes of boy criminals, boy pickpockets, boy burglars, boy murderers, boy incendiaries. These and other perils are besetting our children. There is not a truly Christian parent who does not dread the dangers around his beloved. What then must be the power of these temptations over the ten millions of boys and girls who have no Christian home nor church nor Sabbath-school?

CHURCH ERECTION.

A MISAPPREHENSION.

The great majority of the applications to this Board for aid in building are in behalf of small churches whose present needs and desires are satisfied with small, inexpensive edifices, costing from one thousand to three thousand dollars. This is in accordance with the original intention of the General Assembly, which in the plan adopted, under which the Board works, stated emphatically, "This fund having been committed to the General Assembly as a special trust, no part of it as now established, nor any additions which may hereafter be made to it, shall ever be used for any other purpose than that of aiding feeble congregations," etc.

More than one Assembly has called attention to this, the obvious and proper sphere of the Board, and at different times distinct instruction has been given fixing "the maximum of any grant to any church at \$1000, and directing the Board in making grants to give special consideration and preference to the weaker churches and less costly buildings, when other things are equal."

This is as it should be, and, as we have already said, is generally understood. But there are two misapprehensions which not infrequently cause perplexity to the Board, and doubtless disappointment to the churches concerned. One of these is that the Board should extend aid to *all churches that feel that it is difficult to pay for a church that meets their full expectations*. For example, a church having a membership perhaps of from sixty to eighty, and a congregation of forty or fifty families, are able to raise four or five thousand dollars in addition to their lot. The sum thus secured will complete a building abundantly large and quite adequate to all their needs, but a thousand dollars more will of course add to the beauty of the edifice, and the question arises, Why should they not receive it from the Board? They reason, the Board was established to aid feeble churches in build-

ing, and surely this church is feeble in comparison with one able to pay \$100,000 for an edifice. Thus it comes to pass that every now and then an application reaches us from a church that is building at an expense of \$8000 or \$9000, and which has expended more than \$1000 in heavy hard-wood pews, soft cushions, handsome carpets, marble-topped tables and elaborate stained-glass windows. These things are in themselves excellent; but after all it must be admitted that they are luxuries, and for them the church could afford to wait rather than apply for a contribution from a fund intended for such churches as that described in one of this month's letters by the Rev. M. Ellis, of Grantsdale, Montana, or another in Nebraska of which the missionary says, "Our people feel that they would like a church of their own. I have rather dissuaded them from it for the present, but our ladies there feel that they could do more good if they had a church of their own. They request me to ask you if they should raise \$500 on the ground, how much you would give them."

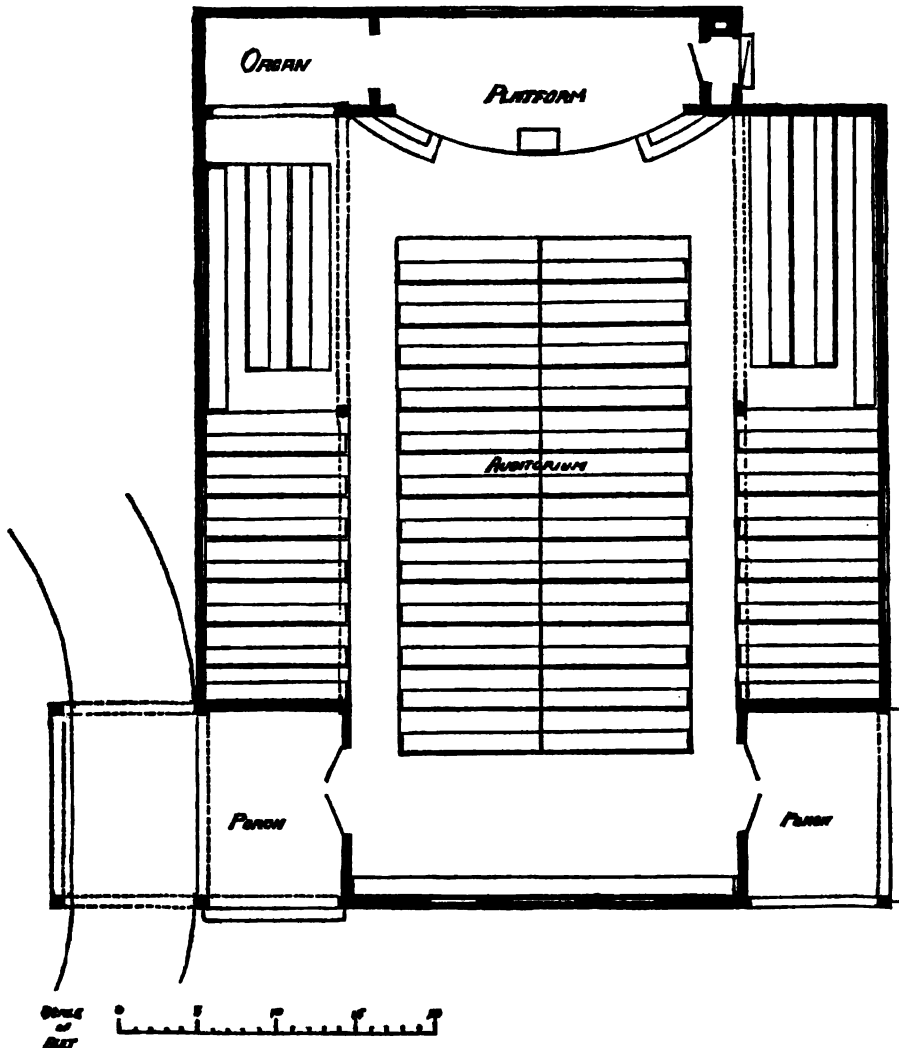
The other misapprehension is that the Assembly's rule in regard to aid to the extent of one-third of the cost means *that that proportion will always be given*. The expression is sometimes used, "This is less than we are *entitled* to under your rules." It is obvious that no thoughtful consideration of the object of the Board would suggest that aid is to be given in any case beyond the actual need. The rule is, "The sum appropriated to any congregation shall never be *more* than one-third of the amount contributed and secured by them for the house and lot." The question should not come first, "How much will the Board give?" as preparatory to a calculation how little the church will have to raise; but first, "How much can we raise upon the ground, and how little need we apply for to the Board?"

We refer to these misapprehensions only because of the evil that they from time to time entail upon certain churches. The danger is that too often the officers of the church thus misled plan the church, give out contracts, and encumber themselves with responsibilities from which they cannot be relieved without aid from the Board. At the very moment of their application they are clearly committed to unnecessary expense, and it becomes a matter of life or death with them to receive the full amount for which they apply. And occasionally the Board feels that to save such a church

from disaster an appropriation must be made which, upon the broad view of the object of the "*trust committed to the General Assembly*," it seems improper to make.

If these misapprehensions did not exist, there would be few cases of disappointment and discouragement by the declining of applications or the cutting down of the amount asked.

This design was kindly furnished by the well-known architect Mr. J. C. Cady. The building is 43 feet wide, and its extreme length, including pulpit, recess and vesti-



bule, is 55 feet. The seating capacity is from 250 to 300, and, considering its size and beauty, the building is not expensive, costing probably about \$3000. If desired, the portion of the room between the porches could be arranged as a prayer-meeting room or parlor, 15 by 25. Elevations and working drawings can be furnished if desired.

We publish the following letter, which accompanied the formal application of the church in question, because it portrays the condition of a typical frontier church—a new organization struggling bravely to hold the ground in a community that bids fair soon to be an important centre of population.

GRANTEDALE, MONT., June 2, 1887.

PRESBYTERIAN BOARD OF CHURCH ERECTION.

DEAR BRETHREN:—That you may the better determine the advisability of making the grant asked by the church in question, it may be well to add a little more to the answers of the prescribed questions. Grantsdale is a young but growing town, with the excellent water-power of a large and swiftly-flowing creek, upon which a grist-mill and a saw-mill have been in operation for some time. A planing-mill has been commenced, but not yet finished.

The Bitter Root Railroad, a branch of the Northern Pacific Railroad, has been surveyed to this town, and the work of grading is now in progress, and the tie-makers are busy preparing the ties.

The town is certain to be, for a while at least, a railroad terminus. The Union Pacific Railroad has also surveyed a line through the same place, which promises a junction at this town.

We are the only organized church in the place, and our only place of meeting is a log school-house half a mile out of town. This school-house is too uncomfortable for school or services of any kind during the winter, and much of the time at other seasons also, when the wind blows hard, and many take cold in it.

Grantsdale is surrounded by an excellent farming district, and people are coming in and taking up the land.

As a church our numbers are few, but our friends are many, and are doing what they can to help us. Some give labor, others wheat, oats, hay, bacon, lumber, etc. One poor man subscribed a colt, worth perhaps \$10. Cash is

not very plenty here, and if you can assist the church I am sure you could not more wisely invest the amount asked for.

We are doing our utmost to raise all we can on the field, and your assistance in our undertaking will encourage us and elicit our most heartfelt thanks.

Hoping for a favorable response at an early date, I remain your brother in Christ,

EDWIN M. ELLIS.

Our readers will remember one or two stirring letters from the Rev. Lewis Johnston, of Pine Bluff, Ark. The church of which he is pastor was connected with the Southern Assembly, but the Presbytery of Pine Bluff, within the bounds of which the church fell, has been constrained to turn over the work to our Board of Missions. Dr. Allen writes:

The Southern Presbytery, in which he is, have turned over to us all their colored churches (three) and two ministers, and have done so very cordially and of their own volition. We regard this as a very important field. Many of our colored members from the Atlantic states are moving to Arkansas. We have sent another minister to that field, and will send two or three teachers in the fall. We hope to form a presbytery soon.

This is preparatory to the following characteristic letter from Mr. Johnston:

PINE BLUFF, ARK., July 2, 1887.

REV. ERSKINE N. WHITE, D.D.

DEAR SIR:—We are still at it.

"Stick to your aim; the mongrel's hold will slip,
But only crowbars loose the bull-dog's grip."

We are *sticking* to the church building, and now have some prospect of succeeding. If your Board of Church Erection Fund can't aid, can you speak to some individuals who would like to help one just in such a sad case as we are? I send you a copy of the circular letter, and hope you will feel our interest to such an extent as to help us through.

Yours,

LEWIS JOHNSTON.

We are glad that the movement to secure mansees over the territory in which the Board of Church Erection works is meeting with marked success. This success is not wholly confined to the erecting of parsonages with the very limited means at their disposal. It con-

sists also in calling the attention of the church to the whole subject. There are marked advantages in the system that the Methodists have been led to adopt of an official residence for their minister. Besides the fact that a manse is a very welcome addition to the income of a weak church's pastor, it saves remark on the style in which the minister is living if he is simply using the house his people have provided for him. At the same time, it is well to warn congregations from providing a house that they themselves would not use. The only safe rule for a minister is to live as the average of his people live, and this should be made possible for him.—*The Christian Hour*.

FROM THE FIELD.

ASHLAND, OREGON, June 24, 1887.

DEAR DR. WHITE:—The check for amount of loan to this church arrived yesterday. I enclose receipt for the same, signed by all the trustees. We also desire to express our most sincere thanks for this favor. Two years ago I paid \$15 a month rent for a very poor house. We bought this property, borrowing \$1000 at ten per cent. The interest on that I have paid until recently. Now, after a good deal of hard work on the part of all, especially the ladies, and with the aid of your Board, that interest will no longer be demanded, and the church is able to say to its pastor, You are sure of a house in which to live, and that without rent. The property is good, lot large, plenty of choice fruit on it, and room for a garden large

enough to furnish good exercise for the pastor. It will not be a hard task for this people to make the payments required.

Your personal letter is very kind of you, and I desire to assure you that no more serious inconvenience was caused by the delay than the payment of interest on the money for a couple of months. As the delay was the result of a mistake such as every one is liable to, we do not complain, and we are very grateful for the loan. Thanks too for the extension of time to correspond with the delay. I do not expect to be with this church when the first payment is due, but am sure the church will promptly meet its obligation.

Yours fraternally,

J. V. MILLIGAN.

—, KANSAS, July 7, 1887.

TO THE BOARD OF CHURCH ERECTION.

DEAR BRETHREN:—Your kind favor, stating that the petition of the church had been granted, was received several days ago. I was rejoiced to get the news, and I learn the members and friends of the church in question were greatly elated and sincerely grateful. If in the future they do not prove loyal to the Board that has helped them so generously, a sharp reminder must be applied, if I have to do it myself. May the Lord direct you in your good work and all the churches hold up your hands. Accept a unanimous vote of thanks from
Yours fraternally, —.

MINISTERIAL RELIEF.

ONE HUNDRED AND FIFTY THOUSAND DOLLARS.

The General Assembly at Omaha, among other resolutions recommended by its Standing Committee upon Ministerial Relief, passed the following:

Resolved, 2. That while rejoicing in that whereunto we have already attained, this Assembly recognizes the need of yet more general effort and more liberal contributions both in behalf of the Permanent Fund and for the

more generous support of this work in its appropriations for the current year; and emphasizes the recommendation of the last Assembly that "not less than one hundred and fifty thousand dollars be annually contributed to this sacred cause."

The contributions last year from the churches and from individuals amounted to only \$118,830. This was an advance upon previous years, but it was *thirty thousand dollars* less than the amount recom-

mended by the Assembly at the beginning of the year, and again recommended in the above resolution of the last Assembly. The friends of this cause who have wrought so earnestly in its behalf during the past year will, therefore, see the need of continuing and even of enlarging their efforts if the full sum of \$150,000 is to be secured during the coming year.

REPORT OF THE SECRETARY'S ADDRESS.

The following report of the secretary's address before the last General Assembly is reprinted from the *Omaha Republican* of Monday, May 23, 1887:

Dr. Cattell commenced by referring to the fact mentioned in the report of the committee just read that this Board, out of all the agencies of the church, was the first each year brought to the attention of the Assembly. He hoped no one would conclude from this disposition of the subject so early in the session that the Assembly, like so many churches, wanted to get "the old ministers" out of the way as speedily as possible. "The fact is," said he, "the brethren want this sacred cause placed first upon the docket so that they may come to its consideration while they are still fresh and vigorous. They cannot bring themselves to attend to any other business until they know what provision has been made by the church during the past year for the comfort of those worn out in its service, and only when well assured for the coming year that in all the homes of their brethren, laid aside from their sacred work in sickness and want, the barrel of meal shall not waste nor the cruse of oil fail, can they with an easy conscience go on to the consideration of other matters upon the docket of the Assembly."

Referring to the meeting of the last Assembly in Minneapolis, he said the interest in this sacred cause not only filled the Assembly itself, but overflowed into the elders' meeting, held every morning; and in many churches throughout the country during the past year there had been a substantial advance in the right direction. The time was when pastors (if indeed the subject of ministerial relief was ever alluded to at all in their sermons) spoke of it in a timid, hesitating, apologetic tone, very different from that in which they presented the claims of the other boards. Ministerial relief seemed too much like an appeal

for charity on behalf of themselves or their brethren. But the better day has come, or at least it has dawned. Pastors and elders alike now recognize in the Board of Relief an agency by which the church does something more than *take care of the poor*. It is one of the most important agencies by which the church is discharging its duty to the ministry.

Quoting from the sermon preached by Dr. Logan as the retiring moderator of the Synod of Pennsylvania, and recently issued as a tract by the Board of Publication, and also from the report of Dr. Pierson upon ministerial relief to the same synod, to show the prominent position now accorded to the work of the Board throughout the church, Dr. Cattell spoke of the effect of this forward movement upon their treasury. "Our report laid before you to-day," said he, "shows that we have had 562 families upon our roll the past year, an increase over the year before of fifty-five families to be provided for; but the collections in the churches and gifts from individuals sent to our treasury have enabled the Board to pay in full all the appropriations asked by the presbyteries, to provide all needful comforts for the aged and the invalids at the Ministers' House, and to report to the Assembly a good working balance with which to begin the new year."

He then spoke of the light and joy that this report would bring those worn-out servants of the church who had wrought faithfully in their years of health and strength, many of them on mission fields at home and abroad, and some for more than half a century. Now, when their "only service is to stand and wait," they will rejoice and give thanks to know they are not to be forgotten in the swift advance of the church militant upon new and widening fields of contest and triumph. The past year proves that the Presbyterian Church can carry on, even with greater efficiency, its grand and glorious missionary work, and at the same time keep the wolf of hard and cruel want from the humble homes of its worn-out veterans. Never have the contributions to the mission boards been so great as during this very year, when the contributions for ministerial relief have exceeded those of any previous year.

Referring to the "good working balance" in their treasury, which the Board had reported to the Assembly, Dr. Cattell spoke of their solicitude lest it should possibly induce some relaxation of effort on behalf of this sacred cause. He assured them this balance would all be needed before the summer months were

over, even upon the present scale of appropriations. "And are we never," he asked, "to make any advance upon this scale? Shall the Presbyterian Church always be satisfied with an average appropriation of less than \$200 to each family upon the roll of its Board of Relief?"

He then referred at some length and with much feeling to the view of the Board of Relief—not so prevalent as formerly, but unhappily still widely held—that regards it merely as the agency by which the church distributes alms to the poor. As a necessary consequence of this view, appeals on behalf of the treasury of the Board are made exclusively to that sympathy with the poor and needy which is natural to the heart of man, and which the religion of Christ quickens and elevates. Such appeals undoubtedly have their place in stimulating the interest of God's people in the sacred work of this Board. It ought to be known, and widely known, that there is hard and cruel want in many of the homes for which he was pleading—these darkened homes of scholarly men and of cultured, refined women, who have known happier days, the memory of which sharpens the agony with which, on sick beds or bending beneath the burden of years, they look forward to the morrow which may bring with it no bread.

Many sad letters came to him, written as though the pen trickled with tears and hearts' blood. Some of these he had printed, many more and still sadder ones he had felt were too pitiful to be spread before the church even with the writer's name withheld; and brethren who thought themselves well informed on this matter had told him that some of the statements in these printed letters seemed to them almost incredible. "But," added he, "they were faithfully transcribed from the tear-blotted pages. Read these letters, brethren, to your people. The facts, painful and humiliating as they are, ought to be known. And if your people wonderingly ask whether these sad letters from the sick and aged servants of the church are not the morbid cry of those wasted by disease or in the second childhood of old age, read to them the letters I have printed from pastors who write about the cases which have come under their own observation—such as I read at the union meeting held in Chicago, an account of which you will find appended to our report this year to the Assembly. It should be known that among the six hundred families upon our roll there are many such sad and pitiful cases, and properly guarded they should

be made the ground of appeals to God's people on behalf of the Board. But these appeals to our sympathies need to be carefully guarded, lest they confuse the duty of the church to Christ's poor with its duty to Christ's ministers."

Enlarging upon this point the doctor said, "Ministerial relief should be put clearly and forcibly in its true light before the young and the old; and I urge you now (as I urged the brethren at the Assembly last year at Minneapolis and the year before at Cincinnati) to interest the children in the sacred work of this Board, in the hope that they, as well as grown people, will be made to understand clearly what duty of the church the Board of Ministerial Relief really represents. When you speak of the aged ministers let the children know, of course, that it is a beautiful trait in the young to respect the aged. You will do well to remind them of God's promises about this. When you speak of the ministers broken down in the midst of their years—whose pitiful cry comes to the church in such letters as I have read to you to-day—show the children how Christ-like it is to send some comforts to these sick beds and these darkened homes. They will grow up all the better men and women for this teaching. But do not stop here. Tell them why these ministers are poor; that in choosing the ministry they deliberately turned away from all the professions and businesses in which they might have made money. The ministry is a calling which, so far from leading to wealth or even to competence, brings ordinarily and with the closest economy only a bare living. There can of necessity be but little, if any, saving for sickness or old age. It is therefore but the paying of a just debt for the church, which has availed herself of the services of these faithful men at such inadequate salaries, to provide for them when they are sick and old, and for the families left destitute by their death; and little children, as well as grown people, can be made to understand that while sympathy with the poor is a good thing and ought to be cultivated, it is not the right thing for a man, or for a church, to pay a just debt out of mere sympathy with a creditor because he is poor!"

Dr. Cattell expressed himself as feeling deeply upon this subject, and spoke of the natural shrinking of refined, cultured people from being regarded as objects of charity, as they too often were by those who thoughtlessly held the view that the Board of Relief was only a "charitable institution." He longed for the day when all upon the roll of the Board—those broken down in their prime, the widows and orphans, and

the aged—should be regarded as the wards of the church, and not of public or even Christian charity. But he feared it would be many years before this high ground would be won by the Board of Relief, and in the last number of *THE CHURCH* he had asked whether there could not be devised some plan in the methods of the administration of the Board by which at least one class of its beneficiaries—the *old ministers*, most of whom by vote of presbytery are “Honorably Retired” from the active duties of the ministry—might be clearly recognized as *the honorable recipients of an annuity which they had earned*; and he had ventured to make the suggestion in the forthcoming number of *THE CHURCH* (for June) that every Honorably Retired minister should receive an annuity of a certain amount, graded by the Assembly according to the number of years he had served in the pastorate of the Presbyterian Church. This sum might not be so large even as the appropriation which is now the maximum of the Board (\$300), but what a relief it would be for the aged minister to draw it, as he formerly drew his salary, without the necessity of appearing before the presbytery to make bare his poverty and tell the pitiful story of suffering and want in his humble home!

“I have not overlooked the difficulties,” added he. “If an annuity in old age is based upon the principle of *service rendered to the church*, some will ask, How about those men at forty or fifty who have rendered more service than others at eighty? And how about the ‘Honorably Retired’ ministers who have grown old in secular employments, and the good men of other denominations, where no such annuities exist, who may come to sit down, in their old age, under our vine and fig tree?”

The doctor confessed his inability to give an altogether satisfactory answer to these questions, but he was so profoundly convinced that the blessed old ministers of threescore years and ten, or of fourscore, who have wrought a good work in the Presbyterian ministry—some of them for half a century as missionaries at home or abroad, or in the often no less self-denying labors of the pastorate—should be Honorably Retired by the Presbyterian Church on a suitable annuity, that he believed some way would be found to solve these difficulties.

He gave several cases of those now on the roll of the Board as illustrations—long, useful, honored lives—and he asked, “Could not the

presbytery, under the rules and with the safeguards laid down by the General Assembly, determine the grade of an annuity to be paid to such Honorably Retired ministers in regular installments out of a permanent fund raised for that purpose?—an annuity which the worn-out veterans could draw without appearing annually before their brethren in the role of the ‘poor pensioner,’ seeking the appropriation which will be voted by the presbytery if they show they still need it, and which will be sent to them by the Board if its funds will allow?”

Discussing the question whether such a permanent fund could be secured during the Centennial year—with all the interest and enthusiasm awakened by a review of the glorious work wrought in this country through the Presbyterian Church mainly by its self-denying and ill-paid ministers—the speaker said he was quite sure such annuities to the Honorably Retired ministers could never be paid out of the annual contributions to the Board. Every dollar of these will be needed for others on the roll; and he felt free to say that it would be a calamity to the church if, by any endowment, it were wholly divorced from the annual care of these wards. He then referred to the account given in the report of the Board this year of the steps taken by the Assembly, from the very first inception of its scheme of ministerial relief, to secure an endowment fund by which the appropriations should be placed beyond the fluctuations of annual contributions, and asked if the church was not prepared to go a step further and secure a large permanent fund out of which the aged minister might receive a comfortable annuity.

Such an “act and testimony” to the ministry would render the coming Centennial year memorable in the history of the Presbyterian Church in America. These few worn-out veterans, scattered here and there throughout the country, and drawing a comfortable annuity from the church to which they have given their best years in faithful, self-denying service, will certainly be an “object lesson” in teaching God’s people a proper respect for the ministerial office, while this advanced step toward what is now done by so many corporations and business men and governments in return for faithful service will hasten the glad day when the church shall awaken to a full sense of its duty to make a better provision for *all* who are on the roll of its Board of Relief!

EDUCATION.

A REMINDER.

October is the month appointed by the General Assembly for contributions by the churches to the Board of Education. This arrangement was made with a special view to facilitate the administration of its business. The scholastic year begins with September. The great mass of our recommendations come in then and through the month of October. Having our income then before us, we are enabled to decide better on the amount of our scholarships. And it is important that this be done knowingly, since our rules require that the amount promised be paid, even though it might necessitate borrowing. We would therefore earnestly ask our brethren to comply with this arrangement as far as possible in settling upon the order of their collections.

As an assistance for making the appeal for a liberal contribution, we subjoin the following statement of facts, the substance of which, at least, we hope will be given to the church at the time it is taken up.

A STATEMENT AND AN APPEAL.

No one can look through any number of **THE CHURCH AT HOME AND ABROAD**, however cursorily, and not be impressed with the magnitude of the work in which our denomination is engaged, and the necessity of keeping up an ample supply of well-trained and devoted men to carry it forward successfully. Through our Board of Home Missions we are undertaking to do our full share toward the evangelization of all the newly-settled portions of our country as fast as it fills up with a most heterogeneous population. Last year this Board had in charge 1465 missionaries, and gathered 175 new churches, to say nothing of the schools it is planting and supporting. Through our Foreign Board we are sustaining missions in China, Japan, Korea, Siam and Laos, India, Persia, Syria, Africa, South America, and among Chinese, Japanese and

Indians in our own land. Under its employ there are 173 ordained missionaries. We are also looking after the spiritual welfare of the Negroes at the South, helping to meet the obligations our country owes to 7,000,000 of its freedmen by means of schools and churches. Our Board in this interest reports 106 ministers, nearly all of whom have to be educated and supported largely at the church's expense. Besides all this, we are pushing the work of founding colleges and academies, a large portion of the teachers of which are taken from the ranks of the ministry, not only for the sake of their religious service, but also because as a rule such teachers give the best instruction at the cheapest rate. Moreover, in all these instances the fields of labor are widening every year. To arrest progress is virtual retreat. Every gain made creates a necessity for further advance and for an increase of laborers. Still further, it must be borne in mind that ministers do not live forever. Though proverbially long lived, they do pass away at last, and their vacant places must be filled. Whatever may be the obligation resting on the church to lengthen its cords and strengthen its stakes, its first duty is to maintain the integrity of its main body by keeping its established pulpits and chairs of instruction well manned. Decay at the centre is weakness at the circumference.

Accordingly, it must be seen that the pivotal question on which turns all inquiry as to the real condition and prospects of the church must have primary regard to its ministerial supply. A militant kingdom that is wisely administered and means to conquer, first of all makes careful count of its forces in command, and looks well to their training. The church,—God's kingdom established here for subduing the world to his sway,—we hold, ought to pay no less regard to its ministry and see to its sufficiency. Now what are the indications on this point?

The catalogues of our seminaries last spring reported not 200 graduates all told, of whom several belonged to other denominations, and some may prove failures. These are all we have educated to fill the 130 gaps made by death, and to supply the demands of the boards for an increase of laborers, and to occupy the vacant pulpits which at the end of last year numbered over 1200. Now the report of the Home Board alone calls for 200 men who are "now needed," it says, "in territories west of the Mississippi river." This seems an extravagant estimate, but extravagant only to such as do not make themselves acquainted with the rate at which our population increases. For the last few months our immigrants alone have numbered 2000 per day; so that it would seem that the Home Board alone could absorb every graduate that issued from our seminaries this spring. We have seen no report of the needs of the Foreign Board in this respect; but it is fair to suppose that having paid off its debt, and being urged by the marvellous openings of opportunity which are inspiring fresh hope and zeal throughout the country in the cause of missions abroad, it will soon be calling for men in large numbers to go in and occupy. The question is, Have we the men ready? The largest portion of those who are said to have offered themselves to the cause are still far back in the course of preparation, and who can tell how many of them in the end will be able to resist the call to stay at home and supply the numerous vacancies here? These vacancies are all around us most tempting in their offers. The papers report every church of our order in the large city of Rochester save one as pastorless. Two in Newark are in the same condition; two in Cincinnati; five in San Francisco; a number in the suburbs of New York, such as Bloomfield and Montclair. We can hardly go amiss of them, and for all this demand our church raised last year less than 200 new candidates. It is a relief to know that more are promised in the future. The number of candidates reported is larger than ever before. But the demand is increasing too. We are far from being able to cry, "Hold,

enough." So far from this, we are every year drawing from other denominations double and treble the number we give to them in return.

With such openings for the highest service, and such calls for the employment of the best gifts and attainments that a man can have, how can our young men who profess love to Christ and are desirous of benefiting and blessing their country and the world refuse to consecrate themselves to the work of preaching his gospel and advancing his kingdom in the earth, and thus to obtain for themselves the richest rewards? There is no field of profitable labor comparable with this. The country does not need more lawyers or doctors or teachers, but it does need more evangelists whose business it shall be to save our population from the degradation and ruin which ignorance and godlessness and vice inevitably engender. Nor must we stop here. Our true policy is to "carry the war into Africa." Who will enlist?

And since there are many young men of the requisite mental and spiritual qualifications ready to enlist, but without the means of acquiring such an education as will fit them for ordination, does not the church as a whole owe it to itself for its own preservation and enlargement to assist these men in properly preparing for their calling? They can earn their living without this assistance in some secular business, but the question is, Can it live without them? And is it not for its interest to give them the best advantages attainable? The cost they are put to is large. The closest economy will not reduce it below \$300 or \$350 per annum, and when at the end of his course the minister is expected to labor for no more than a bare support, in the majority of cases, with no prospect of wealth, ought not the church to be willing to bear at least the half of this cost? The nation gives its cadets, however wealthy their parents, \$540 per year. Ought not the church to be willing to give to its prospective servants, who have little or no means to pay their way through academy and college and seminary, at least a moiety of their expense? The help is not asked as

a charity, but as an obligation to our blessed Lord and Master, and as a matter of self-interest on the part of the church

INTERESTING CORRESPONDENCE.

The first letter contains a complaint and a hint in regard to a custom too prevalent among ministers. We give it for the benefit of those to whom it will apply, especially for our candidates who have not yet adopted the custom :

DEAR BROTHER:—Please find enclosed within ——— for educational purposes. The sum is small, but well intended, notwithstanding the disgust and pain I feel in reference to many of our young clergymen. I have heretofore mentioned some of my difficulties, and feel very delicate about saying more. But I am terribly tried with our hair-lipped speakers. Good men as I regard them, still they voluntarily cripple their own efforts. I heard one of them yesterday. He had a good voice and spoke sufficiently loud, but I think about one-tenth of the congregation must have failed to follow him in his discourse. Those who were the more distant from him and those whose hearing was somewhat impaired could not have been much benefited, simply because of the hair mattress through which the words had to be strained, thus breaking up the distinction of sounds. I cannot think that God is pleased to have his ambassadors utter his gospel with a muffled mouth and an indistinct articulation. Nor do I think that your Board of Education or the churches generally approve of it any more than I do. Yet so it is; and what can be done about it? Many will shave the whole face except just that part the covering of which is most effectual in breaking up or suppressing the voice. I certainly wish my money to go toward educating men who will be distinct in their utterance, if they are to be mouthpieces for God. Please excuse this criticism.

Yours fraternally,

The criticism deserves to be heeded. The lack of a clear, distinct enunciation we hold to be the cause of more failures in the ministry than many from their inattention to the subject seem to imagine. People do not like to be put to a constant strain in order to catch what is said to them. They prefer to be caught and held themselves by the clear, impressive tones of the speaker that make

listening a delight. Such tones ought therefore to be cultivated. All that obstructs them should be removed, and all possible assistance for hearing should be afforded to the partially deaf by the sight of the moving lips. The magic charm of such delivery as captivated the audiences of the late Dr. R. D. Hitchcock was owing very much to the way in which he made his strong words tell. None were lost by hasty clipping or by a falling voice. The word in which was concentrated the meaning of the sentence struck on the ear with unmistakable force. Would that all our candidates would acquire the art!

The second letter we give in substance, because too long and too personal to himself to be published without leave. The purport of it is to explain why it is that so many ministers take so little interest in the work of enlisting young men into the ministry. As he puts it, it is because "they know that by urging an increase of candidates for the ministry they would be prematurely digging their own ecclesiastical graves." In corroboration of this statement he presents some items of his own history. Reliable testimony is furnished of his having been a useful minister, both in the numbers that have been converted through his instrumentality and in the salary he has received, as well as in the commendations that have been bestowed upon him. Having now advanced somewhat in years he is without a charge, though "able to preach as well as ever he could." He was dropped out of his last place, which he was occupying as a stated supply, by reason of the chance which was offered the church of getting a supply from the neighboring seminary at a cheaper rate. The case is a hard one and is typical of many. He concludes by saying:

My candid conviction is that if all the aged ministers capable of rendering good service were furnished with suitable fields of labor, we would no longer hear the hue and cry of a dearth in the ministry; many of them would also be prevented from burdening the Relief Board prematurely.

In this conviction we heartily concur. The difficulty, however, lies in the "if." Where is the power that can furnish such

ministers with "suitable fields of labor"? Congregations insist on selecting their own ministers and resist any attempts to force ministers upon them. In such a case the burden is put upon the ministers themselves to make themselves acceptable to the congregations. When this is done, age presents no hindrance to employment, unless it disables from work. We can point to numbers of ministers who are retaining positions when long past seventy years, and who have been called to new service when past sixty. Everything depends on the degree to which the minister keeps his faculties vigorous and productive. Old sermons are an old minister's bane. The people rarely fail to detect them. They do not taste fresh and are therefore not relished. They must be recast and have the new life of the spirit run in them, in order to be nourishing. Accordingly it is a great mistake to suppose that there is much advantage to be gained by changing places for the sake of using old sermons; the result is very apt to be a premature W. C. Yet with all this we acknowledge that more might be done by presbyteries than is done to counteract the foolish fancies of congregations in determining whom to

call and in securing employment for ministers that can labor for edification. There are many congregations who seem incapable of telling what is good when they see it and who need to be advised. Here is one cause of the trouble which our correspondent complains of. Would that it could be removed!

A NOTEWORTHY RECORD.

The class of 1837 in Amherst College celebrated the fiftieth anniversary of its graduation this year. At its commencement it numbered 53. Of these 34 entered the ministry, three of whom became foreign missionaries; eight became lawyers, five practiced medicine, three became teachers, one turned to farming, one has proved a successful librarian and one took no profession. At the end of fifty years the survivors count 21, of whom 17 are ministers. It is another verification of the calculations of our life-insurance companies, which show that the ministry, with all its cares and hard work, is favorable to longevity. This is a consideration worthy of being taken into the account by all who are debating the question of their future course. Length of days and long life shall it add unto thee.

FREEDMEN.

THE "HAINES SCHOOL."

We call the attention of our readers to the following report of the "Haines School," at Augusta, Ga. We met the writer, Miss Lucy C. Lang, in a public school at Savannah, Ga., some two years since, and were impressed with her thorough scholarship and methods of teaching, and wanted her at once for our work. A year afterwards she proposed to go to Augusta to open a school under the auspices of the Board, but without a salary, as she thought she could make the school self-supporting. She went and succeeded as she hoped. At the end of the

year, however, the work had grown so much larger than at first anticipated, the Board thought it wise to aid her in carrying on the enlarged work, and sent her two teachers. This school now promises to be one of the most useful under the Board, as will be seen by the report for the last year. Miss Lang is a colored girl, the daughter of a colored Presbyterian minister, and well fitted by nature and grace to do a noble work for the girls of her race. We trust some benevolent friends will respond to her appeal for \$700. Let this noble girl have help from her white sisters. The school is called

the "Haines School" in honor of Mrs. F. E. H. Haines, of the Woman's Executive Committee of Home Missions, whose death we have all lately so much lamented.

Augusta, GA., June 12, 1887.

To the Presbyterian Board of Missions for Freedmen:

DEAR SIRS:—The report herewith submitted completes the second year of the existence of the Haines School. It will not, under the circumstances, be inappropriate to make something of a review of the origin and growth of this work, which has been greatly beneficial to the people in whose interest it was established, and for whom I hope it will be continued.

Prior to my coming to Augusta the Methodist Church South had started in Woodlawn, three miles from the city, a training-school for teachers and ministers. The corps of teachers (southern whites) is small; and access to the place being difficult, they have not been able to reach the people, and then they hope to have their curriculum too high for primary and intermediate grades. True there is here the free-school system, but the accommodation is not at all sufficient. I have before me the superintendent's report, in which he states to the Board of Education that in October, 1886, at the opening of the schools, more than five hundred children were turned away from the public schools for lack of room to accommodate them. The number of children assigned to one teacher in these schools (75 to 100) is so large that it is almost impossible to do efficient work. There were a few private schools; yet the people were unable to pay the tuition charged, and the children out of school and often without the care of parents, who are obliged to leave home to earn the necessities of life, are left to grow up idle and ignorant, and it is not to be wondered at if they are vicious.

You established here a Presbyterian church with a very small membership. The interest of this large number of children without school privileges, the interest of our little church, the cause of humanity, demanded that a school be established here in connection with the church. Dr. Allen, your noble and zealous secretary, was consulted, and the school opened January 6, 1886, with a few children, in the lecture room of Christ's Presbyterian Church. By February the number of pupils had so increased that it was thought best to rent a building, as a school cannot be taught in a church without much inconvenience and injury to the church and school.

During the first year the Board was unable to give any pecuniary aid; the second year it gave three teachers, who have earnestly labored to build up this work. We are trying to cultivate the hands, the head and the heart, to make this work worthy of the great church which we represent, and to make our labor acceptable to our Lord and Master. It is worthy of mention that the Haines School occupies the proud position of the leading school of Augusta. The teachers endeavor to make the work thorough and practical. By courtesy and consistent Christian lives they have won for themselves and the school the respect and confidence of the community.

Rev. H. H. Hinman, of the *Christian Cynosure*, organ of the National Christian Association, says in that paper, "I have been the guest of the Haines School for ten days. This school is well conducted and doing good work. I consider it the equal of most of the endowed schools of the South" (for colored people).

YEAR ENDING MAY 11, 1887.

During the past year we have enrolled three hundred and sixty children and youths. The work of the teachers has been unostentatiously yet efficiently performed. The children have improved much. Just as we were preparing to open school in September, our school-house was burned, the work of an incendiary. We borrowed \$100, replaced the furniture, etc., and opened as announced September 6. Immediately every seat was filled, and in our endeavor to accommodate the applicants we were overcrowded, using our dining-room and every available space in the house for school-rooms.

ENROLLMENT OF GRADES.

Number enrolled in primary department, 183; grammar, 164; elementary normal, 15. From the Elementary Normal School we have furnished the public schools of three counties six teachers, three of whom will teach in Presbyterian churches and aid in their church and Sabbath-school work.

INDUSTRIAL DEPARTMENT.

Our classes in sewing and fancy work, etc., have done well. More than one hundred articles of clothing were made by the girls, most of which were distributed among the poor. In this work we have been greatly aided by the missionary boxes sent us from the North. The girls in the family have had lessons in cooking, house-cleaning, etc.

DISCIPLINE.

Discipline is administered with firmness and

impartiality. We labor to bring about a high moral sentiment, which is a great force in school government.

TEACHERS.

The teachers are earnest and indefatigable in their work, and I recommend them as worthy of your confidence and further support.

BUILDINGS.

We are sadly in need of a comfortable school-house, not only to meet the demands of the increasing number of applicants, but to improve classification and as a comfortable shelter. A comfortable room, besides being indispensable to health, with suitable furniture and appurtenances has much to do with the discipline and progress of a school. This is especially needed where the children come from such poor homes (it pains me to say it), not homes, but wretched hovels. We are striving to teach them to care for, to love and make their homes pleasant. We can have no success in this unless we can make the school surroundings pleasant, or at least decent.

Since February, 1886, we have rented our buildings. Being unable to rent for a year or to lease for a number of years, we were very much unsettled. The president of the Board of Education, who owns the building, being heartily in sympathy with our work, has promised to allow the monthly rentals to go as installments on the purchase of the lot. We are not allowed to be delinquent in paying this rent for three successive months without forfeiting our claim. To secure a permanent place we thought best to do this.

AID.

We are anxious to enlarge and repair the school-rooms, which are very dilapidated, and to purchase furniture and such appurtenances as are absolutely necessary to the work. For this purpose we do earnestly ask you to give us \$700 by August 1, that we may prepare to open school on Wednesday, September 1, 1887.

The outlook for the coming year is very encouraging. We hope through the aid of the friends in the city to buy a small foot-press, and add to our industrial department a class in printing. We applied for aid from the John F. Slater Fund. The general agent wrote in reply a very kind letter, in which he regretted his inability to aid us. We think the lack of property will retard our progress, causing the school to present the idea of uncertainty. My most sincere thanks are due and tendered you for your kindness and confidence.

With pride and thanksgiving for the success which has crowned past effort, with your continued aid, trusting a kind heavenly Father, I am ready to enter upon another year with hopes for better results in the future.

I am yours respectfully,

LUCY C. LANG.

The following communication from "A Southern Woman," once a slaveholder, and now dwelling in the midst of a dense Negro population, will be read with interest. We are glad to receive such communications from southern friends who know the Negro character and feel an interest in them as this just "southern woman" does.

TRAINING-SCHOOLS FROM A SOUTHERN POINT OF VIEW.

However widely opinion may vary as to the political and social status attainable by the freedmen, or desirable for them, there can be but one opinion in regard to their urgent need of moral culture, and the vital importance of infusing their emotionally strong religious life with an ethical Christianity which has hitherto been almost unknown to it.

The Negro character is not to be understood by superficial observation. Full of contradictory elements, of subtle and elusive phases, it is only to be comprehended—if, indeed, by us of Anglo-Saxon blood it ever can be—after a long and intimate association. What appear on the surface are an affectionate amiability, a large-hearted generosity, a fervid religious faith, a sunny abandon of nature, as attractive as it is incomprehensible to us, who take even "our pleasures sadly."

The enthusiastic missionary coming to these responsive people, his heart fired with the romance of the situation, the pathos of their slavery of centuries pressing upon his sympathies, naturally idealizes his flock, and does not grasp the difficulties in the way of his true success among them, i. e., of his making such an impression upon their hearts and lives as shall result in the real elevation of the race. When he finds the amiability linked with lack of rectitude, the generosity with almost hopeless thriftlessness, the religious faith and feeling with a shockingly practical Antinomianism, and the gay sweetness of temperament with a fluidity of nature upon which it is well-nigh impossible to make a permanent impression, what wonder that heart and flesh sometimes fail the lonely worker, and that he feels as

though he were trying to reap a harvest from the liquid sea itself?

The most discouraging feature of his work is not the mere existence of certain grave faults among the freedmen. Every city missionary could tell stories of crimes darker than are often found among these kindly people. But it is the absence of any healthy public opinion against immorality or dishonesty which makes it so difficult to give the rising generation a right standard in regard to such matters. When fathers and mothers, uncles and aunts, nay, the very preachers and teachers of the race have all been guilty of immoralities, neither concealed nor lamented; when neither social nor religious standing is in the smallest degree affected by such sins,—how is it possible to impress their enormity upon the conscience of the rising generation?

A southern minister once said to me, apropos of the influence of the Negro churches, "The presbyteries annually ask our churches, 'What do you do for the colored people in your midst?' The stereotyped reply is, 'They have churches of their own.' The missionaries to the Chinese or the South Sea Islanders might as well report, 'They have churches of their own!'"

It would be beside the object of the present article to inquire into the causes of this low state of morals, this sad separation of faith and practice. How much is due to tendencies inherent in the race, how much to the debasing influence of slavery, how much to the fact that we, the white people of the South, too carelessly condone the sins we should resist, would, perhaps, be difficult to determine. The practical question is, How may we lift these poor people into clearer light, into purer life?

First, by not leaving them to themselves in their church organizations. Let the white people of the South take a kindly interest in the churches and Sunday-schools in their midst; and, if some tact and patience be employed, the Negroes will soon welcome the aid and instruction of superior intelligence. It will not do, of course, to rush upon the serried phalanx of prejudice; to declaim against the physical spasms which have been long regarded the only orthodox modes of conversion; nor to insist too exclusively upon the Ten Commandments and the Sermon on the Mount! But there is no doubt that one wise, patient worker will, by and by, be able to lift a whole church into the practice of a religion worthy the name of Christianity.

And a second means of influence is in the hands of every employer of the freedmen. In-

stead of receiving a contemptuous kindness, which, by exacting no morality, shows that it expects none, let the colored employes learn that we apply to them the same moral standards by which we measure ourselves. Let us try to teach them the sacred supremacy of character, and win their confidence in "the white man's religion" by giving them that care and kindness which the higher nature always owes the lower.

But the surest method of striking at the root of prevalent social vices lies in removing the youth of both sexes from the debasing influences in which they are reared, in collecting them under the care of faithful Christian teachers, and in educating them in a higher and purer moral atmosphere than is attainable in their own homes. It is through such institutions as those at Hampden, Virginia, Scotia and Mary Allen seminaries, for instance, that the regeneration of the race must chiefly come; and as no people can be other than degraded which has not a pure ideal of womanhood, it is to training-schools for girls that we must look for the dawn of a higher life to these poor people, whose fortunes are so interwoven with our own, for whose future both North and South have made themselves responsible. A young girl cannot be taught industry and thrift during a few hours in a day-school, whence she returns to a home of idleness and wastefulness; nor careful and skillful handiwork when she continually sees everything done according to methods of easy-going shiftlessness; nor rectitude of speech and action when the home atmosphere is one of almost instinctive deception. Nor can she be educated into a dignified and modest womanhood when she sees that purity of heart is not even a "value" in her little social world. A few years of entire separation from her environments, a few years spent under wholly different conditions than those of her parental home, spent where public sentiment demands higher standards, where the entire trend of the daily and hourly life is toward "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," a few years of "ethical culture" in its true and Christian sense, are the surest means of infusing into the colored girls that womanly self-respect and Christian character to which alone we can look for the salvation of this amiable and affectionate but pitifully-degraded race.

"Daddy Dave," a little book written by a southern lady to give a picture of slavery under

its fairest aspect, unconsciously shows the blackest side of the system. There was, perhaps, no more suffering among the slaves than among the toiling millions of the world at large. There were many instances of beautiful, protecting affection on the part of slaveholders, affection often repaid by such devotion as is exquisitely shown by the unrivalled hand which has given us "Marse Chan" and "Meh Lady." But "Daddy Dave" shows the canker-spot, that the slave was not expected to have the master's standard of morality. Dog-like fidelity on the part of the former was too often accepted as a sufficient substitute for the virtues which are the very salt of humanity. The author of "Daddy Dave" paints with a loving touch her old slave, contemptuous of his own race, false in every relation of life so far as they are concerned, but unfaltering in his devotion to the family that owned him. It is a true picture; and it is precisely in "Daddy Daves" becoming impossible that the hope of the Negro race lies.

All honor to the schools that train the youth into a self-respecting and race-respecting manhood and womanhood!

They deserve the support of all Christian people throughout our land. If we of the South are unable to aid them largely with our slender purses, we can at least, as many of us do, give them our hearty wishes for their growth and prosperity. Not even the most earnest workers in their behalf can appreciate the strenuous necessity for their existence and multiplication as does

A SOUTHERN WOMAN.

DEDICATION OF A COLORED CHURCH.

A neat house of worship for the colored people has been built and paid for, and it was dedicated on the 8th of May, at Maryville, Tenn. A visitor at the dedication writes as follows:

Last Sabbath, the 8th instant, was the day set apart for the dedication of the Second Presbyterian Church of this city. The day dawned fair and beautiful. Visitors from numerous localities began to pour into the city for the purpose of witnessing the ceremonies above mentioned. The choir deserve much praise for the manner in which they rendered their music. Your correspondent has listened to choirs in some of our larger cities, but, with very few exceptions, has never heard anything excel them.

The dedicatory sermon of Rev. W. H. Franklin was of such a character as to demand more than a passing notice. It showed that tact for knowledge and research which so eminently characterizes the scholarly aptness and comprehensiveness of the speaker. At times he would have his audience travelling with him in the Holy Land in and around Jerusalem; and then, as if touched by the mystic hand of God, he would lead them to the gates of the beautiful beyond. Again, by his eloquent appeals to the church to adhere to the text "rise up and build"—enumerating the many vicissitudes through which they had passed in their struggle for a house in which to worship God—he would cause them to weep. But when he led their minds to the future, recalling the many blessings which God had in store for those who prove faithful, they sang psalms of praise to him who had so wonderfully led them to a realization of their fondest anticipations. It was a masterly effort. He is one of the few young men whom others of his race should take as an example. Education is one of the essential elements for the elevation of an individual, race or nation. They need more young men preparing themselves for future greatness. Such men as W. H. Franklin, H. B. Wilson, L. A. Roberts and J. O. Lawrence should be revered by their race for their moral and manly courage to persevere and toil to "be something, know something and do something" in this fleeting life, that in future years their sons and daughters can point with pride to the indelible footprints left by them as landmarks to a higher and nobler type of Christian civilization.

AN INTERESTING DOCUMENT.

In overhauling the old papers and documents stored in the office of the register of wills at Washington city the other day, a very curious and valuable document has been unearthed. It is the will of Thaddeus Kosciusko, the Polish patriot. It is dated May 5, 1789, and recites that, as he is about leaving America, he conveys to "*his friend*" Thomas Jefferson all the property owned by him in the United States, the same to be converted into money, and the proceeds to be used in purchasing the freedom of slaves and educating them in the trades after their liberation. Whether such disposition was ever made of the property is not known. Is it not worth looking into by some of the friends of the freedmen in Washington city?

THE CHURCH ABROAD.

FOREIGN MISSIONS.

The work of raising a million of dollars for foreign missions during this fiscal year has as yet scarcely begun. Believing that the church as well as the missions demanded a courageous forward movement, the Board has advanced its appropriations to the amount of \$65,000 beyond those of last year. But up to August 1 the receipts have been about \$5000 less than those of last year. Even with the advance above named, it was impossible to make any considerable enlargement of the missionary force. The increase was all demanded in the growth of field work. Nothing more has been done than to fill the vacancies of missionaries who have died or been removed from their fields.

It is evident that *with the beginning of September, there must be an earnest movement all along the line.* Perhaps it has been well to say little for two or three summer months. But after a due respite it is indispensable to remind the church that she has undertaken a great work. Every one who can help to achieve the grand result is a debtor for Christ's sake to Jew and Gentile. The ten talents and the one talent are both in demand.

In 1869 the London Missionary Society established a college in Antananarivo, Madagascar. It was for a time a training-school for ministers, but it has been expanded into a college embracing secular studies. It has raised up during its brief history one hundred and ninety-six preachers or ministerial students of various grades. Ninety of these are now evangelists; some few are pastors. Thirty-three students are now in training for the ministry. Sixteen students are in the collegiate course.

Well may the society strengthen the stakes of this training-school for the ministry, since it has no less than 176,000 people of Madagascar under its immediate care.

In calling for men during the closing months of the last year the Board pro-

ceeded with great caution—almost with timidity. Some of the religious papers were enjoining it to “Keep out of debt, *keep out of debt!*”

Only a sufficient number to fill the vacancies were appointed from the last graduating classes in the seminaries.

It now appears that two or three of those appointed cannot go; at the same time new and unexpected vacancies have already occurred. The result is that four or five good men are now wanted to fill important spheres, and they cannot be found. If some of the fifteen hundred who have been reported from the colleges as hoping to become missionaries were already graduated, there might be a supply, but of ready volunteers there is a lack.

One of the other great foreign mission boards of the country recently felt the same deficiency, and has been supplied from the pastorate. Why not? Some of our best missionaries are those who had had some experience in the home churches.

Who will go? What church will bless its own fold in the graces of the Spirit, by bidding its young pastor God speed? We need two men in Syria, two in Japan, and at least one in Korea. Another thing: while the Spirit is saying to some modern Antiochs, “Separate me Barnabas and Paul,” what earnest layman of the Gaius stamp will volunteer to send them?

After all, the Congo Valley is not so far off. A five-cent postage stamp carries a letter to Stanley Pool. Two missionary steamers, besides six commercial steamers, are on the navigable waters above the falls. Tippu Tib is working well in Stanley's harness—opening up the country, checking the slave trade, promoting the civilization he hated. Emin Bey is in a fair way to be relieved, and it is our hope that Mwanga must reform or retire. The survey of a railroad

around the cataracts has been commenced, and the chattering hosts of monkeydom will soon hear the steam-whistle.

The Presbyterians, North, report a foreign mission income of \$784,159.59, and a net gain of communicants in their foreign mission churches of 0! Nay, more than that, a net loss, in all their foreign missions, of 757 communicants!!—*Missionary Review*.

This statement is going the rounds of the papers and is accredited as above. We ask the reader to look it over a second time, to see how clearly the first sentence seems to compare the receipts and results of a *single year*. The report of the Foreign Board, at the last meeting of the General Assembly, showed that 2791 had been added to the churches during the year, and that, notwithstanding all losses and a slight decline in some of the fields, there had been a net gain of 1126. The only subterfuge to which the *Review* can betake itself is this:—In the years 1885–86 there was a change in the Mexican mission in the method of reporting, many of the churches of that mission having previously, as it was found, included *baptized infants*. The abandonment of this method caused a decline in the total number of communicants reported of 757. The writer of the above has evidently transferred that old reduction to the years 1886–87, and has omitted this explanation. The impression given by the statement is that the noble gift of \$784,159 secured no advance, but rather a decline. The ethics of such a warfare upon the cause of missions need no comment. It may be added that during the year in which the aforesaid reduction or correction was made, 2533 were added to the membership of the churches.

There are some things which render it exceedingly difficult to present accurate statistics. For example, in Japan our work is united with that of four or five other denominations. The Presbyterian Church is much the largest contributor in men and means. It certainly ought to be sufficient encouragement to our churches that the gatherings of the United Church have

amounted to *eighty per cent. in two years*. But it is only by an approximation that our statistics can determine the fruits of our particular mission, and the reports of different years may vary according to the calculations of different reporters.

The general gains of the past year were greatly affected by the fact that in the Shantung Mission of north China there had been a serious disturbance of the native churches caused by disastrous silver mine speculations. The number who fell away exceeded those who were added.

Reckless paragraphs like that of the *Review* only suggest that our churches, and all the members of our churches, shall take it upon them to study carefully the official reports of the Board. We are sure that they will find abundant reason for encouragement in the work.

The Australian branch of the Anglican Church, under the direction of the Bishop of Sydney, has resolved upon the establishment of missions in New Guinea, where the missionaries of the London Missionary Society are already successfully at work. To aid in carrying out this purpose, the Gospel Propagation Society has appropriated \$5000 for the first two years.

The total area of New Guinea is reckoned to be 224,347 square miles, of which the Dutch own 147,550, the Germans 88,340 and the English 88,457. The British are in the south, the Germans in the north and northeast, and the Dutch in the west. The British portion is almost equal in size to the whole of Great Britain. The total population of the island is estimated at 2,500,000. The race is a mixture of the Malay and the Papuan, though in the British territory the Papuan predominates. The people are tattooed and unclothed. They believe in a Supreme Being, who, however, is known under various names.

The General Assembly at Omaha recommended—

That the first Lord's day in November be observed as a day of prayer and special effort

to enlist the sympathy of all our churches, Sunday-schools and people in the work of foreign missions.

That, so far as it is practical, this day be followed by "Simultaneous Meetings," so popular in England, in centres of influence throughout each and every synod for a day and an evening; for which synodical and presbyterial committees shall be instructed to make preparation and give supervision as to place, speakers, and inviting the co-operation of the woman's boards, bands and Sunday-schools, scattering suitable literature to be furnished at the discretion of the boards, and to make these occasions, as far as possible, memorable for spiritual power and practical utility, in this centenary year of the General Assembly. For such meetings the Synod of New Jersey has made ample preparation. To such a course the Presbytery of Philadelphia North overtures the Assembly.

We hope that it will be remembered by synodical and presbyterial committees that the work of organizing these meetings is entrusted to them. It will be impossible to make arrangements for a general observance of these recommendations from the central office; but facts and other materials will be furnished by the secretaries, and questions will be gladly answered, and counsel given to all who solicit it. We suggest at the same time that all church members, men or women, who are interested in this matter, will exert their influence without waiting for official action from any source,—that they will stir up pastors and sessions as well as committees by way of remembrance, and will give evidence in advance *that there is in the hearts of the people an interest which will earnestly respond* to the efforts which may be proposed. Beginning with September, the two intervening months will be quite sufficient for necessary arrangements. There are missionaries residing here and there on leave of absence from their fields, who will doubtless be ready to give assistance in carrying out the plans which may be formed. It should be said in advance that the secretaries will hold themselves ready to do all in their power to add interest to such meetings, but it should be remembered that they have not the attribute of omnipresence, and that very few of the meetings can be reached by them even with the utmost effort. It will

not be safe, therefore, to make any arrangements dependent upon their presence, unless by an early understanding.

In making out the estimates and appropriations for the coming year, the Board of Foreign Missions instituted calculations as to the probable amount of receipts from the different departments of the church—from church collections, legacies, individual gifts, the gifts of the Sabbath-schools, the contributions of the woman's boards. Last year the gifts of the woman's boards reached \$248,649. The Board made its calculations this year upon a basis of at least \$250,000. If the advance from this source shall be equal to that of last year, the total will reach nearly \$275,000. In the effort to raise a million, the *pro rata* of the woman's boards would be \$317,100.

The way is entirely open for effort on this latter basis, and the enormous wealth of the church is fully adequate. Nothing less should be thought of during this the first year of a new half-century. It can easily be accomplished *if the proportionate demands of the five hundred millions of heathen women who are living and dying in our generation can be realized*. The true arithmetic has not yet been applied to this work. The women of the church are reckoning by *boards*, and not by the proportions of the work to be done; by the attractiveness of special calls, and not by the one overwhelming spectacle of whole nations perishing in a single generation.

It is time to plan for the Christmas offering of 1887. One of the recommendations or suggestions of the General Assembly is

That we are encouraged by the zeal of our Sunday-schools, in which the Lord is perfecting his praise; that in the work of their past we find the promise of the future in this young life, and we are encouraged to hope that they will carry, by Christmas and Lord's day offerings, their \$50,000 to \$75,000 in this the first year of the Board's second half century.

Who will be the first to strike the keynote of the response in which we hope the 750,000 of our Sabbath-school children will

join? Three quarters of a million is the number of that bright array of young faces which, as we trust, are looking Zionward themselves, but should not be content to go alone. The Assembly's recommendation contemplates one dime from each of this grand army. That would secure the \$75,000. But remember that many will fail, and that, in order to reach the amount, multitudes of others must contribute much more than a dime.

We are sending out circulars to the mission fields, in the hope that almost unanimately from the East and the West, from the North and the South,—from all continents and islands where our missions are established,—from children and youth of every color and clime and kindred and tongue, there will come up responses and gifts in honor of the world's Redeemer. It was thus that the life of Jesus upon the earth began. Among the earliest to surround his manger-cradle were the wise men of the East, who had come perhaps hundreds of miles on camel's-back to bring their offerings of frankincense and myrrh. It was one of the most beautiful events of our Saviour's life; but how much grander would be the gathering of the gifts of the young and the old, from all lands, to be laid at the foot of the cross at our great festival!

We are glad to learn from the *Baptist Missionary Magazine* that the mission to the Ainos, in the large island of Yesso, is not to be given up. A pioneer had fallen, but his wife remained faithful at her post. More recently his brother, Mr. L. D. Carpenter, of Seymour, Ind., has given up his secular business, was ordained June 9, and has gone with his wife and Miss Leonore Ayers to Yesso, to labor in the mission.

The *Catholic Review* calls attention to what seems a new departure in the great work of foreign missions. It says:

One of the best evidences of the favorable disposition of the German government towards the Catholic Church is found in the fact that they have consented to give the church mis-

sionary jurisdiction over a territory of between three and four thousand square kilometres, in possession of the German East African Company. This jurisdiction is to the exclusion of all other denominations, it being the policy of the German government to allow the missionaries of only one religion in one and the same territory. The district allowed to our missionaries stretches from the coast up to Kilimanjaro, and is the healthiest part of equatorial Africa. In thus giving exclusive jurisdiction to a single church in one place the government no doubt realizes the great scandal that is presented by a half dozen so-called Christian churches, without union of teaching or organization, but each occupying a position of hostile rivalry to all the rest, laboring for the conversion of the poor heathen to Christianity. The effects of these divisions are sufficiently shocking in so-called Christian lands; but that men of the least common sense, not to say Christian feeling, should not only sanction, but encourage, this rivalry of sects, this travesty of Christianity, in the presence of the heathen, surpasses comprehension. The fact itself is as strange as it is deplorable.

Some interesting queries arise upon this striking piece of seeming common sense in missionary work. The *Review* deplores the multiplication of agencies in fields where already missionary organizations are at work. It pities "the poor heathen," who are compelled to witness the strifes of different bodies of Christian missionaries on the same field! These are "sufficiently shocking" in "so-called Christian lands," "but that men," etc., and here the *Review* becomes eloquent in its denunciation of sectarian aggression among the heathen. One would suppose that the writer belonged to an organization which had carefully observed these excellent maxims throughout its long career, and that the Roman Catholic Church was *now* the conspicuous model of courtesy, never interfering in any field where Christian missions were carried on by other organizations; attest the Sandwich Islands, Tahiti and the shores of the Victoria Nyanza.

We would like to ask the *Review* a question. Does it hold up its right hand solemnly in approval of the above-named German policy of shutting out other missionary

organizations from any and every field where one has already been established? Outside of these circumscribing "kilometres" which are given to the Catholic Church in east Africa, does it consent to the withholding of Catholic propagandism from territories given to other Christian bodies?

But not to push the *Review* too relentlessly upon what would probably be considered very delicate grounds, we enter our protest against the so-called policy of the German government. We should protest even if it were a pre-emption in favor of Protestantism. We maintain most emphatically that it is no function of a civil government to map out the kingdom of Christ; least of all to take new territories already peopled, and undertake to say that there shall be this or that limitation to the means and agencies by which they shall receive the truth.

The pious motive which the *Review* puts into the heart and brain of the German Government, in a supposed horror at the conflict of different Christian denominations, if it is entertained at all, is the veriest sham. It is palpable hypocrisy; for while it would save its sensibilities from the spectacle of religious rivalries, it would not hesitate to say that the present generation of benighted men inhabiting the above-named territory must wait for the slow operations of one denomination, instead of receiving the all-too-inadequate provision which the whole of Christendom would be likely to make. It meets all other Christian organizations on the frontier, and says to them, "You shall not proclaim the gospel of eternal life to these people. True, if you were all to enter, a far greater number of the benighted might be reached, and thus receive the gospel ere they die; but then we have a policy which we wish to carry out. We are managing the eternal interests of these people on the high principles of statesmanship, and it is our supreme will that only such light shall be given them as the Roman Catholic Church may choose to impart."

But aside from the injustice and the

irreligion of such a policy, we contend that even from a governmental point of view it is erroneous, impolitic, suicidal. We are satisfied that no state is strengthened by a monopoly in religion. The rulers of Mexico and of most other Spanish-American states are coming to see that nothing is so dangerous to a government as the massing of the people under the sway of one unchallenged and unquestioned hierarchy. The interchange, the emulation, the rivalry, the mutual correction which attend a freely-admitted variety of religious organizations give self-poise and security in the civil government.

We do not believe that this policy of the German government, if attempted, will stand; and unless the Bismarckian policy of the hour is so demented as to give to the Roman Catholic Church pre-emption in all its new territories, which we cannot believe, we predict that the *de Propaganda* will be the first to violate the policy in every field where it has an opportunity.

We copy the following editorial from the *Word Carrier*, published by the mission at Santee Agency, Nebraska:

It has come! The Government has begun its work of breaking up missionary work among the Indians. In our June number we noticed the semi-official proclamation of the law that all Indian pupils of school age belong to the English government school and cannot be allowed to attend the missionary school near by, where Dakota is taught. This rule is now being carried into thorough operation at Poplar Creek, Montana. All scholars are taken away from the Presbyterian mission schools and impressed into the government school, where are crowded twice as many as the building will properly accommodate. The mission schools are closed and a part, if not all, of the missionaries will be withdrawn.

Query. Will the teachers of these schools, following the example of a Roman Catholic school in Oregon, turn around and demand not only that the schools shall be reinstated, but that the whole appropriation made for the English government school shall be turned over for their use?

The following is from the same source :

The Dakota Bible is under the Government ban. An official order promulgated at Standing Rock Agency, D. T., prohibits the use of the Dakota language in the missionary schools, although the Government may not contribute a cent to their support. The same order, it is understood, is in the hands of the United States agent at Cheyenne River Agency. We have ten such out-station schools within the bounds of these two agencies, supported entirely by missionary money, for evangelistic work. To prohibit the use of the Dakota language is to break up the schools and prevent any further introduction of the Dakota Bible to the Dakota people. It is not to be supposed that the Government has intentionally entered upon a crusade against missions. The difficulty is that it has no intelligent idea of the principles upon which missions must work, if they work at all. Nor has it any intelligent idea of how the civilization of the Indian is to be secured. It is so bent upon giving the Indian an *English veneer* that it cannot abide any effort to implant the spiritual motives by which alone education and civilization can be advanced.

In the mission grounds in Wei Hein, China, are two graves, the resting-places of two young wives of missionaries. Two monuments will commemorate the names of these departed laborers, one known as the "Anna Laughlin Memorial Church," which has been reared by the contributions of friends in Philadelphia, and which is now completed and is altogether commodious and attractive. The other is yet to be built in the form of a hospital, and dedicated to the memory of Mrs. Robert Mateer, *née* Archibald, funds having been raised by generous donors in the Northwest, and accepted by the Presbyterian Board for that purpose. It is expected that this hospital will soon be reared.

At the same time, through the generous gifts of Miss Sarah B. Hill, of New York, acting partly as the almoner of a deceased brother, another missionary home is to be provided for the accommodation of the force at Wei Hein. Those sacred memories which link the living with the dead seem to have consecrated this station, and not only deep

affection but earnest prayers will cluster about the place.

Meanwhile, a father of one of the fallen missionaries above named indicates his love for the general work of missions by the following extract which we publish from a recent letter. He says :

A certain matter has been much upon my mind ever since the meeting of the General Assembly and the asking of a million dollars for foreign missions. I said to my wife, "Let us do what we have never done in our family before, instead of giving and receiving birthday presents, let us this year on each birthday of the family of six send \$5 to the Foreign Mission Board." This we have agreed to do, and the thought has pressed upon my mind that you ask all Presbyterian families to set apart birthday gifts for the Board. It seems to me that more than the million dollars asked for could easily be secured. It is such a joy for families to plan together for the extension of Christ's kingdom in the earth. Ask them all to do it. I believe that you will receive a gratifying response.

These words are from the pen of one who has given a precious daughter to the cause, and who, while her remains lie far away in the land to which she has given her life, feels not regret, but a more tender devotion to the work.

The governor of Formosa, in starting a college, has chosen a missionary to inaugurate and organize the institution. Such a step would have been regarded as a miracle one generation ago. It is another proof added to the many others, that the cause of foreign missions is conquering prejudice and subsidizing kings and princes in the prosecution of its work.

THE LATE DAVID OLYPHANT.

For several months past, one always pleasant face has been wanting at the meetings of the Presbyterian Board of Foreign Missions—that of Mr. David Olyphant. For a long time, even with frail health, he had kept his place with a punctuality which was truly surprising. The winter was one of much suffering, though he bore it with rare cheerfulness, and it was the feeble look and

the tremulous voice, rather than any word of complaint, that gave account of it.

The warmer weather of spring had enabled him to be removed to the country; but in the beginning of the summer the summons came from his divine Master, and the promise "Where I am there shall ye be also" was fulfilled.

As a member of the Board Mr. Olyphant had won not only the esteem but the affection of those who were associated with him. He was a model of urbanity and good feeling and whatever constitutes the Christian gentleman. So long had he suffered from ill health that it is difficult for those who knew him only in late years to think of him as ever having been robust; but no man ever fought a more valiant fight with disease, or braved the difficulties and privations incident to bodily weakness, more submissively than he. Often in the most inclement weather, and when respiration seemed most difficult, he would surprise his associates by appearing promptly in his place, even though other business engagements of the day might well have justified his absence.

The name which he bore had long been associated with the Presbyterian Board of Foreign Missions, first in the person of his honored father, and then of an older brother; and as the third in the line he proved himself worthy of the succession until called to join those who had gone before. His father's tea ships had in the earlier days borne missionaries of whatever denomination to China free of charge, and the firm of Olyphant & Co., at Shanghai, had been a sort of refuge to which all missionaries had betaken themselves in any emergency or under the pressure of any want. Particularly was this true in the time of the Tai Ping rebellion, when rumors of danger filled the air, and when all who were able sought refuges of safety.

Mr. David Olyphant had himself spent several years in China in connection with the well-known house which bore his name; and not only there, but in the influences which had been cast about him even from childhood, had he imbibed a strong and abiding interest in the great work of Chris-

tian missions. The Board sustains a great loss in the withdrawal of an earnest and able counsellor.

In the discussion of important, and often difficult, questions Mr. Olyphant erred on the side of modesty, if at all,—speaking rarely, but always to the point, showing deference to the opinions of others, but never failing to have one of his own; and when expressed, it was almost invariably found to be on the right side.

In the public work of the church it has been our privilege to know and admire many of the eminent Christian laymen of New York—men who united piety and culture in a rare degree; and David Olyphant was a peer among them. His face united the dignity of Christian manhood with an almost feminine refinement and sweetness of expression, and it reflected perfectly the character of the man. We gladly lay upon his tomb a tribute not merely of respect, but of sincere affection.

The vision of faith in the mission work of our day is like that of the eye. It magnifies every object in the foreground, where every rock, every shrub, pebble, leaf or spire of grass is visible, while in the far distance only the dim outlines of great mountain ranges are seen. The breadth of one's hand will shut out the vision of whole districts of mountains and valleys and fields and forests, with their thousands of inhabitants. But the true prayer, "Thy kingdom come," should overcome this near-sightedness and enable us to measure the wants of the world aright, and then to act accordingly.

A petition is now in circulation among the leading official, literary and business men, asking to have the Christian college for which Dr. Happer is soliciting funds located in Canton. This petition, which is perfectly spontaneous with the Chinese themselves, is being signed by scores of the gentry and influential men, and is a most significant indication of the strong and increasing desire for western education in Canton.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

LET THE MEN FROM JAPAN BE HEARD!

We call the special and prayerful attention of our readers to the messages from Japan. Surely never was greater responsibility laid upon our church. God gives a wonderful opportunity. Shall we respond? Advances in Japan must not be at the expense of other mission fields. Adequate advances there cannot be unless the church rises to the measure of its privilege. Privilege is the word. Is it not a privilege high and holy to aid in the establishment of this earnest church? Is it too much to ask the choicest of our men and money for this service of our Lord? What other work has stronger attractions for our young men and women? Why should not the best press into the service? Livingstone thought the time would come when men of wealth would rejoice in maintaining mission stations at their sole expense, as men of wealth rejoice in extensive establishments and expensive yachts. Has not the time come at least when the whole Presbyterian Church may rejoice in supplying to the full all the needs of its missions in Japan? It is no lengthened enterprise; it scarcely needs faith; we can almost see the end. Should the church not respond, should it permit opportunity to pass unimproved, should the work be left for others to perform, what a commentary it will be upon our faith and prayers! What courage will remain for the greater work beyond?

The Rev. George W. Knox, in sending

us the article from his pen which we publish in this number, writes these glowing words—all the more emphatic because never intended for the public eye:—"Would to God that I could stir the church to adequate response! Surely nothing can be too emphatic, no language can be too strong, as we contemplate God's dealings with Japan. Think of our to-be-united church, with ten thousand members already! Nothing would reconcile me to staying away from that work save the hope of leading our church to undertake in full measure its duty, and of being better fitted for my own work when I return."

JAPAN'S APPEAL.

REV. GEORGE W. KNOX, TOKYO.

The mission in Japan comes to the church with a great request. It plans an advance, and asks for men and money to complete the work. It does not look upon mission work as of the future; it does not expect the generations following to carry on and finish the conquest. It says to the church, To-day is the accepted time; God has heard our prayer; for seven days we have marched around the city; the walls are prostrate. Let us go in and take possession in the name of our King. It is no question of holding the ground already won, nor of moderate and timid advance, but of a short and sharp campaign issuing in triumph. Never since the first centuries has such an opportunity opened before the church. Never has there come so loud a cry for help. Never has the providence of God spoken more plainly. "The voice of the Lord shaketh the wilderness. The God of glory thundereth."

THE SITUATION.

As all the world knows, Japan is transformed. No department of life has remained unchanged. The revolution has been known in the remotest hamlets of the mountains. It is the regeneration of a people. Never has there been greater reformation. Struggles, fightings, bloodshed, disquiet, alarms, errors, there have been. The crisis has lasted twenty years. Yet never has

revolution brought less of mistake and disaster, never has national reformation been more peaceably accomplished; surely not in France, nor in Russia, nor even in conservative England in the seventeenth century. Now the change has been made. For better or for worse, Japan once for all has elected to follow Europe and to cut aloof from Asiatic systems and traditions. The revolution is cordially accepted, and no conservative party desires the restoration of the old regime. All agree that the political revolution has closed; future struggles will be between parties differing as to methods. The period of revolution ends—the period of development begins.

How directly all this affects the church! With the nation's choice finally made, mission work receives new impetus. The nation itself asks the preaching of the gospel; statesmen and editors lament our slow advance; schools ask for missionary teachers, and towns and provinces invite the Christian preacher. Already the name of Christ is mighty, and the ethics of our Lord are recognized as the only moral salvation for Japan. The crisis in mission work has lasted for fifteen years. The first Protestant church was organized in 1872, with eleven members. You know how constant has been the advance. Every year has told of converts gained, churches formed, ministers ordained, until now there are 200 churches, with 15,000 members and 100 ordained Japanese ministers. In our United Presbyterian Church alone, under the charge of Synod, are five presbyteries, 55 churches, 28 ministers and 5500 members. In our theological schools are 48 students. The Congregational churches are almost as numerous, with more than 4000 members. Observe also the quality of the work. These are not rice Christians. The members of the Presbyterian churches gave \$10,000 in 1886, twenty-five of the churches being wholly self-supporting. They are aggressive in Christian work; they have organized their own home mission societies; they are earnest in the study of the Bible; they observe the Sabbath; they adopt a new and Christian standard of life and morals. Here is no hireling ministry. The Japanese clergy are from the choicest of the people. In the

Congregational and Presbyterian churches they are of the two-sworded class—are bright, intelligent, energetic, natural leaders. Some of them are eloquent speakers in the pulpit and on the platform. Many of them are well educated and well read. The London *Spectator*, Jowett's *Plato*, the metaphysical works of McCosh and Bowen, the writings of Christlieb and Smith and Hodge, are samples of their reading. They are earnest and sober-minded men, ambitious of the best in culture and in life. In evangelistic and pastoral work they excel the missionaries. Some of the most striking successes, as in Sendai, have been won by Japanese unaided. In presbytery and synod the work is well done; they have a talent for organization and are suited to our church polity. Their participation with the missionaries in the Home Mission Board has been fruitful of good results.

Thus already is the church organized and ready for its work. The foundation is laid. The crisis of formation ends. As in the state, the period of development begins.

THE FUTURE AND ITS PROMISE.

In all soberness, what may we hope that the future will bring to us? Are we over-sanguine as we anticipate great and rapid advance in the years to come? This at least, by God's blessing, we may expect: in the year 1900 we shall have Christians by tens of thousands where now we have thousands; we shall have twenty presbyteries and four hundred congregations in their care. Of Presbyterian ministers there will be three hundred, and the churches will give two hundred thousand dollars each year for their support and general church work. The church will be strongly planted in every province; it will have far more than its proportionate share of the wealth and intelligence of the land; it will command the respect of the people; its Board of Home Missions will be a powerful and successful agent for the wider proclamation of Christ's name. In college and theological seminary Japanese professors will hold control. Japan will not yet be Christian; a great work will remain; the Buddhists will still outnumber Christians, many to one. But the Christianization of Japan will be thence-

forth the home missionary work of the united church, and the work of foreign missions will be complete.

THE PREPARATION.

The work of foreign missions during the coming years must be the preparation of the church for the responsibilities and duties it is so soon to undertake. Deeply impressed with this thought, the polity of the missionaries is shaped to this end. The mission is not the centre, but the church; the missionary is not the chief factor, but the Japanese minister. Our church polity is admirably adapted to this enterprise, since foreigner and Japanese labor side by side—the Japanese from the start sharing in responsibility and power. When converts are gained the church is organized at once and elders are ordained. In presbytery and synod the complete parity of the ministry is maintained. Japanese act as moderator and clerk, and chairmen of the most important committees. In debate and in work the largest share is theirs. Already the missionaries are a small minority. In evangelistic work not only do they fully share in the actual preaching of the word, they also sit in council, aid in the choice of men and methods, and on equal terms with the missionaries determine salaries and all expenses. In college and seminary they are full members of the faculties, and in the board of trustees have equal responsibility and care. In no department of work is the missionary above the Japanese; in none does he stand alone. This is the only possible policy, and its consistent development will prepare the church for the year 1900. Then the church will undertake no new and untried burden, but will readily and easily accept the position for which it has been trained.

THE APPEAL FOR EVANGELISTS.

To finish this work of preparation we need a large reinforcement of missionaries. The rapidity of church extension, the energy and zeal of the converts, make this imperative. Many presbyteries, hundreds of churches, will be formed; every province will be fully occupied. This ecclesiastical machinery must be set up and put in running order. There should be

two foreigners at least in every presbytery. They will aid, counsel and strengthen their brethren. While the forms and polity are still new, they will see that all things are done decently and in order. Without experienced missionaries, how can we expect our Presbyterian system to succeed? The ecclesiastical tradition must be established. In no sense will the missionaries be rulers in the Lord's heritage, but as friends and equals they will aid in the formation of the church. Important factors at the start, they will be prepared to occupy smaller place year by year. Toward the native ministry their position will be,—they will increase, but we shall decrease. For years to come, however, their aid will be eagerly sought. Especially welcome is the missionary as he visits the lonely pastor in village or provincial town. He upholds the pastor's hands, comes to his aid when difficulties press, encourages and cheers him. Some of the best missionary work of late years has been of this kind. Of direct evangelistic work we can accomplish much. The higher classes of society can sometimes be better approached by the foreigner who comes as a social equal. While he is not successful as pastor, still in the pulpits of the different churches he is a welcome preacher, and can give the Christians the benefit of his broader and longer experience. In the great popular meetings in halls and theatres all his best powers will be in demand as he addresses the unconverted. Ten men, at once, for this department of work are not too many. They should go at once, for years of hard study will lie between them and their work, and the time is short. They should go prepared to live in the provinces, for the capital is sufficiently supplied. They should be men of clear judgment, of strong common sense, of energy, of good power in public speech. Send the young men of greatest promise of large usefulness at home. Japan asks now for ten such men. The widest influence and the most delightful work awaits them. The field demands the best. If these cannot be found, send none.

THE APPEAL FOR THE COLLEGE.

As Princeton, Hamilton and the colleges of the West have been indispensable factors in the

formation of the Presbyterian Church, as Princeton, Union, Auburn, Alleghany, Lane and Chicago are our schools of the prophets, so is the Meiji-Gaku-In Academy, college and seminary in one, of prime importance to the infant church in Japan. Here an intelligent and Christian laity will be trained for places of influence in every walk in life, and here are the ministers prepared for their holy office. Well organized, with beautiful situation, two good buildings, a competent faculty, and in fullest sympathy with the church, the institution has opportunity for great usefulness. Indeed, the church cannot be made ready for its work without the college and seminary. Let it be given the means it needs for its work. The mission desires no magnificent buildings or equipment; but modest buildings, apparatus and a library, with dwellings for the professors, it does ask. The immediate need is for two additional members of the faculty, two graduates of college of experience and zeal as teachers, men of fervent piety. Cannot such men be found, men who will command respect and aid the college to obtain high place among the institutions of learning in Japan?

THE APPEAL FOR WOMEN.

The mission in western Japan asks for five more women. In woman's work, too, the time has come for advances, and for a final determination of the plans and methods to be pursued. All that has been said of the character of the men needed applies to the women also. Let the women be those who are indispensable and eagerly sought for in high positions of influence in the United States. Japan is no place for women without vocation at home. In this department, as in all others, the demand is for missionaries able to influence strongly the wide-awake, intelligent, progressive Japanese. All others had best remain at home. No scrutiny of candidates can be too critical.

THE APPEAL FOR UNION.

Plans for the future in missions will vary, as we keep most prominently in view the mission or the church. If the mission is chief and foremost, its work will be naturally a sub-department of the general work of the Presbyterian Church in America. Home ideas and

desires and traditions will be supreme. Presbytery and synod will be in organized relation to General Assembly, and the church in Japan will be the exotic child of the church in the United States. On this plan naturally the denominations and sub-denominations of America and Europe will be perpetuated on heathen soil. With great wisdom the General Assembly chooses a different method, and counsels the formation of independent national churches. At once the view-point is changed. The Japanese church, its dangers, its antagonists, its work, its natural allies, determine the mission policy. Were we just now forming anew the American church, who would advocate the sharp presentation of minor points, who would dare propose the repetition of all our endless divisions? In spite of all the force of tradition, of education, of prejudices, of legal endowments, of historic pride, how great is the movement of our age toward church unity! Without their restraining influences in new-formed churches on heathen soil the movement is well-nigh irresistible. In Japan the churches founded by missionaries of the American Board and by ourselves have everything in common. The churches are filled with converts alike in education and social position, alike in their attitude toward heathenism and atheism on the one side and toward Christianity on the other. They form little communities in the midst of surging heathenism. Their teaching has been the same, their interests are identical, there is everything to unite and nothing to separate them. The ministers are of kindred spirit. They come from the same class of society, they are often intimate personal friends, they read the same books, they are substantially of our mind. "Why should we stand apart in the face of our great work merely because in the providence of God your teachers in Kiyoto were from Puritan ancestors, while ours in Tokyo are from north-of-Ireland Scotch?"

"Both traditions contain elements that appeal to us. The Presbyterian organization is fitted to our work, and the somewhat larger liberty in matters of belief in the Congregational fold seems equally desirable in our just-forming church. Our enemies are heathenism and unbelief, and in this fight all are equal in zeal

and faith. Moreover, these two churches already come in contact. If we do not have union, collision is inevitable. Both seek to occupy the most important cities, and the very effort to justify our denominational names will bring the sectarian spirit. Why should we stand opposed to each other?"

The missionaries cannot withstand this appeal. They cannot hesitate when the choice is between rivalry and union. It is vain to appeal to the general spirit of unity if our policy promotes separatism. If our differences are vital enough to justify their replanting in Japanese soil, they are important enough to justify their earnest cultivation and propagation. Nor can we await the future and leave the problem to be solved by those who follow us, for in Japan the time has come, and we must decide now. Shall we choose to insist on all the minutiae of polity and confession? The Congregationalists meet us more than half way, and we are not so far wanting in the spirit of Christ as to refuse to go the distance that remains. The proposals come from the Japanese, and with remarkable unanimity; the missionaries simply concurred in their desire. The Japanese sought to find out their attitude, and the missionaries replied, Show us the need as imperative, show us Japanese sentiment as fairly unanimous, show us a possible plan for overcoming the patent difficulties in the way, and you may expect our warm support. Those three conditions have been met, and the missionaries are at one with their brethren.

In 1887 these two churches will have ten thousand members, one hundred congregations, more than fifty ordained ministers. United, this church will be the greatest Christian power. It will be aided by two colleges. It will have churches in every important city. It will contribute more than twenty thousand dollars. To it will belong, in supreme degree, the work of shaping and controlling the future religious development of Japan.

THE WORLD-WIDE APPEAL.

The cause of missions in Japan is the cause of missions in the world. Other fields have great opportunities, but in no other is the emergency so urgent. It is good policy to pour

in the troops when the enemy begins to yield. Nowhere else can it be said that the work of missions is to be complete in the remaining years of the nineteenth century. Think of the effect of victory. What inspiration! what encouragement! One decisive success and all the lines encircling the world will gather courage. The success of missions will be too apparent for question. The great empire will be won, and the forces of the church can be rallied for fresh attack upon the Chinese and Indian strongholds. One great victory now to crown the century, and the coming hundred years will be the missionary era of the church. Before its close the world will name Christ king.

WEST JAPAN.

STRONG LANGUAGE FROM A MISSIONARY.

In forwarding a series of resolutions passed by the West Japan mission, asking for reinforcements, the Rev. C. M. Fisher, secretary of the mission, writes as follows:

To live here in Japan and be a spectator of the national, social and religious changes that are occurring, and not be deeply moved, is impossible for one who cares to see the kingdom of the Redeemer advanced. Never were a people more receptive or opportunities more inviting than those of Japan. *It seems criminal in us not to act now when the way has been so marvellously prepared. If we will act speedily and wisely, Japan may be a Christian nation in less than a quarter of a century.* On the other hand, not to fulfill our opportunities is to stand aside while error and false religions take the place that belongs to a Protestant Christianity.

SECOND CITY IN JAPAN.

We ask for one man and two lady missionaries immediately for Osaka. Our work in Osaka is growing very fast. The demands upon us are more than we can meet. This is the second city in the empire, and in commercial importance easily the first, and is therefore of very great importance both in itself and as a centre for missionary operations. Our girls' school gives promise of great growth and usefulness. We already need for the school an additional lady teacher. The two young ladies who are working in the school have more in hand than their strength will allow them to carry on. We are left with no one to devote

her time to Bible work among the women of our two flourishing churches in the city and our outstations in the vicinity of Osaka. This is a very important work, and we trust the Board may see the way clear to help us.

HIROSHIMA.

Our third resolution calls for three men and two ladies for our new station in Hiroshima. This may seem like a large petition, but the circumstances seem to us to call for large things. Hiroshima is in itself a city of very great importance. In the eyes of the Japanese it probably occupies the first place in importance of all the large cities and towns in the empire west and south of Osaka. It has a population of about 100,000. There are in the place a good medical school and hospital, a normal school and a high school. The government has recently decided to establish a naval station near the town, thus greatly increasing its national importance. It is already a military station with a strong garrison, and some of our first converts were from among the soldiers.

But the importance of the place is not in view of its own extent only. Its importance is also manifest when it is viewed as a centre from which to operate upon the whole western end of this largest island of the Japanese group. It is easy of access; steamers run daily to and from Osaka and Kobe, making the trip in about twenty-four hours, and calling at important towns along the route, thus rendering the entire country easily accessible. Steamers also run between Hiroshima and Shimononan, lying to the southern entrance to the Inland Sea. Between these two cities there are several important towns, most of which can be reached in a few hours. There is also a large number of towns and cities inland which can be reached easily from Hiroshima. Hitherto no missionary work has been done either in the city or anywhere in the region except by our own mission. The whole field practically lies open. There is room for many workers, and we shall welcome all, of whatever denomination, who share in the common desire to advance the cause of Christ by preaching his truth in regions where it has been so little known. We ourselves have a church in Hiroshima, organized about three and a half years ago. We also have a preaching place at Iwakuni, an important town twenty-five miles away from Hiroshima. There is also a large church at Yamaguchi, further west, and a flourishing preaching place at Tsuwano, about twenty-five

miles from Yamaguchi. It is probable that in the near future a presbytery will be formed to include the region between Hiroshima and Shimonoseki. At the latter place and at Tōgō, five miles distant, there are churches.

WAKING UP.

The people of that whole region are waking up and are calling for the gospel. We are under special responsibilities to give them the gospel, inasmuch as we were the first to occupy Hiroshima, and we are almost the only occupants of the whole region in the southwest of this large island. Shall we enter this great and effectual door thus open to us in this populous and important part of the empire of Japan?

ANOTHER VOICE FROM JAPAN—SCHOOLS A NECESSITY.

Rev. J. P. Hearst writes:

We have long felt that we must have a school in Osaka. *We are practically as far from Tokyo as Chicago is from New York*, and if we ever expect any of our young men in Osaka to enter the ministry, they must get their impulse and their first instruction here. Early in this year our preachers came again urging us to begin school work. They themselves found a house and a teacher, Mr. Yasegawa, and got the school started. I was assigned the English department, Mr. Alexander and Mr. Fisher saying that they would assist as much as was necessary. *We now have ninety pupils, and a good prospect for as many more as we can accommodate when we open again next fall.*

JAPAN—STILL ANOTHER VOICE.

Rev. J. B. Porter writes:

We had a very successful meeting of the Naniwa Presbytery, every member except Mr. Winn being present. Our new church, with sixty members, was added to the list of churches. The fall Presbytery reported 465 church members, including baptized children. The spring Presbytery reports 725 members, *a gain in six months of 260*, or more than 56 per cent. One other presbytery in the synod has a still better record: the Miyagi Presbytery, in the region of Sendai, reported 800 baptisms in six months. Of the seven churches in this Presbytery, one church, the most prosperous, is at Kochi, under the care of the Southern Presbyterian Mission; one, at Nagoya, is under

the care of the Reformed Mission; the other five—two at Osaka, two at Kanazawa and one at Odzu—are under the care of our own mission. Nagoya, the place where Presbytery met this time, is the *fourth city in the empire*, being next to Kyoto in size, but as yet there is very little mission work done there, there being only two small churches under the Reformed and Methodist missions. *I am hoping that we may be able to put a good man there.* Nagoya is certain to be a place of the first importance, since the new Tokaido Railway is to pass through it. (You know this is the road which connects the two capitals.)

EVANGELISTIC WORK.

A large part of the work of Presbytery was the consideration of evangelistic work in connection with the native board. Good work and results were reported from each place where men had been sent. In regard to the new Board, I wish to say that one of its chief merits is the footing of perfect equality and amicability in which it brings the foreign and native members together in Presbytery. Through the organization of this missionary society the natives feel equally responsible with us for the wise expenditure of funds, the employment of good men, etc.

HARVEST HANDS WANTED.

In regard to this field there are at least three places where men ought to be placed. We ought to have *another good man in Kanazawa*. Toyama, where we now have a man under the Kyoku and where I baptized two persons on my return from Tokyo, *should have another man*. Nanar, eighteen miles from here, *is pleading for a man*; the magistrate of the place has sent frequent invitations to have Christianity taught there.

A NEW DAY FOR WOMEN IN JAPAN.

The Japanese never wait. A new spirit, new habits, new beliefs, have spread very widely among the men of the empire. All thoughts there are now turning to the question, What shall we do for the women of our country?

The public press has been discussing the question vigorously. One of our missionaries, Rev. William Imbrie, D.D., writes:

Recently a meeting was held at the house of the prime minister, at which two Japanese gentlemen became responsible for fifty thousand

dollars toward the establishment of a school for girls belonging to families of the higher classes.

As Dr. Imbrie further writes:

That the Japanese will have well-equipped high schools for both their boys and girls is beyond a doubt. Whether there will be *Christian* high schools and colleges among them will depend chiefly upon the churches of America. This is our opportunity. If we let it slip, it will not be for the lack of great signs.

Rev. H. Loomis, agent of the American Bible Society in Japan, states, in the *Independent*, that

The change in the position of women in Japan is wonderful. Those who looked down with disdain upon the weaker sex but a few years ago are now eager to raise her social status to conform to that of western nations. Until quite recently the education of woman was thought to be of no importance, and most people disliked to educate their daughters, because well-read women were "of no use." Now these same women are sent to school and taught foreign sciences and customs. And what is still more remarkable, . . . it is considered dangerous to send their daughters to *other than Christian schools*. There are twenty-six such schools in Japan, and the attendance is upward of 1700. Of this number many are of the higher class, and one princess is at the Ferris Seminary at Yokohama. The prominent editor and scholar, Mr. Fukuzawa Yukichi, recently placed three of his daughters in the Union Mission Home at Yokohama.

Rev. D. Thompson, on returning to Japan after a furlough, writes to the *Presbyterian Banner* how strongly he is impressed with the changes which have been wrought even in one year in the social habits of the Japanese women. The empress has set the new fashion in the matter of adopting the European dress. He says:

Now that the matter is started here, there is no possibility of stopping it. Every respectable lady must have foreign dresses. A Japanese lady is now ashamed to be seen in public dressed in native style, lest she be mistaken for a servant of the latter. All the children of the better families, boys and girls, are now dressed in foreign style. . . . The spirit of innovation has taken hold of the women of the higher classes. . . . Foreign dances are justified by

some on the ground that it is necessary for young people to become acquainted with each other before marriage, and not, as has been the case hitherto, be kept rigidly apart. It is understood that among other legal reforms the government contemplates a reform in the existing marriage laws and customs which, if effected, will expose many social evils and abuses unless the old order of things is speedily changed.

It is evident that the Japanese desire to be taken out of the category of heathen nations, and to be ranked amongst the most advanced civilized nations. To do this they are ready to sacrifice old customs and adopt new, and are liable to do many ridiculous and wrong things.

This last observation of Mr. Thompson is unfortunately true. It points to a real peril at present in Japan. Yet upon the whole the outlook is hopeful, and no feature in the case is more hopeful than this: the presence in Japan of a body of Christian ladies, missionaries, who have already won the respect and confidence of all classes, high and low, and whose girls' schools are filled to overflowing. Already these ladies have gathered around themselves a number of trained and efficient Japanese coadjutors. They are moreover supported by powerful organizations of Christian women in America, ready for still larger plans and gifts. As an example of this work by Christian ladies, we quote a few sentences as descriptive of one of the last schools opened. It is given by Miss A. E. Garvin, of Osaka, in a letter just received at the Mission Rooms:

Our school opened in September. It was predicted that we would have not over a dozen pupils the first year. By February sixty were in fairly regular attendance, of whom eighteen were boarders. The only reason why we have not twice the number is that our room is full and we are refusing to admit more. We entered on this year not knowing how its expenses would be met. Means have been provided in proportion to the increase of pupils and of expenses. Private gifts of money have come from our Japanese friends. One gentleman has given seventy dollars. His young wife is one of our pupils, and he himself is studying for the ministry. Since September eleven of our girls have received baptism. The daily study of the word does its silent work. Just now there is unusual interest, and we are hav-

ing daily prayer-meetings as well as special times for instruction.

For this growing school a new and commodious building is now about to be built.

Sudden social changes or a mere increase of secular knowledge and accomplishments on the part of the Japanese will be not merely superficial; they will be actually perilous. The only desirable changes are those growing from the root of Christian faith and feeling, or attended and directed by these divine powers.

For Japan to ask Christian nations to impart to her their social elevation and liberty and purity, without their religion, is, to use the illustration of an eminent preacher, very much as if the people of Jerusalem had asked the apostle Peter to please send his shadow around the streets, but stay at home himself.

PROPOSED UNION OF CHRISTIAN CHURCHES IN JAPAN.

At present, as will be seen from the subjoined statement, no decision has been reached with reference to the union of the Congregational and Presbyterian churches in Japan, but there is so much of interest in this movement developed spontaneously among the Japanese that we are confident our readers will desire to be kept acquainted with the progress of the negotiations.

AUTHORIZED STATEMENT OF FACTS CONNECTED WITH THE PROPOSED UNION OF THE CONGREGATIONAL AND PRESBYTERIAN CHURCHES IN JAPAN.

For some time past it has been evident that the Kumi-ai churches (Congregational) and the United Church of Christ in Japan (Presbyterian and Reformed) have been tending more and more toward organic union.

Accordingly committees were appointed by the General Conference of the Kumi-ai churches and the Synod of the United Church of Christ to confer upon the subject and report. The former committee consisted of the following persons: The Rev. Messrs. T. Miyagawa, J. T. Ise, P. M. Kanamori, T. Matsuyama and D. C. Greene. The latter committee was composed as follows: The Rev. Messrs. K. Ibuka, M. Oshikawa, M. Uemura, K. Yoshioka and William Imbrie. Two sessions of this joint com-

mittee were held in the city of Tokyo on the 4th and the 5th instant. A report was unanimously agreed upon; and, after having been amended so as to read as follows, was approved of by the General Conference of the Kumi-ai churches and the Synod of the United Church of Christ.

"The Nihon Kumi-ai Kyokwai and the Nihon Itchi Kirisuto Kyokwai, led by an earnest desire for Christian unity, have determined to come together and form one Church of Christ, to be known as the Nihon (Rengo) Kirisuto Kyokwai. And in the persuasion that truth is in order to godliness, they hereby adopt the following doctrinal basis of union:

"The word of God contained in the Scriptures of the Old and New Testaments is the only infallible rule of faith and practice. But in various ages of the church it has become necessary that godly men should set forth in order the great doctrines of the Holy Scriptures. Among these creeds and confessions that have come down from ancient times are those commonly known as the Apostles' Creed and the Nicene Creed. Besides these there have come down from more recent times those statements of doctrine and principles commonly known as the Westminster (Shorter) Catechism, the Heidelberg Catechism and the Plymouth Declaration.

"All these creeds and confessions are in this church held in veneration. We believe them to have served a high purpose in the history of the church in time past, and we believe also that they are still to be regarded as of great value for the instruction of believers.

"In particular does this church acknowledge her indebtedness to those confessions of the post-reformation period which have appeared in the great churches with which this church is historically connected, and in constant fellowship with which it is our earnest desire to carry on that work which the great Head of the church has in his good providence committed to our care.

"But though these symbols are all to be held in veneration, they are not to be regarded as equally binding upon the ministry of this church. While it is required of ministers that they accept and subscribe to the Apostles' Creed, the Nicene Creed and the Nine Articles of the Evangelical Alliance, it is required of them with regard to the Westminster Catechism, the Heidelberg Catechism and the Plymouth Declaration only that they approve of them for substance of doctrine.

"The same spirit that has led these two

churches to unite and form the Nihon (Rengo) Kirisuto Kyokwai will gladly receive overtures from other churches of Christ that are able to accept the Apostles' Creed, the Nicene Creed and the Nine Articles of the Evangelical Alliance as the doctrinal basis of agreement."

The following is agreed upon by the foreign members of the joint committee as a correct statement of the outline of church polity reported by the committee, and which the General Conference of the Kumi-ai churches and the Synod of the United Church of Christ have directed the committee provided for below to elaborate in detail and submit for approval:

1. Individual churches shall be free to manage their own internal affairs either directly or by a *shokwai* (session).

2. There shall be three assemblies, to be known respectively as *bukwai* (district conference or presbytery), *daiikwai* (great conference or synod), and *sokwai* (general conference or assembly); or by other names to be agreed upon.

3. A *bukwai* shall consist of the ministers (whether ministers other than pastors shall have the right to vote being as yet undetermined) and a representative from each church within its limits. In the case of churches organized with a *shokwai* (session), the representative shall be an elder; in other cases, a delegate. *Bukwai* shall organize new churches; issue licenses to preach; ordain and discipline ministers; and decide appeals from the decision of a *shokwai* or a church (in accordance, however, with the principle set forth in section 6).

4. A *daiikwai* shall include the ministers and churches belonging to three or more *bukwai*. It shall have the direction of evangelistic work carried on within its own limits; and shall decide appeals in cases originating in *bukwai*.

5. The *sokwai* shall be composed of ministers and laymen from all the *bukwai* in the empire. It shall decide constitutional questions, and appeals in cases originating in *daiikwai*. It shall also have the general oversight of evangelistic work, and the general care of interests common to the whole church.

6. Instead of a system providing for a series of appeals, there shall be opportunity for a single appeal only. In order, however, to secure a body whose decisions will be regarded as uninfluenced by local feeling, each *daiikwai* at its annual meeting shall choose a committee, composed of members from its several *bukwai*, to be known as the Committee of Appeal; and when, in the judgment of one-third of a *bukwai*, it

shall appear wise that an appeal from the decision of a *shokuai* (session) or of a church should not be heard by the *bukwai* itself, the matter shall be referred for decision to the Committee of Appeal.

Following is an extract from the minutes of the General Conference of the Kumi-ai churches:

"*Resolved*, 1. That the report prepared by the committee of this Conference, in connection with the committee of the Synod of the United Church of Christ in Japan, be referred to a committee of ten, with instructions to print the same and submit it to the churches entitled to a representation in this Conference for their action.

"2. That when three-fourths of the churches entitled to a representation in this Conference shall have notified said committee of their approval of the plan of union set forth in the report of the present joint committee, the committee of ten shall, in conference with a like committee already appointed by the Synod of the United Church of Christ, prepare standards of government and doctrine in accordance with said plan of union.

"3. That this committee of ten be authorized to print the work prepared by them in conference with the committee appointed by the Synod of the United Church of Christ in Japan, and to send copies to all the Kumi-ai churches.

"4. That the committee is hereby authorized to call a special meeting of the Conference not less than three months after the transmission to the churches of copies of the printed results of their work, and that we request the churches to clothe their delegates to such special meeting with full power to take final action upon the report of the committee of ten; and if they so judge fitting, to consummate the union now contemplated with the United Church of Christ in Japan.

"5. That while it is the right of the churches, either acting directly or through specially-empowered delegates, to reject any standards of doctrine or government that may be prepared by the committee of ten in conference with a like committee appointed by the Synod of the United Church of Christ, the Conference commends the plan of union now proposed to the careful consideration of the churches, and also

calls upon all with one heart to pray to the great Head of the church that he bestow upon all grace and wisdom rightly to decide this most important question."

Following is an extract from the minutes of the Synod of the United Church of Christ in Japan:

"*Resolved*, 1. That the report, prepared by the committee of Synod in conference with the committee appointed by the General Conference of the Kumi-ai churches, be referred to a committee of ten to confer with a like committee to be appointed by the General Conference of the Kumi-ai churches, and to prepare standards of government and doctrine in accordance with the principles set forth in the report of the present joint committee.

"2. That this committee of ten be authorized to print the work prepared by them in company with the committee of the General Conference of the Kumi-ai churches; and also to call a meeting of the Synod at which notice may be given that the work prepared will be presented to the Synod for adoption.

"3. That while it is the right of the Synod to reject any standards of doctrine or government that may be prepared by the committee of ten in company with a like committee appointed by the General Conference of the Kumi-ai churches, the Synod commends the plan of union now proposed to the careful consideration of its ministers and laymen, and calls upon all with one heart to pray unto the great Head of the church that he bestow upon both churches all needed wisdom and grace."

The committees, to whom is entrusted the work of preparing a draft of the standards of doctrine and government, are composed as follows:

For the Kumi-ai churches: The Rev. Messrs. T. Miyagawa, P. M. Kanamori, H. Kozaki, J. T. Ise, J. D. Ebina, T. Matsuyama, J. L. Atkinson, Otis Cary, Jr., D. C. Greene and Mr. Jiro Yuwasa.

For the Synod of the United Church of Christ in Japan: The Rev. Messrs. K. Ibuka, M. Uemura, T. Miura, M. Oshikawa, A. Segawa, E. Rothesay Miller, C. M. Fisher, R. B. Grinnan, William Imbrie and Elder Y. Kumano.

D. C. GREENE.

WILLIAM IMBRIE.

TOKYO, JAPAN, May 12, 1877.

GENERAL ARTICLES.

A HEAVY INDICTMENT.

The biographer of the late Dr. Alexander Duff, of India, dwells with great fulness on the educational scheme of that celebrated missionary. He very properly regards it as the distinguishing feature of Dr. Duff's service to foreign missions and the great empire of India. In this he but agrees with the estimate which the great missionary educator himself placed on his life work, when looking back upon it through a stretch of more than forty years. His plan was to open to the youth of Bengal, and ultimately of all India, the vast treasures of knowledge stored in the English tongue, and to furnish such a mental discipline as would fit young men for important spheres of usefulness. The plan contemplated the placing of religion in the forefront, the teaching of the Bible in every class, and seeking to impress on every student the momentous importance of spiritual truth. In connection with the systematic study of the English Bible, instruction was to be given in all branches of useful knowledge, rising gradually from the more elementary forms until the standard of the higher schools and colleges of Christian countries was reached.

It is well known that the introduction of this system formed a new departure in missionary effort. With the exception of the venerable Dr. Carey, the missionaries on the field used every endeavor to dissuade the young Scotchman from his purpose, one of them going so far as to predict, "You will deluge Calcutta with rogues and villains." But Mr. Duff was not to be turned aside from his cherished purpose. He had given the whole question a most patient and exhaustive examination, both in the light of general principles and of existing methods, and on July 13, 1830, the man who in his day was counted the first scholar in St. Andrews University, and its most brilliant essayist, sat down to instruct a few high-class Brahman boys in the alphabet of the English language. The story of how that school

grew into a great college under the wise and efficient management of its founder, and how, after the disruption of the Church of Scotland, a similar institution in connection with the Free Church rose upon foundations laid by the same hands, need not be told here.

So far as the scheme of furnishing an English education to Bengalee youth was controlled and directed by Dr. Duff and his successors it cannot be said to have failed, though its success has been less conspicuous, perhaps, than had been expected. But a writer in a recent number of the *Church Missionary Intelligencer* brings a heavy indictment against the scheme when operated without such wise direction and divorced from the religious element. He says:

But the fact is that when English education passed beyond Dr. Duff into the hands of the Indian authorities it escaped totally beyond his control and took directions which, even in his time, he must have looked on with dismay. . . . Under his own immediate auspices precious knowledge of the Saviour was communicated to some souls who have been valuable workers in the church of Christ, and still more heard the glad tidings to whom, through no fault of the teachers, they may have been a savor of death unto death. But when we look beyond the limited pale of the mission colleges which he presided over, or were formed on their model, what do we behold? A vicious Anglicism succeeding a vicious Orientalism. So far from education "being saturated with the Bible," the word of God was, in the most literal sense, deliberately shelved, and in too many instances the most reckless European infidelity has been, if not officially taught in classes, yet so openly encouraged by precept and example that ere now government itself has been compelled to put the drag on the wheels of the furious charioteers whom they had employed on their educational staff. . . . The Bengalees are, fortunately for England and for India, notoriously not a warlike race, but with infinite pains we have cultivated a crop of the most dangerous element that can menace society in the shape of quick-witted sophists, eager only for place and office, whose greed we cannot hope to satisfy; discontented beyond descrip-

tion, with one only aim, to overturn existing authority. We have put a sharper and a keener edge upon the Brahman, for so many centuries the oppressor of his fellow countrymen, rendering him in every possible way more efficient for harm, more powerful to oppress, under English rule, those whom he has so long held in bondage. Need we say that it would be well-nigh in vain to look for any recruits to Christianity from among these dreamers and place-hunters? Government has possibly obtained some intelligent and well-trained officials, but we must shrink back well-nigh appalled from the hungry aspirants clamoring in vain at the doors of every cutcherry and office in India. Even, however, if the out-turn were better in this respect than it has been, this would be poor consolation to a spirit like that of Duff.

There is, however, another and still more painful outcome of this English education, so far as it has proceeded at the close of the last half century. It was impossible altogether to overlook the political outcome, but with that we have little to do. What has been the religious and moral outcome? The accession to Christianity, except immediately from missionary colleges, has been slight, and not numerically very great from them. Nor is it apparently increasing to any extent. Students already Christian have, of course, in various ways helped forward. But how has it affected heathenism? It has possibly made some inroads upon the grosser forms of idolatry. There is now an extra number of Deists and Pantheists, who but for it might have lived on contentedly in the superstitions of their fathers. . . . It is highly probable that throughout various parts of India there are disseminated from educational centres a considerable number who have no belief in their ancestral faith, and who care for little beyond themselves. Multitudes of them have not been crystallized into any particular sect or body, and are only loose particles held in solution. But where there has been any attempt at congregating, how mournful and yet how ludicrous has been the out-turn of this Deism or Pantheism! Over and over again in the pages of this periodical the blasphemous follies of the Brahmo Somaj have been exposed, and we have no intention of recapitulating them. But there have been still lower depths. English education, not saturated with the Bible, but with the teachings of Tom Paine, or Herbert Spencer, or Colonel Ingersoll and other American sophists, has not saved trained Hindus from the still

more astounding absurdities of which Colonel Olcott and Madame Blavatsky have been the hierophants. God hath sent upon these educated Hindus strong delusions that they should believe lies, and no amount of what is styled western wisdom and western science has preserved them from them.

This is certainly a heavy indictment. But against what? Not certainly against a *Christian* education in the English tongue,—an education “saturated with the Bible,” such as Dr. Duff aimed at and insisted on,—but a course of training from which the Bible has been excluded, and in which pernicious error has a recognized place. On the supposition, therefore, that the severe arraignment is not overdrawn,—and no one familiar with the facts is likely to call its general positions in question,—what is the lesson of the past fifty years touching education in India? Not surely that education in English is of necessity a mistake, especially in that empire over which the British sceptre is swayed, but that it is a fundamental mistake, and one fraught with imminent peril, to divorce education and religion, so far at least as the ethical side of religion is concerned.

THE SULABA.

A few days since, at the anniversary of the Young Men's Christian Association of Beirut, an address was delivered by Soleiman Effendi Bistany on the Bedawin Arabs. He has lived in Bagdad, and has had much to do with the Bedawin. He described a tribe of Bedawin who are scattered among all the great tribes in small numbers. They have blue eyes, light hair, and speak like the people of the Syrian coast. They are called the Sulaba, and claim descent from the Suleebeyen or Crusaders, saying that they are the descendants of the Franks and brothers of the English. They carry no spears or swords, never attack other tribes nor are attacked by them. They raise donkeys for the Bagdad market, and act as doctors for all the various tribes, sewing up wounds and using various vegetables and plants in their rude medical practice. Their great knowledge of the desert tracts gives them em-

ployment as guides to caravans and to the great tribes of the Shemmar and Amazy. They live by the chase, following the gazelles north to the Euphrates and south to Njd. Lady Anne Blunt refers to them as the Slebs, and calls them an Indian tribe. But they insist that they are descendants of the Crusaders. They are not Mohammedans in religion, and in many other respects differ from all other desert tribes. As they move freely among all the tribes, and are friendly to all and employed by them all, what a missionary force they would make if imbued with the spirit of the gospel! Perhaps the time will come, sooner than anticipated.

HENRY H. JESSUP.

BEIRUT, SYRIA.

SABBATH-SCHOOLS IN LINE.

Last year the Sabbath-schools of our church gave by direct contributions to this Board \$51,009.76, an advance over the preceding year of \$20,039.63. In addition to this a considerable amount was given by the schools through the Woman's Boards, and acknowledged in detail in the report of these organizations. This is worthy of all praise, and indicates a commendable disposition on the part of our Sabbath-schools to take vigorous hold of the work of foreign missions. Of the amount paid directly to this Board, \$19,942.92—almost the total gain of the year—was received in answer to the call of the General Assembly for a December offering of \$50,000. Encouraged by this response the Assembly has again named a figure, this time, however, as the amount to be aimed at by general contributions and special Christmas offerings combined. The Assembly says:

We are no less encouraged by the zeal of our Sunday-schools, in which the Lord is perfecting his praise; in the work of their past we find the promise of the future in this young life, and we are encouraged to hope that they will carry, by Christmas and Lord's day offerings, their \$50,000 to \$75,000 in this the first year of the Board's second half century.

Is the figure too large? Last year the schools gave *seventy per cent.* over the gifts

of the year immediately preceding; whereas the advance recommended for this year is but *fifty per cent.* The advance of last year was owing chiefly to two things: the call for a December offering led quite a number of schools to respond who had not been in the habit of giving to foreign missions; while, under the stimulus of that effort, others enlarged their ordinary contributions, or made provision for a special offering in addition.

Perhaps the most discouraging thing connected with the special effort of last year was the fact that so many of our larger schools, especially in the great centres of population, paid no attention to the recommendation of the Assembly. Dr. Worden reported at Omaha that our schools had given over \$133,000 to outside objects during the same year. Even this large figure does not tell the whole story. If the opportunity were given to the *eight hundred thousand* members of our Sabbath-schools to make an offering for foreign missions during the current year, what a magnificent sum would be realized, and what a blessing the very effort would be to the youth of our beloved church!

In asking the attention of sessions and Sunday-school superintendents to the recommendation of the General Assembly the question of *method* is left entirely in their hands. Some schools have a well-arranged system of beneficence which assigns a place to foreign missions. It was found, however, last year, that the use of jugs and mite-boxes created quite an enthusiasm in many schools, and greatly increased the aggregate of contributions. Inquiries have already been made for jugs this year. To meet the demand already created, and to stimulate to increased effort, arrangements have been made to furnish *smaller and much neater jugs* than those provided last year, or *little wooden barrels* should they be preferred. These jugs or barrels will be shipped to any of our Sabbath-schools *free*, but those *to whom they are shipped will be expected to pay the freight or express charges on receipt of the goods.*

INCIDENTS OF AFRICAN TRAVEL.

It is safe to say that two-thirds of my time in Africa was spent in journeys. The travelling seemed naturally to fall to Dr. Nassau and myself. On the open ocean, going from point to point along the coast, we generally sailed in our own schooner, "The Hudson"; while on the rivers we travelled in canoes. The Hudson made fair work when she gained a mile an hour on her course. Even her black mate was often in despair, saying to me, "The Hudson no good for sail; all the time she go bump, bump, bump;" that is, breaking the waves to pieces, while making no headway. What I have suffered in the way of sea-sickness and weariness on that wet, sluggish, uncomfortable little craft is more than I care to think of. I remember one night I spent in her on the mud-flats at the mouth of the Ogove. She drew five feet. When she rose to the wave she floated; when the wave passed she lay over in three and one-half feet of water. Sharks were as thick as porgies all about us, and it looked as though our chances to be eaten were excellent. An infinite relief it must have been to the missionary brethren now there to welcome the Nassau, our new and buoyant craft, with her modern comforts and greater speed.

Canoe travelling we found more agreeable; but that, too, has its shady side. Sitting in such a cramped position as one is compelled to keep all day became little short of torture before night. Many a time every muscle of our bodies would ache intolerably. Occasionally we were obliged to venture out upon the open sea in our canoes. I recall one journey made in this manner from the Ogove to Gaboon. It was full of peril; it was the new moon, the end of the dry season, and although we encountered no gale, I have crossed the Atlantic when there were no higher waves than we had on that trip. Two days and a night we sat in our places without moving, and more than once I quite abandoned all hope. We succeeded, however, in keeping our little craft from capsizing, and at last came safe to land.

In canoe travelling the early mornings were ordinarily very pleasant, but when the sun was

well up its rays fairly burned their way into the flesh. One must often travel for hours on these mighty rivers, with their swollen waters, without finding any suitable place to disembark and rest; so that when storms arise or night falls there is nothing to do but to keep on one's way. Of all the annoyances, however, connected with canoe navigation the worst by far is the crew. Any one desiring to study the doctrine of total depravity under what might be called the most favorable circumstances could hardly do better than attempt to travel with the sole aid of a crew of West African natives. To one who understands the native language, the idle, filthy talk of the crew is more dreadful than the sun or rain. As for the nights, they must often be passed in the forest or swamp. This we were not accustomed to regard as any special hardship, provided it did not rain. We slept on the ground, with a mosquito net over us, and got up in the morning as stiff as stakes. My wife and little girl have often travelled in this way, as indeed have other ladies.

In this country there seems to be a feeling that wild animals are the great terror in connection with African journeys. We scarcely ever thought of them. We went to sleep in the jungle without a sentinel, and felt no fear even when we heard the cries of the wild creatures in the woods, and saw the crocodiles and hippopotami in the river close by. Sometimes these huge creatures would come near to take a look and sniff at us, but we were never harmed. Several times the river horses have come within a few feet of me; near enough for me to have tossed a loaf of bread into their mouths. They open their mouths, shake their heads, snort and turn away. The truth is that man was the only animal I ever feared in Africa. Murders among the natives were of common occurrence, and we have known of repeated cases in a single season of the shooting of white men on the Ogove. Yet through all these perils we were safely led, shielded by night and day by the good hand of our God.

J. H. READING.

(Formerly of West Africa.)

THAT FOREIGN MISSION MAP.

We needed it, and, despite the fact of more calls than funds, we got it. How? It was quietly ordered from 28 Centre Street. At the next missionary meeting all entering were surprised to see it stretched on the wall in its full expanse—twelve feet by seven—and in its far-seen and pleasing colors. But alas! it was disfigured with many black, inch-square spots. The pastor, expressing his regret, suggested they might be removed. Suiting the action to the word, he unpinned a paper patch from little Siam and said to Mr. A. (asked to keep the account), "Put me down for half a dollar to clear this stronghold of Buddhism. Now who will remove this ugly spot on 'The Flowery Kingdom,' with her 400,000,000, more or less, of Confucianists, Buddhists, Zanists? It will cost you but forty cents." Mr. B., catching the plan, called out, "Put me down for that," and off came another patch. "Now who will blot out this with another forty cents?" "I," said Mr. C., and we had secured the empress of India's vast eastern empire. "Who will lighten 'the Dark Continent'?" Mrs. C., with thirty-five cents, did it. "Who will take 'the Sunrise Kingdom' and 85,000,000, for thirty cents?" Quick bids by Mr. B. and Mr. D., given to Mr. D. "Who will have Syria, for twenty cents?" Mrs. B. had it. "Persia, twenty cents?" Mrs. E. "South America, half a hemisphere, for a quarter dollar?" Mr. F. "These Indian tribes, fifteen cents?" Taken by Mr. C. and made over by him to old Mr. G., richer in faith and good works than in bank stock. "These New York Indians, ten cents, pastor will take." Alaska, young home mission field, and benighted, bigoted old Mexico, fifteen cents each, to Mr. and Mrs. H.

So we passed swiftly from country to country, and, in brief time from our start, halted at our latest mission field. Korea, "the Forbidden Land," was granted to Miss I. for ten cents. [More dime and half-dime shares would be better, to allow as many as possible—children and others—to invest.]

So with a touch of the pointer, though not a magician's rod, and a word as to each field, the black, disfiguring debt-spots disappeared.

"Well, we have raised the four dollars, the price (marvellously low!) advanced, and now is not the map *perfectly* beautiful? Let us thank God and dedicate it to his service with a word of prayer."

Used in monthly concert and Sabbath worship, "that foreign mission map" has, for information and inspiration, been a grand, good investment.

A. B. MORSE.

The chief glory of England has ever been that she has told it out among the heathen that the Lord is king, in what Carey did for India, Henry Martyn for Persia, Ellis for Madagascar, Morrison for China, Marsden for New Zealand, Allan Gardiner for Patagonia, Patteson for Melanesia, Mackenzie and Livingstone and Hannington for Africa. And in this abbey at this very day, not even the grave of Newton is dearer or more interesting to thousands of visitors than the grave of the Glasgow cotton-piecer, David Livingstone, who, in the burning heat of that dark continent, died with black faces around him, afar from all he loved. To sneer at missionaries—a thing so cheap and so easy to do—has always been the fashion of libertines and cynics and worldlings. A living duke has ventured to assure us that missionaries are an organized hypocrisy and a deplorable failure. The charge of hypocrisy deserves only a smile of disdain, the charge of failure an absolute contradiction. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure is to talk at once like an ignorant and like a faithless man.—*Archdeacon Farrar.*

The following is from an address recently delivered in Bombay by an educated Hindu who is not a Christian :

Cast your eyes around, and take a survey of the nations abroad! What has made England great? Christianity! What has made the other nations of Europe great? Christianity! What has started our present religious Somajas all over India? Contact with Christian missionaries! Who began female education in Bombay? The good old Dr. Wilson and Mrs. Wilson, of beloved and honored memory. Christians again! Christianity has not only been the saviour of man's soul, but the regeneration of man's habitation on earth.

LETTERS FROM THE FIELD.

PERSIA.

A MISSION BAND.

HAMADAN.

MISS ANNIE MONTGOMERY:—During the month of April sixty-three of the pupils of the girls' school have been organized into a mission band. The ladies of the school give four shahees a month to each child who recites perfectly the month's Sabbath-school memory verses; and from the tiny ones who cannot read they accept the golden texts of the month. A woman's missionary society has also been formed, which, with the boarders, numbers forty-five. The foundation of these schools was the dedication of the large room in our new house, in which we held the women's prayer-meetings. Some of the women promised less than four shahees, and some promised as high as twelve shahees, a month.

FROM HOUSE TO HOUSE.

The serious illness of one of our band prevented our visiting among the Jews at their passover feast; but during and since the Easter-tide we ladies have made more than fifty visits among the Armenians and Nestorians. This, you may understand, takes time, and we can only accomplish much of it when the school has holidays; and I think it is a greater tax on our health than anything else we do. Still it is a most important part of our work, and we would lose much of our hold on the people if we neglected it, and we always try to tell the good news. Again, some officer coming from Teheran has terrified most of the poor Jews sufficiently to make them afraid to attend the church service. He tried to frighten the Armenians too, but they are not so easily alarmed, and this week the Jewish girls are coming back. The mothers say they cry so that they cannot keep them at home.

BARON ABRAHAM.

HAMADAN, JUNE 16, 1887.

REV. JAMES W. HAWKES:—Mrs. Hawkes and myself lately returned from a twenty-seven days tour, in which we visited three cities and two Armenian villages, besides spending a single night at each of five other villages, all lying south of this place.

Besides two servants and a muleteer, we had another interesting companion. His name is Baron Abraham (baron is a title given to Armenian merchants), the youngest of three Armenian brothers who are export merchants, sending raisins, almonds, etc., to Russia. The parents and elder brother, who is the head of the firm, reside in Tabriz, and the other brothers travel about the country which we have just traversed, buying up the goods and delivering them at Resht or Tabriz. This younger brother received as good an education as the city of Tabriz can afford, and that is probably the best the Armenians of Persia can get outside of the mission schools. He also has a good hold on the Persian language, and writes it well. He has also read the French infidel books, which the Armenians of Tabriz furnish their young men both in the original French and in faithful translations into the best current Armenian.

It seems that this Baron Abraham, who is now about twenty-five years of age, in visiting Miss Montgomery's school two years ago, was impressed by the fact that there is a fountain of love in Christianity of which he had not tasted, and the impression remained with him. Afterwards, in reading the Persian New Testament for pastime, the passage describing Paul's conversion came home to him with a personal force which he was unable to drive off, especially the expression "It is hard for thee to kick against the pricks." The Holy Spirit was striving with him, and he too "was not disobedient unto the heavenly vision," but gave his heart to Jesus, and has ever since been working for him with great boldness and freedom as time and opportunity presented, telling Armenian, Jew and Moslem what great things the Lord has done for him. Having learned that he intended to spend last Easter here, we invited him to come a week earlier and attend our communion season and be received into the church, which he did, entering into the spirit of the meeting with great joy and comfort.

When speaking to him about our tour through the country with which he is so thoroughly familiar, he proposed to go with us. At that time he had no business requiring his attention. We were pleased with the offer, especially as we had no suitable man whom we could spare from the work

here. He proved a very capable and companionable helper, and his acquaintance with the people and country was of great service.

CITY OF DOLATABAD.

Leaving Hamadan April 22, a two days ride of eight hours each brought us to Dolatabad, a city of some eighteen thousand inhabitants, all Mohammedans except one or two families of Jews. Here we met among others a few followers of Bab. They think much of the New Testament and are much in love with a great deal of its teachings, but claim and exercise the privilege of selecting suitable portions and explaining away the remainder. They claim to be living in the golden age, the "kingdom of God" of the New Testament, and disclaim any resurrection. I could not think them a happy people, notwithstanding their acuteness in discussion and their high claims.

We received and paid visits in many of the best families, and became much interested in many of the people, having profitable conversations and dropping a word or a New Testament here and there. We felt that we had made a good impression so far as it went, and hope to follow it up from time to time. Mrs. Hawkes had exceptional opportunities of meeting the women, as they had never seen a foreign lady and were determined to make the best of this opportunity, but their inquisitiveness was almost beyond endurance, as she will tell you. This proves their great need of the gospel and spiritual food. The governor too was very friendly, having come in contact with the Tabriz gentlemen and been himself a patient of Dr. Holmes, of whom he retained remembrances.

ARMENIANS AND MUSSULMANS.

Eight hours ride brought us to a village of twenty-two houses of Armenians and Mussulmans, where we spent one night, and went on to Maran, where there are forty houses, mostly of Armenians. The chief man of the village with his son, who is the priest of the village, received us with great pleasure. They had been in Hamadan last year during our absence, and had their eyes opened to the advantages of gospel preaching and schools. The family attended our evening and Sunday prayers, and were pleased to hear the New Testament explained as it was read. All the people were anxious to have a teacher come to them, and specially requested that he be married, so that his wife might teach their girls. We spent three

days very pleasantly with them, and hope this may be the beginning of a good work there and in the surrounding region. We visited a village four miles from Maran, where there are a hundred houses of Armenians, without a single Mussulman. The first priest was away from home, but we sat awhile with the second. Among other things, he said his people were better off without schools, otherwise they would stray away as you Protestants have. He seemed to think that, instead of "a little learning being a dangerous thing," one must fear much learning; but it was evident that his people, who were present, ignorant and benighted as they are, did not share in his fears. These people differ little from Catholics in similar external circumstances. Leaving Maran, we reached Burnjird the second day. Here we stayed two days, accomplishing little, not even selling a New Testament. The people appeared wilder than in any city I have seen in Persia. We found we would not have time to make any friends among them and meet other appointments, and hence did not delay longer. For this reason we did not go to Naharend.

From here we went to Anneh, an Armenian village where we once had a school, but the teacher was run out by the old priest. We heard that the priest was dead and the people would be glad to see us, and so we found. On Sunday I preached twice to quite respectable congregations. Some listened well. Many were anxious that we should send back the teacher, and assured us that no one would molest or oppose him. Their children had just begun to spell and were desirous of going on, and the parents regretted that the past two years had been lost to them. We also saw the owners of the village, who are Mohammedans, and who were pleased with the teacher, and encouraged our sending him back, assuring us that they would take the trouble to look after him and his interests.

Oh that we may have the men and means to enter in and give the gospel light to these benighted people as fast as they are prepared to receive it! Their eyes are just opened. May the Lord, who opens their eyes, also fill their hearts with a bountiful supply of his grace, joy and love.

From thence we came to Tuserkan, which is but ten miles from Hamadan, but the road lies over the top of the Elvand mountains. Here we spent five days making friends with the Mohammedans. It is a beautifully-situated little city, and, being on

the southwest slope of the mountains, the season is more forward than about Hamadan. A great deal of the best fruit we have comes from this place.

INFLUENCE OF HAMADAN.

We have learned from this journey, as well as from other recent sources, that Hamadan station is a city set on a hill. Its influence is felt for good. Though we have been able to make very few tours and our colporteurs have had comparatively poor success, yet the gospel light is shining brightly and giving joy to many hearts here and there. The word of God is not bound. Thus we are encouraged to press on with the city work and go out as we can, assured that the Lord will make the best possible use of our labors for the evangelization of this darkened and oppressed people. Taking a circuit of two days to avoid the high and difficult pass, we arrived at home on the 18th of May, very glad to enjoy its comforts again.

AFRICA.

THE VEI COUNTRY.

GLIMA, WEST AFRICA.

REV. THOMAS H. ROBERTS:—In accordance with the Board's urgent request I am now in the Vei country. Being somewhat delayed I did not reach here until the 28th of January. After looking for a suitable mission locality, I have chosen a beautiful spot on the Mani river near the town of Glima. The land rises gradually from the river far back into the interior. The mission is situated on a spot called by the natives Glima Koro (Old Glima). This is the spot where the old Glima stood over a hundred years ago. King Musa, of Glima, who is himself about sixty-five or seventy years old, says that his grandfather was a boy in this old Glima. The print of mud huts can still be seen on the ground. King Musa told me that where our mission stands was once a great slave mart. Slaves were brought from all parts of the interior to Glima Koro, and here awaited the slave traders. Thus where once human beings were brought to be sold into perpetual slavery, the same spot in the providence of God shall be where they shall come to be "free indeed."

LOCATION OF THE MISSION.

The mission is about fifteen miles from Robertsport, Cape Mount, or the sea. You ride eight or ten miles up the Mafa river, and then branch off on the Mani river about five or six miles. There

are towns and villages all along the banks of the Mafa. The Mani river is much wider in some places than the Mafa, but not so deep. Both of these rivers are densely wooded on both banks. The land rises higher and higher toward the interior. Measuring by the coast line the mission is about the centre of the Vei country. There are roads and river courses to all the principal towns of the tribes. Gbese, the capital of the Vei country, lies three hours back of this point.

A ROYAL WELCOME.

The situation of the mission is favorable in every respect. King Musa, of Glima, is himself a Christian, and a member of the Methodist Episcopal church at Robertsport. He has been asking for a missionary for his people for years. My coming here seems to be an answer to his prayers. The king and his people are happy over the idea that a mission is to be established among them. They are doing all they can, in their way, to assist the mission. King Duamba Como, known as King Freeman of the entire Vei country, and his sub-kings or chiefs, welcome the mission and promise to send their children. Surely a change for the better is coming over these people. God is working in the hearts of the heathen. They are beginning to feel that "the night is far spent, the day is at hand," and they too should "cast off the works of darkness."

LIMITED ACCOMMODATIONS.

I am stopping at present in the town of Glima until the mission house is dried and completed. I had hoped to be in the mission house by this time, but as the men have been busy with their farms, I could not proceed any faster. The house is twenty-five feet by twenty-five feet, one story high, four rooms on the ground floor. The first room on the right entering the hall will be used for school and religious services. The remaining three rooms will be used for bed- and dining-rooms. A porch five feet wide running the full length of the house is in the front, and one three feet runs on both sides to the back. The floor is of banked-up earth three feet deep. The house is covered with bamboo thatch. From the ground to the first joint is about ten feet. The upper floor or attic will be used principally for storing away things. The above description gives you some idea of the mission house. As the accommodation is small, only a few scholars can at present be sheltered. We need another house this size or larger as a dormitory

for the boys, and also another as a chapel. Knowing the embarrassed condition of the Board, and the slowness of the churches to respond to her appeals, I have figured down the scholarship of the mission children to the lowest possible amount. If the Board, or the churches through the Board, send \$25, it will keep a native boy or girl at the mission one year. I hope you will present our needs in some way to the churches that we may get help, for the mission needs it.

CHINA.

MOB VIOLENCE.

MACAO, June 9, 1887.

REV. O. F. WIENER:—I think I have some news which you will be glad to hear. It concerns the Lien Chow station, which you know is under Mr. Henry's care. Sam Kong is a part of this station, and is about nine miles from Lien Chow city. Last March Mr. Henry got a letter from the brethren in Lien Chow telling of persecution of the Christians at Sam Kong, which made it quite necessary for some one to go and see what could be done to help them. One night while the Christians in Sam Kong were meeting together, and with a number of inquirers present, a mob of men broke into the house, broke up the meeting and carried off two of the men, a preacher and a colporteur, the latter of whom was not seen again until next day. These men, moreover, were beaten pretty badly, and altogether the church was in a good deal of distress. As Mr. Henry could not go up on account of the dangerous illness of his little daughter, Dr. Swan, Rev. Quan Loy and myself finally started off to see what we could do in the matter, in the meantime visiting the Lien Chow and Sam Kong magistrates and asking them to look into the matter and grant the church protection for the future. We were all a good deal discouraged at the way which they seemed to put us off, and came away expecting nothing from them. Quan Loy has since remarked in a letter to me how foolish we were not to think of the Lord's hand in the affair, and not to remember that the heart of the magistrate as well as that of the king is in the hand of the Lord, as the rivers of water, and that he can turn it whithersoever he will.

ENCOURAGING INGATHERING.

While there we held a communion service, at which fifteen were received and baptized. We left with the brethren feeling somewhat comforted,

but without any assurance of official protection for the church. Mr. Henry has recently gone up to visit the station and has not returned. I hear, however, that he has organized a church there and has baptized thirteen more persons. This makes an addition of twenty-eight there in less than three months, and that in a field which I feared when we came here eighteen months ago would have to be given up altogether!

PROCLAMATION OF PROTECTION.

Before Mr. Henry left for Lien Chow, Quan Loy received a letter from the preacher there stating that the magistrate at Sam Kong had issued a proclamation to protect the church there. Quan Loy sent me the letter with a copy of the proclamation, asking me to translate the letter. I have done so, and give you the translation: "Having examined into the matter of the American preachers, who under the protection of their passports, and in company with native church members, are in the habit of traversing the country, establishing preaching chapels, promulgating their doctrines and healing the sick, I find that their conduct but exemplifies the virtuous character of their nation. It is therefore left to the free choice of our subjects each for himself to accept or reject their teaching. From the first we have not yet heard of their using violent or threatening language in seeking to bring men into the church. Assuredly then their establishing churches and healing men are matters as foreign to your control as are the various powers of the wind, the horse and the ox independent of each other. Henceforth it is indispensable that both soldiers and civilians should attend to their own concerns. Let every man see to establishing his estate on a lucrative basis. Seeking pretexts for making trouble, gathering in crowds and brawling will not be permitted. If these Christians are turbulent, it is eminently proper for you to report to the magistrate, who will investigate the matter. You may not, however, take the law into your own hands, and by mob violence interrupt the reciprocal good feeling between China and the foreign power. Seeing that some are intent on disregarding our treaties with those nations, it is fitting that I should issue a proclamation plainly stating that in administering this affair, I order all soldiers and civilians subject to me to give heed to our will in the matter and not after this express notification to wantonly disobey."

I think that will hold the rabble in check up

there, and with this encouragement from official quarters I hope many may be emboldened to make a profession of Christ, and join his people in work and prayer.

SCATTERING THE SEED.

HANGCHOW, May 28.

REV. F. V. MILLS:—Last month we had a most delightful trip up the river about one hundred miles to Nyien Tse. Three members of the southern mission and one from the Church Missionary Society went with us, or we with them, or better, we all went together in the same boat. The scenery up the river reminds one of the Hudson river, and it is a most enjoyable change from the level country around Hangchow. But we did not go especially for pleasure or health, although we got both. We stopped at every city or market town on the way and thoroughly canvassed each place with tracts and gospels. The whole number sold was about three thousand copies. Many of the books were bought by the country people, and will be carried to many villages and hamlets among the hills where a foreigner seldom or never goes. At one small village a few miles back from the river we were most unexpectedly surprised at the reception our books met with. One man purchased one copy of nearly every book we had, over twenty in all, and two others bought several books. I think we sold enough to supply every family in the village with a copy.

At Nyien Tse two of our party were met at different times by the official runners and invited to visit the magistrate at his Ya-men (official residence). They did so and we were most politely received by the magistrate. As they entered the Ya-men the doors remained open, and about one hundred people followed the foreigners into the reception-room, and at least saw their own official treat the foreign visitors with courtesy. Let us hope that this act will be a lesson in toleration not easily forgotten by those who saw it.

THE POPPY.

The poppy waved its proud head, red as blood, in every valley and on every hillside. There was no effort to control it, and we must conclude that the officials do nothing to hinder its cultivation in this section. Opium dens are conspicuous on every side, and the tracts on the cure of the opium habit were sought for by the people wherever we stopped. So the devil is fast forging this chain with which to bind his victims and make them less accessible to the truths of the gospel.

ISLAND OF HAINAN.

SOLDIERS IN HOSPITAL.

KIANGCHOW.

REV. FRANK P. GILMAN:—Everything continues to progress favorably. We are now in the midst of the large triennial literary examination on the island; and though the city is full of students, we have heard no hint of our leaving again this year, and we pass through the most crowded streets daily free from annoyance. The hospital of Dr. McCandless is full of patients, and he receives visits daily of nearly a hundred out-patients. Most of his in-patients are soldiers who have been sent to him by the mandarins.

NODOA.

Mr. Jerimiasen is now in Nodoa, where, besides having oversight of our very interesting work in that region, he is treating the sick among the Chinese soldiers stationed there, who are acting as a guard to the men who are making roads through the country of the aborigines. He attends to these soldiers on the special invitation of the general who is commanding the troops.

After spending over two months there, Mr. Jerimiasen returned here to look after some business connected with the unsettled persecution case of two years standing. He reported a very discouraging state at Nadoa, where the presence of the soldiers and the execution of the robbers of last year had greatly interrupted the work of instructing the converts. At Namfung it was more encouraging, for there was one very hopeful applicant for baptism in connection with the chapel opened there last year, and others are inquiring and attending the chapel quite regularly. At Dam-Cin (Tam Chow), where we also have had a chapel since last year, there are several who are studying and two or three have asked for baptism. There are also interesting openings in that country, which Mr. Jerimiasen hopes to study up and take advantage of as soon as possible.

MEXICO.

PRESBYTERY OF THE CITY OF MEXICO.

CITY OF MEXICO.

REV. J. MILTON GREENE, D.D.:—Our third annual meeting was held a few days since in this city, with an attendance of about two-thirds of the native brethren, the remainder preferring to forego this meeting in order to attend next year, when in

addition to Presbytery we hope to have a general conference of all the evangelical missions at work in this country, and secure by mutual counsel a greater measure of practical unity and co-operation in our spirit and methods of labor. Both meetings will be held in this city in the month of February. Many brethren are unable to attend Presbytery oftener than once in two or three years, owing to the distance of their fields from the capital, and the expenses incident to the journey. The mission pays one half their travelling expenses, but even thus it is very difficult for them with their small salaries to arrange for the trip and to pay a week's hotel bill in this city.

FIRST NATIVE MODERATOR.

The late meeting was presided over by our veteran pioneer, Rev. Procopio C. Diaz, who, as the first native moderator, discharged his duty with dignity and a good measure of efficiency, aided by Brother Brown as stated clerk and Rev. E. C. Salazar as temporary clerk. Nearly a week was spent in hearing reports from our various fields and in discussing a list of subjects bearing upon the higher development of our churches in individual Christian life, and in effective evangelistic work. Special attention was also given to the matter of statistics and the necessity of making the reports from the churches as accurate as possible. The more faithful observance of the Sabbath, a more complete dedication of the ministry to their high calling, and greater zeal in the religious education of the young, especially by means of the Sabbath-school,—all these and such like topics were treated with a degree of interest, thoroughness and scripturalness which left no doubt as to the sincerity, ability and Christian zeal of our native ministry.

SELF-SUPPORT.

The matter of self-support also was thoroughly discussed, and great satisfaction was experienced by such reports as the following: The church of Divino Salvador, which until quite recently gave \$8 to \$12 a year, contributed last year over \$900; the little Indian church of San Andrés Totoltepec, near Halpan, gave last year \$112.25; the church Jaesala Hidalgo contributed during the last year \$348, of which amount \$300 was for the purchase of a church property; the congregation of La Mojoneia, in Guerrero, gave \$200 in the form of work, materials and cash for the erection of a church, in which services have been held since December. Many other instances of decided advance

might be cited, but these will suffice to show that our Mexican brethren are not indifferent to this great question of giving. Tears of gratitude flow from our eyes as we read that the Board is free from debt, and most heartily do we pledge ourselves to do what we can here on the ground to pay the expenses of our ever-deepening and widening work for the Master. One of the most interesting features of Presbytery was the ordination on Sabbath, May 1, of Abraham Franco and Abraham Gomez, two youths of great promise, who have been under our instruction for years as candidates for the ministry.

SIAM.

RATBUREE.

PETCHABURIE.

MISS M. L. CORT:—We left home at five o'clock P.M. and spent the night in our boat down at the mouth of the river. Early the next morning we crossed the gulf to the Meklong, and the next night slept at the home of Mrs. Lane, our Bible-reader, who has a school near Ratburee. After morning service by the native helper who went with us, Mrs. Lane and I started out to visit the neighbors and read the Bible from house to house. The people are nearly all Cambodian captives and their children, who have become assimilated to the Siamese. Perhaps fifty in all gathered in two different houses to see and hear the strange lady. They listened attentively, and did not show that idle curiosity one so often meets with in a new place. I encouraged them to send their children to school.

CAMBODIAN OFFICIALS.

One day we took our boat and, with a guide, visited the Cambodian officials and their families, beginning with the highest and going through four divisions. All received us very kindly, and at two of the places showed marked attention while Kru Sange read the Bible and told them of the living God and Christ the Saviour. They are a very interesting and important people, and knowing both languages we can, through them, stretch out hands of help to their own kingdom of Cambodia, throughout whose wide extent no Protestant missionary has ever yet labored. We left books everywhere, and met several who had been former pupils in the girls' school of Petchaburee. We held public services in the school-room night and morning during our stay. Over thirty were present, some coming from miles away, both up and down the river.

Leaving that place we journeyed in the boat up the wide, beautiful river, passing little towns all the way to Ratburee.

CORDIAL RECEPTION.

We were kindly received and allowed to occupy one of the three brick houses that have been offered to us for a mission station. We are praying that our Board may accept the offer and be able to occupy the station as soon as possible. Of course the houses will need some changes and repairs, but I do not think we would have to spend a dollar for hospital or school buildings, and we could also depend on the natives for help in the support of schools. The river is wide and deep, and little steamers ply between there and Bangkok all the year round. The city is large and has numerous palaces and other public buildings that have been built since my former visit. It is a growing city

and one full of promise. Several of its officers have been educated in Europe. I met an old nobleman from Kanburee, and he invited me to go up the river a four-days journey and teach in his city. None but the Roman Catholics have ever been there, and he does not like them.

Sabbath morning our minister preached to thirty or forty people. We intended to have another service in the evening, but a nobleman's wife came to see us and no one else dared enter while she remained. She became very much interested in the story of Jesus, and read page after page until she could no longer see. I sent her a copy of "Stories of Jesus" the next morning. We sold quite a number of books, and were sorry we did not take more with us. After a delightful trip of eight days we reached home in safety. Who will help take Ratburee for Christ?

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

RECEIPTS FOR THE BOARD OF PUBLICATION, JUNE, 1887.

ATLANTIC.—*Atlantic*—Goodwill ch. sab-ech., 4 72; New Haven ch. sab-ech., 5 69. *Fairfield*—Calvary, 2; Little River ch. sab-ech., 2. *Knox*—New Hope ch. sab-ech., 1 75. *McClelland*—Mattison ch. sab-ech., 5; Mt. Pisgah ch. sab-ech., 4 25. *South Florida*—Klamme ch. sab-ech., 16 75. *Yadkin*—Danville Holbrook St. ch. sab-ech., 2; St. James ch. sab-ech., 3 45. 47 61

BALTIMORE.—*Baltimore*—Annapolis 1st ch. sab-ech., 20 02; Baltimore 2d ch. sab-ech., 55; Baltimore Faith chapel sab-ech., 66 31; Baltimore Fullerton Ave. chapel sab-ech., 6; Barton ch. sab-ech., 12; Bethel ch. sab-ech., 7 80; Cumberland ch. sab-ech., 40; Deer Creek Harmony, 15; Ellerslie sab-ech., 4 50; Emmitsburgh, 26 34; Frostburgh ch. sab-ech., 13 30; Piney Creek, 15 19. *New Castle*—Frankford sab-ech., 7 76; Blackwater ch. sab-ech., 6 12—13 88; Cool Spring ch. sab-ech., 5 77; Delaware City, 14 21; Dover ch. sab-ech., 13; Drawer's ch. sab-ech., 8; Felton ch. sab-ech., 5 06; Gunby sab-ech. (Stockton), 10; Grace ch. sab-ech., 16; Green Hill ch. sab-ech. (memorial), 60; Head of Christiansa ch. sab-ech., 18; Manokin ch. sab-ech., 30 83; New Castle 1st (sab-ech., 31 87), 52 10; Pitt's Creek ch. Pocomoke sab-ech., 16 18; Port Penn ch. sab-ech., 2 40; Rehoboth (Del.) ch. sab-ech., 4 57; Rock, 5; Smyrna (sab-ech., 10 12), 14 62; Westminster ch. sab-ech., 16 36; Wicomico ch. sab-ech., 10; Wilmington Central ch. sab-ech., 100; Wilmington Hanover St. (sab-ech., 20 65), 83 65; Wilmington Rodney St. ch. and sab-ech., 15 57; Wilmington West (sab-ech., 26 35), 55; Zion ch. sab-ech., 10. *Rio de Janeiro*—Bahia ch., 8. *Washington City*—Alexandria ch. sab-ech., 13 46; Big Oak ch. sab-ech., 5; Falls ch. sab-ech., 7 29; Russell Grove ch. sab-ech., 9 23; Vienna ch. sab-ech., 6 75; Washington 1st ch. sab-ech., 40 35; Washington 15th St. ch. sab-ech., 10; Washington Unity ch. sab-ech., 7 05. 909 99

COLORADO.—*Denver*—Central City ch. sab-ech., 16; Denver Capitol Ave., 6 65; Denver Highland ch. sab-ech., 4 25; Denver 23d Ave. ch. sab-ech., 11 20; Golden ch. sab-ech., 4 65; Idaho Springs ch. sab-ech., 13. *Guanston*—Pitkin ch. sab-ech., 8; Poncha Springs ch. sab-ech., 3 30. *Pueblo*—Colorado Springs (sab-ech., 34 22), 79 47; Table Rock ch. sab-ech., 7. *Santa Fe*—Albuquerque ch. sab-ech., 30; Santa Fe ch. sab-ech., 3 50. 182 22

COLUMBIA.—*Idaho*—Lewiston ch. sab-ech., 6 75; Spokane Falls ch. sab-ech., 18 99. *Oregon*—Portland 4th ch. sab-ech., 11 35. *Puget Sound*—Olympia ch. sab-ech., 3 25. 42 84

DAKOTA.—*Aberdeen*—Aberdeen ch. sab-ech., 30; Big Stone

City ch. sab-ech., 3 70; Brantford Union sab-ech., 5; Britton 1st ch. sab-ech., 5 35; Hillsdale ch. Brownson sab-ech., 6 10; Raymond ch. sab-ech., 2. *Central Dakota*—Blunt ch. sab-ech., 9 60; Rapid City ch. sab-ech., 4 91; Woonsocket ch. Union sab-ech., 4 30. *Southern Dakota*—Alexandria ch. sab-ech., 2 30; Canton ch. sab-ech., 3 50; Dell Rapids ch. sab-ech., 6; Kimball ch. sab-ech., 2 38; Parker ch. sab-ech., 5 82; Sioux Falls, 10; Tyndall, 2. 102 91

ILLINOIS.—*Alton*—Baldwin, 3; Carlinville ch. sab-ech., 6 92; Carlyle ch. sab-ech., 3 71; Chester 1st ch. sab-ech., 10; Greenfield ch. sab-ech., 6; Litchfield ch. sab-ech., 21; Staunton ch. sab-ech., 9 50; Virden (sab-ech., 4 60), 6 70. *Bloomington*—Bloomington 1st mission chapel, 7 44; Bloomington 2d (sab-ech., 6 13), 29 13; Buckley 1st ch. sab-ech., 4 25; Chatsworth ch. sab-ech., 6 25; Clinton, 11 12; Cooksville ch. sab-ech., 4 75; Gilman, 4 30; Mahomet ch. sab-ech., 5 30; Mansfield ch. sab-ech., 2 60; Normal ch. sab-ech., 13 25; Pontiac 1st ch. sab-ech., 17 05; Towanda ch. sab-ech., 7 05; Urbana ch. sab-ech., 11 06. *Osio*—Bridgeport ch. sab-ech., 8; Cairo, 8 30; Galum, 4 35; Nashville ch. sab-ech., 5 40; Richview ch. sab-ech., 4 30. *Chicago*—Braidwood ch. sab-ech., 6; Chicago 8th, 16 53; Chicago Campbell Park ch. sab-ech., 13; Chicago Covenant, 53 06; Joliet Central ch. sab-ech., 43 18; Kensington sab-ech., 25 95; Manteno ch. and sab-ech., 14; Peotone, 10; Wilmington ch. sab-ech., 10 54; Woodlawn Park ch. sab-ech., 13 52. *Freeport*—Galena 1st ch. sab-ech., 5 42; Hanover ch. sab-ech., 14 75; Harvard ch. sab-ech., 3; Oregon ch. sab-ech., 8 10; Ridgfield ch. sab-ech., 6; Rockford Westminster (sab-ech., 2 37), 8 37; Rock Run ch. Dakota sab-ech., 8 24. *Watson*—Arcola ch. sab-ech., 10; Ashmore ch. sab-ech., 15; Neoga, 11; Palestine ch. sab-ech., 5; Shobonier ch. sab-ech., 5; Tuscola ch. Sipple sab-ech., 4 70; Vandalla ch. sab-ech., 7 01. *Ottawa*—Au Sable Grove, 5 14; Oswego ch. (sab-ech., 4 38), 5 68; Rochelle ch. and sab-ech., 16 75. *Peoria*—Astorla ch. sab-ech., 4; Elmwood ch. sab-ech., 4 64; Eureka ch. sab-ech., 5 45; French Grove, 3; Galesburg ch. sab-ech., 16 55; Ipaia ch. sab-ech., 5 06; Lewistown ch. sab-ech., 25; Peoria 1st ch. Westminster sab-ech., 16 72; Peoria 2d, 44 95; Prospect ch. sab-ech., 20; Washington, 4; Yates City, 6 37. *Rock River*—Albany ch. sab-ech., 2 10; Arlington ch. sab-ech., 5 27; Ashton ch. sab-ech., 13 14; Centre, 7 60; Dixon ch. sab-ech., 10 86; Edgington ch. sab-ech., 11; Fulton ch. sab-ech., 6; Garden Plain ch. sab-ech., 5 50; Newton ch. sab-ech., 19 27; Princeton (sab-ech., 11 30), 26 15; Rock Island Broadway (sab-ech.,

14 15; 27 20; Sterling 1st ch. sab-ech., 20 06. *Schuyler*—Burton Memorial ch. sab-ech., 10; Camp Point ch. sab-ech., 5; Carthage 1st ch. sab-ech., 16; Elvaston ch. sab-ech., 7; Hamilton ch. sab-ech., 6 35; Kirkwood ch. sab-ech., 12 09; Macomb, 15; Monmouth ch. sab-ech., 35; Perry ch. sab-ech., 5; Wythe ch. sab-ech., 9 40. *Springfield*—Chatham ch. sab-ech., 4 25; Decatur ch. sab-ech., 9 10; Pisgah, 2 79; Springfield 1st ch. Lincoln sab-ech., 7 60; Springfield Central ch. sab-ech., 9 69; Springfield 2d Portuguese ch. sab-ech., 5 45; Unity, 1; Washington, 23 91; Winchester ch. sab-ech., 8; W. L. Tarbet and wife, 1 89. 1079 48

INDIANA.—*Crawfordsville*—Attica, 4 36; Bethany ch. sab-ech., 14 09; Beulah, 3; Crawfordsville Centre ch. sab-ech., 28 43; Delphi ch. sab-ech., 7 63; Lafayette 1st (sab-ech., 7 18), 12 66; Lebanon 1st ch. sab-ech., 6 66; Montezuma ch. sab-ech., 3 34; Newtown, 7; Oxford ch. sab-ech., 3 25; Pleasant Hill, 2; Roseville, 3 08; Russellville ch. sab-ech., 6 25; Waveland (sab-ech., 8 64), 14 61; Williamsport, 2 67. *Fort Wayne*—Elkhart, 11 53; Goshen ch. sab-ech., 25 97; Kendallville ch. sab-ech., 6; Lima ch. sab-ech., 10; Pierceton ch. sab-ech., 2; Warsaw, 8. *Indianapolis*—Columbus ch. sab-ech., 6 55; Edinburg ch. sab-ech., 5 26; Greenfield ch. sab-ech., 2 80; Greenwood ch. sab-ech., 9; Indianapolis 5th, 10; Indianapolis 12th, 4 50; Indianapolis Tabernacle, 16 10. *Logansport*—La Porte ch. sab-ech., 31 41; Logansport 1st ch. sab-ech., 23 33; Monticello 1st ch. sab-ech., 15 70; Remington ch. sab-ech., 10 20; Rochester (sab-ech., 8 60), 8 60; South Bend 1st ch. sab-ech., 23 52. *Muncie*—Centre Grove ch. sab-ech., 2; Hartford City ch. sab-ech., 6 11; Hopewell, 2; Muncie ch. sab-ech., 8 09; Peru, 9 43; Tipton ch. sab-ech., 8; Union City ch. sab-ech., 5 78; Winchester, 4 26; Xenia, 2. *New Albany*—Brownstown ch. sab-ech., 2 03; Charlestown ch. sab-ech., 6 27; Carothersville ch. sab-ech., 5 38; Mitchell ch. sab-ech., 6; New Albany 1st, 21 25; New Philadelphia ch. Beach Grove sab-ech., 2 76; Pleasant Hill ch. sab-ech., 1 80; Pleasant Township ch. sab-ech., 8; Vernon ch. sab-ech., 8; Vevay ch. sab-ech., 3 46. *Vincennes*—Carlisle ch. sab-ech., 8 75; Claborn ch. (sab-ech., 4 50), 10 50; Graysville, 5; Mt. Vernon ch. sab-ech., 10; Sullivan, 4; Terre Haute Central, 15 78; Upper Indiana ch. sab-ech., 8; Vincennes (sab-ech., 38 40), 48 10; Washington ch. sab-ech., 9; Worthington ch. sab-ech., 2 50. *White Water*—Cambridge City ch. sab-ech., 14 06; Greensburg ch. sab-ech., 16 90; Knightstown ch. sab-ech., 3 25; Richmond, 13 07; Shelbyville, 24 26; Union ch. Newburg sab-ech., 10. 659 83

INDIAN TERRITORY.—*Choctaw*—Wheelock Sem. sab-ech., 5. *Muscogee*—Achena, 2 50. 7 50

IOWA.—*Odor Rapids*—Anamosa ch. sab-ech., 4; Blairtown ch. sab-ech., 12 50; Centre Junction ch. sab-ech., 1 50; Clarence ch. sab-ech., 7; Lyons, 4; Mechanville ch. sab-ech., 11 12; Scotch Grove ch. sab-ech., 1 50; Wyoming ch. sab-ech., 6 80. *Council Bluffs*—Carson ch. sab-ech., 3; Casey ch. sab-ech., 3; Essex ch. sab-ech., 10; Hamburg 1st ch. sab-ech., 2 66; Marne ch. sab-ech., 5 78; Menlo ch. sab-ech., 3 01; Neola (sab-ech., 8 85), 9 85; Panora ch. sab-ech., 6; Shelby 1st ch. sab-ech., 5 78; Sidney 1st ch. sab-ech., 13 51. *Des Moines*—Albia ch. sab-ech., 11 30; Des Moines Westminster ch. sab-ech., 7 10; Dexter ch. sab-ech., 14 10; Grimes ch. sab-ech., 13 11; Indianola, 6; Knoxville ch. sab-ech., 13; Leon ch. (sab-ech., 6 35), 8; Minburn ch. sab-ech., 2 40; Newton (sab-ech., 14), 22; Russell ch. sab-ech., 8. *Dubuque*—Independence 1st, 25; Jessup ch. sab-ech., 7 74; Lansing 1st ch. sab-ech., 13 40; Pleasant Grove ch. sab-ech., 4 75. *Fort Dodge*—Alta ch. sab-ech., 6 10; Battle Creek ch. sab-ech., 3 20; Bethel ch. sab-ech., 6; Boone ch. sab-ech., 10 11; Burt (sab-ech., 1 50), 3 06; Cherokee, 7; Dana ch. sab-ech., 7; Denison ch. sab-ech., 5 06; O'Brien county Scotch ch. sab-ech., 2 42; Pleasant Valley (sab-ech., 1 50), 3 96; Pomeroy, 1 51; Storm Lake ch. sab-ech., 5 31; Vail ch. sab-ech., 8 61. *Jowa*—Birmingham, 2; Bloomfield ch. sab-ech., 5 42; Bonaparte ch. sab-ech., 3 06; Fairfield ch. sab-ech., 16 55; Keokuk Westminster 1st ch. miss. sab-ech., 10; Kirkville ch. sab-ech., 14 17; Kossuth 1st ch. sab-ech., 4 09; Martinsburg ch. sab-ech., 3 20; Morning Sun ch. sab-ech., 7 14; Primrose ch. sab-ech., 4 96; Sharon ch. sab-ech., 4 74; Summit ch. sab-ech., 13 50; Winfield ch. sab-ech., 7. *Jowa City*—Davenport 1st ch. sab-ech., 6; Fairview, 2 66; Iowa City ch. sab-ech., 5 78; Malcom ch. (sab-ech., 6), 8; Marengo ch. sab-ech., 5 96; Oxford ch. sab-ech., 6; Sugar Creek ch. sab-ech., 2; Union, 1 50; Washington ch. sab-ech., 15; Wilton Junction ch. sab-ech., 9 50. *Waterloo*—Clarksville ch. sab-ech., 3; Dyrast ch. sab-ech., 6 50; Grundy Centre ch. sab-ech., 17; Janesville, 3; Morrison ch. sab-ech., 7; Salem ch. (sab-ech., 7 24), 13 89; Tama City ch. sab-ech., 6; Toledo ch. sab-ech., 18 30; Tranquillity ch. sab-ech., 7. 581 68

KANSAS.—*Emporia*—El Paso, 3; Elmdararo ch. sab-ech., 6 50; Emporia 1st ch. sab-ech., 19 12; Eureka ch. (sab-ech., 4 36), 5 35; Hartford ch. sab-ech., 8 75; Howard City ch. sab-ech., 3 56; Marion, 12; Quenemo ch. sab-ech., 2; Salem sab-ech., 1 20; Waverly (sab-ech., 5 53), 9 08; Wichita ch. sab-ech., 39 10; Wichita miss. sab-ech. Dodge Ave., 5; Winfield, 22. *Highland*—Axtel ch. sab-ech., 5 25; Blue Rapids ch. sab-ech., 9 66; Corning, 8; Highland ch. sab-ech., 6; Netawaka ch. sab-ech., 4 62; Troy ch. sab-ech., 7 05; Washington 1st ch. sab-ech., 6 53; Willis ch. sab-ech., 4 50. *Lar-*

nod—Chase ch. sab-ech., 4 10; Great Bend ch. sab-ech., 7; Harper ch. sab-ech., 10; Iuka ch. sab-ech., 7; Kingman (sab-ech., 9), 15 17; Larned ch. sab-ech., 5; Leesburgh ch. sab-ech., 6; McPherson ch. sab-ech., 12 99. *Neosho*—Carlyle ch. sab-ech., 9 90; Central City ch. sab-ech., 1 57; Chanute, 5; Columbus, 3 70; Elk City ch. sab-ech., 4 40; Erie 1st ch. sab-ech., 4 50; Fairview, 1 25; Garnett ch. sab-ech., 5 39; Humboldt ch. sab-ech., 14 25; Lake Creek ch. sab-ech., 3 65; McCune ch. sab-ech., 3; Moran, 2; Mound Valley ch. sab-ech., 3 30; Neosho Falls ch. sab-ech., 6 56; Ottawa, 13 88; Pittsburg ch. sab-ech., 2 50; Thayer ch. sab-ech., 5 04; Walnut ch. sab-ech., 4 41; Weir City ch. sab-ech., 5. *Osborne*—Grainfield ch. sab-ech., 2 40; Osborne ch. sab-ech., 5 40. *Solomon*—Beloit ch. sab-ech., 20 79; Bennington (sab-ech., 4 66), 7 66; Dillon, 1 50; Ellsworth ch. sab-ech., 11; Fort Harker, 2; Kanopolis, 1; Mankato ch. sab-ech., 16 74. *Topeka*—Bethel ch. (sab-ech., 5), 10; Edgerton ch. (sab-ech., 7), 9; Gardner ch. sab-ech., 5 50; Perry ch. sab-ech., 4 30; Sharon ch. sab-ech., 1 30; Topeka 1st ch. sab-ech., 33 09. 452 61

KENTUCKY.—*Ebenezer*—Covington 1st ch. sab-ech., 41 72; Dayton, 2 65; Ebenezer, 6 38; Greenup ch. sab-ech., 5 20; Lexington, 24 59; Mt. Sterling ch. (Florence Miss. Rand, 5 72; Young People's Assoc., 5 72), 11 44; Sharpshburgh, 4. *Louisville*—Hopkinsville ch. sab-ech., 9 60; Pewee Valley ch. sab-ech., 5. *Transylvania*—Knox, 4 67; Lebanon 1st ch. sab-ech., 12 54. 162 22

MICHIGAN.—*Detroit*—Ann Arbor, 18 42; Detroit Memorial ch. sab-ech., 37 05; Howell ch. sab-ech., 7 06; South Lyon ch. sab-ech., 14 76; Stony Creek ch. sab-ech., 7. *Grand Rapids*—Big Rapids Westminster ch. sab-ech., 8; Cadillac 1st, 7; East Jordan, 5 20; Grand Rapids Westminster ch. sab-ech., 43 01; Greenwood Hesperia sab-ech., 7 50; Harbor Springs ch. sab-ech., 2 25; Ionia, 5 26; Ludington ch. sab-ech., 12; Petoskey ch. (sab-ech., 10), 18 21; Spring Lake ch. sab-ech., 20. *Kalamazoo*—Buchanan ch. sab-ech., 8 06; Decatur 1st ch. sab-ech., 10 36; Edwardsburgh ch. sab-ech., 14; Kalamazoo North ch. sab-ech., 3 26; Paw Paw ch. sab-ech., 8 87. *Lansing*—Brooklyn ch. sab-ech., 5; Concord ch. sab-ech., 3 50; Hastings ch. sab-ech., 6 50; Homer ch. sab-ech., 6 81; Lansing Franklin St. ch. sab-ech., 11 22; Sunfield ch. sab-ech., 5 50; Tekonsha ch. Union sab-ech., 3 12. *Monroe*—Adrian, 31; Coldwater ch. sab-ech., 27; Hillsdale ch. sab-ech., 14 95; Petersburg ch. sab-ech., 9 60; Reading ch. sab-ech., 6 15; Tecumseh ch. sab-ech., 28 39. *Saginaw*—Bay City, 7 36; Cass City ch. sab-ech., 6 21; Leape, 16 33; Midland City (sab-ech., 9 80), 13 30; Mundy ch. sab-ech., 10; Saginaw 1st ch. sab-ech., 6 07; Vassar ch. sab-ech., 10. 479 77

MINNESOTA.—*Mankato*—Fulda ch. sab-ech., 4 90; Jackson ch. sab-ech., 18 69; Lake Crystal ch. sab-ech., 2 25; Madelia ch. sab-ech., 5 25. *Red River*—Crookston ch. sab-ech., 4 53; Euclid ch. sab-ech., 3; Hallock ch. sab-ech., 1 50. *St. Paul*—Minneapolis Andrew, add'l, 6; Minneapolis Franklin Ave. (sab-ech., 12 57), 16 67; Minneapolis Shiloh (sab-ech., 4 06), 9 70; Minneapolis Westminster, 60 39; Oak Grove ch. and sab-ech., 7 05; St. Cloud, 18 95; St. Croix Falls ch. sab-ech., 7 66; St. Paul Central, 38 26; St. Paul House of Hope sab-ech., 82 95. *Winona*—Kasson ch. sab-ech., 3 60; La Crescent ch. sab-ech., 1 25; Le Roy ch. sab-ech., 1 55; Owatonna ch. sab-ech., 6 55. 334 71

MISSOURI.—*Osage*—Brownington ch. sab-ech., 7; Holden ch. sab-ech., 13 50; Jefferson City ch. sab-ech., 13 03; Knob Mosier ch. sab-ech., 9; Malta Bend ch. sab-ech., 10 40; Raymore ch. sab-ech., 20 10; Salt Springs ch. sab-ech., 5; Sharon, 8 45; Sunny Side ch. sab-ech., 8 60. *Oswego*—Bollivar ch. sab-ech., 7 80; Ebenezer ch. sab-ech., 6 25. *Palmira*—Bethel ch. sab-ech., 3 45; Big Creek ch. sab-ech., 3; Macon ch. sab-ech., 2; Milan ch. sab-ech., 3 50; Moberly ch. sab-ech., 12 75; Shelbyville ch. sab-ech., 6 50. *Platte*—Cameron ch. sab-ech., 7 40; Carrollton 1st ch. sab-ech., 10 75; Craig 1st ch. sab-ech., 9 05; Grant City ch. sab-ech., 6 75; Knox ch. sab-ech., 1 23. *St. Louis*—Carondelet ch. sab-ech., 20; De Soto ch. sab-ech., 9 14; Ironton ch. sab-ech., 10 50; Rolla 1st ch. sab-ech., 9; St. Louis 2d ch. (sab-ech., 38, Biddle Market Miss. sab-ech., 20, Lee Ave. Miss., 10 40)—48 40; St. Louis Westminster ch. sab-ech., 15; Webster Grove ch. sab-ech., 24. 328 57

NEBRASKA.—*Hastings*—Aurora ch. sab-ech., 4 35; Hansen ch. sab-ech., 2 68; Keneaw ch. sab-ech., 4 58; Red Cloud (sab-ech., 5 60), 8; Republican City ch. sab-ech., 2. *Kearney*—Fullerton ch. sab-ech., 16 76; St. Edwards ch. sab-ech., 3 30; Wood River ch. Union sab-ech., 7 42. *Nebraska City*—Adams, 3; Auburn 1st ch. sab-ech., 5 81; Bennett ch. sab-ech., 4 53; Falls City ch. sab-ech., 10 08; Firth ch. sab-ech., 1 46; Helena ch. sab-ech., 5 41; Humboldt, 3 50; Salem ch. sab-ech., 7 66; Sterling ch. sab-ech., 5. *Nebraska*—Cleveland sab-ech., 2 65; Inman ch. sab-ech., 5. *Madison* ch. sab-ech., 10; Oakdale (sab-ech., 9 31), 13 31. *Omaha*—Blair ch. sab-ech., 12 65; Craig, 6; Fremont, 19 05; Hooper ch. sab-ech., 1 50; Lyons ch. sab-ech., 16 50; Omaha Castellar St. mission ch. 8 41; Omaha Southwest ch. sab-ech., 22 27; Osceola ch. sab-ech., 6; Schuyler, 4 25; Stronburg ch. sab-ech., 13; Wahoo ch. sab-ech., 12 15; Waterloo ch. sab-ech., 8. 254 43

NEW JERSEY.—*Elizabeth*—Basking Ridge ch. sab-ech., 13; Clarksville ch. sab-ech., 6 50; Clinton ch. sab-ech., 17 94; Elizabeth 1st ch. sab-ech., Murray Miss. Assoc., 50; Elizabeth 2d, 63 26; Elizabeth 3d ch. sab-ech., 33 90; Elizabeth 3d Ave.

ch. (sab-ech., 5), 10; Modesto ch. sab-ech., 3 25; Placerville ch. sab-ech., 5 50; Sacramento 14th St. ch. sab-ech., 10. *San Francisco*—San Francisco Central, 13; San Francisco Howard St. ch. sab-ech., 40; San Francisco Welsh ch. sab-ech., 10; San Francisco Westminster, 15 70. *San José*—Los Gatos, 5 75; San Leandro ch. sab-ech., 13 50. 838 43

PENNSYLVANIA.—*Allegheny*—Allegheny Providence, 41; Bakertown, 7; Emsworth ch. sab-ech., 27 70; Fairmount, 2 60; Freedom ch. sab-ech., 4; Glenfield, 6 86; Hazlewood ch. Glenwood sab-ech., 13 12; Hilands, 5 25; Homestead ch. sab-ech., 25; Natrona ch. sab-ech., 7 43; Rochester ch. sab-ech., 14. *Blairsville*—Beulah ch. sab-ech., 28 37; Harrison City ch. sab-ech., 10 52; Ligonier ch. sab-ech., 7 50; Livermore ch. sab-ech., 6; New Alexandria ch. sab-ech., 10 14; New Salem, 12; Parnassus ch. sab-ech., 17 96; Plum Creek ch. sab-ech., 5. *Butler*—Butler, 6; Fairview ch. sab-ech., 7; Karns City ch. sab-ech., 7; New Salem ch. (sab-ech., 5 85), 8 85; North Washington (sab-ech., 9 49), 14 40; Petrolia ch. sab-ech., 14 78; Scrub Grass ch. sab-ech., 2; Westminster, 5; Zeilenople, 4. *Curtis*—Bloomfield (sab-ech., 16 48), 25 58; Carlisle 1st ch. sab-ech., 11 80; Dauphin ch. sab-ech., 15; Duncannon ch. sab-ech., 12 20; Gettysburg, 5; Green Hill ch. sab-ech., 5; Harrisburg Elder St. ch. sab-ech., 13 50; Harrisburg Market Square ch. sab-ech., 39; Harrisburg Pine St., 90 27; Lower Path Valley ch. Fannettsburg sab-ech., 9 35; McConnellsburch ch. sab-ech., 16 25; Mechanicsburg, 15; Mercersburg ch. sab-ech., 14 88; Middletown ch. sab-ech., 8 50; Mopahan (sab-ech., 30 76), 37 26; Newport (ch. sab-ech., 2 45), 2 88; Petersburg, 2 88; Shermansdale ch. (sab-ech., 2 45), 4 82; Upper Path Valley, 3. *Chester*—Avondale ch. sab-ech., 8 35; Berwin Trinity ch. sab-ech., 13; Coatesville, 20 25; Doe Run ch. sab-ech., 6 72; Kembleville ch. sab-ech., 10; Marple, 14 42; Media ch. sab-ech., 10 40; Oxfordist, 74 20; Penningtonville ch. sab-ech., 11; Phoenixville ch. sab-ech., 20; Toughkenamon sab-ech., 3 95; Upper Octorara ch. Parkersburg, Octorara, Highland and Sadsburyville sab-ech., 37 54; West Grove ch. sab-ech., 10 51. *Clarion*—Bethesda ch. Rimersburg sab-ech., 5 62; Brookville ch. sab-ech., 32; Clarion 1st ch. sab-ech., 32 15; East Brady ch. sab-ech., 15; Emlenton ch. sab-ech., 23 43; Greenville, 7; Licking ch. (sab-ech., 6 14), 9 34; Marionville 1st ch. sab-ech., 18; Mayville ch. sab-ech., 2 76; New Bethlehem ch. sab-ech., 7 61; New Behoboth ch. sab-ech., 8 30; Ridgway ch. sab-ech., 10 88; Scotch Hill ch. sab-ech., 3; Shiloh ch. sab-ech., 3 19; Wilcox ch. sab-ech., 14 12. *Erie*—Bradford ch. sab-ech., 24 16; Colden 1st ch. Glenwood sab-ech., 5 50; Corry ch. sab-ech., 14; Dempseytown ch. sab-ech., 3 75; East Springfield ch. sab-ech., 6; Erie Chestnut st., 7 71; Erie Park (sab-ech., 1 50; mission sab-ech., 11 03), 63 53; Evansburg ch. sab-ech., 13; Franklin ch. sab-ech., 47 46; Greenville ch. sab-ech., 41 49; Harmonsburch ch. sab-ech., 3; Meadville 1st ch. sab-ech., 6; Mercer 1st ch. sab-ech., 51 cts.; Mill Village ch. sab-ech., 9 35; North Clarendon sab-ech., 5 05; Oil City 1st (sab-ech., 13 50), 41 81; Pleasantville ch. sab-ech., 11 84; Sunville ch. sab-ech., 3 60; Tideoute ch. sab-ech., 9 23; Union, 6; Utica ch. sab-ech., 12 23; Warren ch. sab-ech., 28 23. *Huntingdon*—Altoona 1st, 24 41; Altoona 2d, 11 67; Bedford (sab-ech., 15 62), 22 28; Beulah ch. Janesville sab-ech., 23; Clearfield ch. (sab-ech., 52 72; Pine Grove sab-ech., 4 77), 57 49; Curwensville ch. sab-ech., 26 50; Fruit Hill (sab-ech., 11 25), 16 62; Gibson Memorial ch. sab-ech., 12 32; Hublersburg, 2; Huntingdon, 8 45; Kauffman Union sab-ech., 7; Lewistown ch. sab-ech., 24 42; Lewistown Ellen Chapel sab-ech., 5; Lick Run, 2; Lost Creek, 9 90; Lower Spruce Creek ch. sab-ech., 7; Lower Tuscarora Academia sab-ech., 12 18; Millfintown, 10 20; Milesburg, 6; Penfield ch. sab-ech., 11 04; Pine Grove ch. Pine Grove Mills sab-ech., 12 04; Spruce Creek, 22; Tyrone ch. sab-ech., 49; Williamsburg ch. sab-ech., 2 13. *Kittanning*—Apollo ch. sab-ech., 23 65; Harmony ch. sab-ech., 11 25; Saltsburg ch. sab-ech., 42 86; Slate Lick, 24 41; Washington ch. sab-ech., 17. *Lackawanna*—Ararat, 2 50; Archbald ch. Olyphant sab-ech., 11; Canton ch. sab-ech., 10; Carbondale (sab-ech., 22 92), 86 36; Gibson, 4; Great Bend ch. sab-ech., 14 39; Harford sab-ech., 5 13; Harmony sab-ech., 16 50; Hawley ch. sab-ech., 5; Honesdale ch. (sab-ech., 23 51), 52 74; Langcylffe Greenwood sab-ech., 6 50; Monroeton ch. sab-ech., 40 06; Montrose ch. sab-ech., 31; New Milford ch. sab-ech., 6 40; Snowden Memorial Larksville ch. sab-ech., 4; Susquehanna Depot, 2; Troy 1st ch. sab-ech., 20; Wysox ch. sab-ech., 8 15; South Wilkesbarre Chapel, 6. *Lehigh*—Aoudried, 10; Bangor ch. sab-ech., 13 23; Bethlehem, 10; East Stroudsburg ch. sab-ech., 8 50; Mauch Chunk (sab-ech., 14 67), 59 70; Mountain, 9; Pen Argyle ch. sab-ech., 3; Reading 1st ch. sab-ech., 79 86; Reading 1st ch. Bethany miss., 26 34; South Bethlehem ch. sab-ech., 5; Upper Mt. Bethel ch. sab-ech., 13 55. *Northumberland*—Bloomersburg (sab-ech., 22), 49 84; Buffalo (sab-ech., 9), 13 56; Great Island sab-ech., 25; Grove ch. sab-ech., 32; Lyncoming Centre (sab-ech., 16), 21; Mahoning, 80 85; Mooresburg ch. sab-ech., 3 15; Muncy ch. sab-ech., 14 03; New Berlin, 5 64; Northumberland, 8 40; Sunbury ch. sab-ech., 16 75; Washington ch. sab-ech., 14 59; Williamsport 1st ch. sab-ech., 53 63; Williamsport 2d ch. (sab-ech., 31 93), 33 23. *Philadelphia*—Philadelphia 3d ch. sab-ech., 27 92; Philadelphia 1st African ch. sab-ech., 10 33; Philadelphia Chambers ch. sab-ech., 35 35;

Philadelphia Clinton St. Immanuel, 6 75; Philadelphia Grace ch. sab-ech., 15 66; Philadelphia Southwestern (sab-ech., 8), 12 75; Philadelphia Southwark 1st ch. sab-ech., 12 17; Philadelphia Union (sab-ech., 11 63), 16 30; Philadelphia Wharton St. ch. sab-ech., 12 77. *Philadelphia Central*—Philadelphia Covenant ch. sab-ech., 67 61; Philadelphia Green Hill from H. D. G., 19; Philadelphia Hebron Memorial, 3 96; Philadelphia Memorial, 50 67; Philadelphia North Broad St. ch. (sab-ech., 16 13), 66 13; Philadelphia Northern Liberties 1st, 24 76; Philadelphia Zion Ger., 1. *Philadelphia North*—Abington, 34 10; Bristol ch. sab-ech., 35 26; Diston Memorial, 8 38; Frankford ch. Westminster sab-ech., 4 14; Germantown 1st Somerville miss., 31 05; Germantown 3d ch. sab-ech., 77 05; Germantown Wakefield ch. sab-ech., 25; Jenkintown Grace Johnsville sab-ech., 2; Leverington ch. sab-ech., 21 60; Macalester Memorial (chapel, 8 40), 6; Manayunk, 53 57; Morrisville ch. sab-ech., 5 74; Nesaminy Warmintown (sab-ech., 22 22), 27 78; Port Kennedy (sab-ech., 15 77), 18 23; Pottsdam (sab-ech., 21 20), 43 46; Roxborough ch. sab-ech., 8 59; Springfield ch. sab-ech., 16 39; Ambler mission sab-ech., 5 25; Ambler ch. sab-ech., 25; New Hope Chapel sab-ech., 16 09. *Pittsburgh*—Cannonsburg, 8 75; McDonald (sab-ech., 6 41), 21 41; McKee's Rock, 8; Montours ch. (sab-ech., 13), 25; Pittsburgh 3d, 195 24; Pittsburgh Central ch. sab-ech., 5 79; Pittsburgh 43d St., 13; Pittsburgh Shady Side ch. (sab-ech., 50), 53 75; Wilkinsburg (sab-ech., 31 10), 60 20. *Ecdstone*—Brownsville (sab-ech., 8), 12; Connellsville ch. sab-ech., 33 33; Dunlap's Creek, 11 40; George's Creek, 2 25; Laurel Hill, 9; Mt. Pleasant Reunion, 8; Round Hill, 11; Scottdale ch. sab-ech., 35 20; Sewickley, 5; Uniontown ch. sab-ech., 53 07; West Newton (sab-ech., 17 50), 29 57. *Shenango*—Clarksville, 7 08; Hopewell ch. sab-ech., 19 35; Leesburgh ch. sab-ech., 13; Mahoning, 6 50; New Brighton 1st, 23 78. *Washington*—Cross Creek ch. sab-ech., 12 50; Forks of Wheeling ch. sab-ech., 16; Lower Buffalo, 4 03; Mt. Prospect ch. sab-ech., 16 70; Upper Buffalo, 41 77; Washington 1st ch. sab-ech., 33 37; West Union ch. sab-ech., 13; Wheeling 1st ch. sab-ech., 49 43; Wheeling 2d ch. sab-ech., 45 90. *Wellboro*—Wellboro' ch. sab-ech., 8. *Westminster*—Chestnut Level (sab-ech., 5 19), 9 12; Christ Chapel, 229 80; Columbia, 13 58; Marietta ch. sab-ech., 32; Middle Octorara, 6 07; Pine Grove ch. sab-ech., 13; Slate Ridge ch. sab-ech., 11; Strasburg ch. sab-ech., 8 85; Wrightsville ch. sab-ech., 15; York 1st ch. sab-ech., 55 51. *West Virginia*—Fairmount ch. sab-ech., 6; Ravenswood ch. sab-ech., 11; Winfield ch. sab-ech., 3. 5119 06

TEXAS.—*Holston*—Chucky Vale, 5 04. *Kingsport*—Grassy Cove, 1. *Union*—Hopewell, 80 cts.; New Market, 6 13 84

TEXAS.—*Austin*—Austin 1st (sab-ech., 5), 20; Brownwood ch. sab-ech., 12 77; Lampassas ch. sab-ech., 3. *North Texas*—Jacksonboro' ch. sab-ech., 7 50. 43 27

UTAH.—*Montana*—Bosman ch. (sab-ech., 31), 46 80; Battle ch. sab-ech., 21 73; Deer Lodge ch. sab-ech., 21 73; Helena, 87 85; White Sulphur Springs ch. sab-ech., 13 66. *Utah*—Logan ch. sab-ech., 7; Payson ch. mission sab-ech., 4; Springfield mission sab-ech., 5. *Wood River*—Franklin sab-ech., 4 90; Malad ch. sab-ech., 3 80; Montpelier mission sab-ech., 10 70; Richmond sab-ech., 3 45; Smithfield sab-ech., 3 25. 157 14

WISCONSIN.—*Chippewa*—Hudson ch. sab-ech., 20 25; Superior ch. mission, 7. *La Crosse*—Galesville 1st ch. sab-ech., 3 64; North La Crosse ch. (sab-ech., 4), 3. *Lake Superior*—Crystal Falls ch. sab-ech., 10; Escanaba ch. sab-ech., 12; Florence ch. sab-ech., 12 56; Iron Mountain ch. sab-ech., 5 70; Ishpeming ch. sab-ech., 11; Negaunee ch. sab-ech., 8 13. *Madison*—Lodi 1st ch. mission sab-ech., 10; Madison 1st, 25; Platteville Ger. ch. 5 80. *Milwaukee*—Barton ch. sab-ech., 5; Delafield ch. sab-ech., 5 12; Pike Grove, 11 07; Somers ch. sab-ech., 13. *Winnebago*—Appleton Memorial ch. sab-ech., 36; Beaver Dam ch. 3; Fort Howard, 3; Mansfield ch. sab-ech., 8 20; Merrill, 9 02; Omro ch. sab-ech., 5; Stevens Point, 15; West Merrill ch. sab-ech., 7 18. 260 32

Total from churches and Sabbath-schools.....\$17,836 83

MISCELLANEOUS.

Interest, 1 12; Samuel W. Brown, Esq., Mansyunk, Pa., 300; Mrs. Myron Phelps, Lewistown, Ill., 50; Catlettburg sab-ech., Ky., 10; Hampton City ch. sab-ech., Ky., 2 11; "C. M." N. Y., 10; North West Hill Mission, Williamstown, Mass., 1 62; Cotton Plant sab-ech., Ark., 7 15; Mr. A. Meyer, Mo., 2; Greenleaf Cong. ch. sab-ech., 1 70; Colfax, Ill., sab-ech., 7 21; J. B. Davidson, Esq., Newville, Pa., 6; Rev. H. L. Janeway, New Brighton, N. Y., 25; Peristome ch. sab-ech., Plattsburgh, N. Y., 12 68; Annandale Reformed ch. sab-ech., N. J., 6; John C. Green Fund Interest, 52 50; "C." Ark., 1; Rev. P. Bothbach, Hyrum, Utah, 8 45..... 504 54

Total June receipts (1887).....\$17,880 36

S. D. POWELL, Treasurer.

RECEIPTS FOR HOME MISSIONS, JULY, 1887.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 92 45; *Paradise*, 8; *New Castle*—Head of Christians, 12; *Washington City*—Lewinsville (sab-ech, 8), 15; *Vienna*, sab-ech, 5 25; *Washington* 1st, 60 16. 202 64
 COLORADO.—*Boulder*—Valmont, 8 30. *Denver*—Denver Westminster, 4 15. *Pueblo*—Silver Cliff, 10 50; *Trinidad* 2d, 10. *Santa Fe*—Raton, 5; *Sacaton*, 10; *J. McLaughay*, 5. 47 95

COLUMBIA.—*Idaho*—Baker City, 12. *Oregon*—Ashland, 18 55; *Brownsville*, 10; *Crawfordsville*, 4; *Eugene* City sab-ech, 5; *Knappa*, 5; *Marion*, 4; *Octoraro*, 5; *Pleasant Grove*, 12; *Portland* St. John, 5 60. *Puget Sound*—Centreville, 4 20; *Kikikat* 1st (L. H. M. Soc., 12 35), 22 55. 106 96
 DAKOTA.—*Aberdeen*—Mellette, 7 50; *Rev. A. H. Clayton*, 2 50. *Central Dakota*—Miller, 14. *Southern Dakota*—Harley, 2 90. 290

ILLINOIS.—*Alton*—Virden, 2 85. *Bloomington*—Wellington, 2. *Chico*—Golconda, 11; *Shawneetown*, 24. *Chicago*—Austin, 11 70; *Braidwood*, 3; *Chicago* 1st, 400; *River Park*, 1; *Glenwood*, 2; *Oak Park*, 3; *100 35*. *Ottawa*—Troy Grove, 2 58; *Waterman*, 33. *Rock River*—Centre, 10; *Garden Plain*, 12 75; *Newton*, 9; *Peniel* sab-ech, 5. *Schuyler*—Appanocoe, 5; *Fairmont*, 6; *New Salem*, 6; *Perry*, 20. *Springfield*—Macon sab-ech, 8 30. 372 53

INDIAN TERRITORY.—*Cherokee Nation*—Coody's Bluff, 2. *Cherokee*—Big Lick, 2 55; *Sans Bois*, 3. 7 55
 INDIAN.—*Oregon*—Alamo, 82; *Colfax*, 5; *Eugene*, 20; *Judson*, 5; *Newport*, 4. *Logansport*—Logansport Broadway, 4. *Albany*—Albany (sab-ech, 25), 82 50. *New Albany*—Brough Rev. F. M. Gilchrist, 23 75. *Vincennes*—Pleasantville, 1 25. *White Water*—Sardinia, 184 50

IOWA.—*Cedar Rapids*—Delmar, 3 25; *Elwood*, 8 85. *Dubuque*—Frankville, 4; *Waukon* Ger., 16. *Fort Dodge*—Emmanuel Ger., 2; *Pennington*, 8 31; *Wheatland* 1st Ger., 3. *Jones*—Kokuk Westminster, 5 68; *Kirkville*, 5 40. *Jones City*—Atalissa, 2; "Cash," 5. *Waterloo*—Clarksville, 10; *Holland* Ger., 33. 90 49

KANSAS.—*Emporia*—Big Creek, 2 80; *Burlington*, 19 03. *Neosho*—Central City, 1 75; *Galena*, 4 85; *Independence* sab-ech, 14 35; *Mineral Point*, 2 25; *Princeton* 1st, 6 18. *Ottawa*—Bethel, 24 cts.; *Eustis*, 2 17; *Prarie College*, 89 cts. *Topeka*—Perry sab-ech, 2 50; *Sharon* sab-ech, 12 85. 69 19

KENTUCKY.—*Elmore*—Burlington, 5; *Concord* W. M. Soc., 1 50. *Louisville*—Princeton 1st, 13 20. 19 50
 MICHIGAN.—*Detroit*—Detroit Westminster, 140 85; *Flynnouth* 2d, 12 69. *Grand Rapids*—Hesperia, 4. *LaSalle*—Farm, 5 20. *Monroe*—LaSalle, 8 35. *Saginaw*—Argentine, 2; *Lafayette*, 1 50; *Marquette* 1st, 8 50. 178 00

MINNESOTA.—*Marquette* Dulhi (sab-ech, 1 75), 7. *Red River*—Sabin, 3; *Scotland*, 2. *St. Paul*—St. Paul Central, 760 14; *East*, 7 40; *House of Hope*, 184 40; *Winnet*, 2. *Winona*—Le Roy, 5 65. 972 69

MISSOURI.—*Cape Girardeau*—Kansas City 2d, 575 12; *Nevada* sab-ech, 8 D. box, 4 50. *Platte*—Rockport, 3; *Rev. Jas. Reed*, 3. *St. Louis*—Carroll, 27 44. 613 16

NEBRASKA.—*Hastings*—Axtell, 1; *Hansen*, 10. *Kearney*—Burlingame, 8 50; *Gibson*, 2; *North Platte*, 25 75; *Scotts*, 6 80; *Wood River*, 3. *Nebraska City*—Blue Springs, 5; *Fairmount* sab-ech, C. H. D. off., 3. *Hopewell* sab-ech, 2 50; *Fairmount* Ger. (sab-ech, 2), *Niobrara*—Coleridge, 8 30; *St. Helena*, 1 50; *Madison*, 10; *Niobrara* sab-ech, 3. *Omaha*—Fremont 1st sab-ech, 89 44. 183 99

NEW JERSEY.—*Elizabeth*—Roselle (sab-ech, special, 32 44), 90 10. *Jersey City*—Jersey City 1st (sab-ech, 25), 133; *Rutherford* 2d, 65 79; *West Hoboken*, 30. *Monmouth*—Farmingdale, 20; *Manchester*, 10. *Morris* and *Orange*—Madison 1st, 218 88; *Morris* South Street (sab-ech, 100), 500; *Myersville* Ger., *Newark*—Caldwell, 50 75; *Montclair* (M. C., 20 78), 269 54; *Newark* Calvary, 9 23; *Woodside*, 10. *New Brunswick*—Bound Brook, 48 07; *Dayton*, 23 20; *Dutch* New, 40; *Kirkpatrick* Memorial, 2. *Newton*—Belvidere 1st, 182 74. *West Jersey*—Bridgeton 2d sab-ech, 25 48. 1829 73

NEW YORK.—*Albany*—Albany St., 193 63; *Amsterdam* 2d, 6; *Northampton*, 6 30; *Northville*, 5 30. *Boston*—Manchester 1st, 6; *Newburyport* 1st, a former member, 400; *Portland* 1st, 15. *Brooklyn*—Brooklyn Greene Ave., 51 76; *South 3d St.* E. D. add'l, 10. *Buffalo*—Buffalo North, 79 62; *Westminster*, 55 74. *Orange*—Hunter, 7 75; *Victory*, 8 60. *Chemung*—Burdett, 37. *Columbia*—Cato, 96; *Spencer*, 8 60. *Genoa*—Genoa 1st (sab-ech, 65 19), 101 22. *Hudson*—Haverstraw Central and sab-ech, 53; *Middletown* 2d, 15 35; *Otisville*, 5; *Unionville*, 5. *Long Island*—Bridgehampton, 15; *Southold*, 50 75. *Lynx*—Fairville, 7 35; *Wolcott*, 5 50. *Nassau*—Baltimore, 5; *Islip*, 35; *Jamaica*, Mrs. P. C. Mills, 100; *Oyster Bay*, 30. *New York*—New York Calvary (sab-ech, 27), 190; *Madison Square*, 2. *Stiles Ely*, 400. *Niagara*—Carleton, 3 50; *Lyndonsville*, Daniel Clark (for debt), 15. *North River*—Lloyd sab-ech, 15 70; *Pine Plains*, 3. *Owego*—Shavertown, 5 75; *Gouverneur*, 27 34; *Ox Bow*, 30. *Stuebenville*—Arkport, 4 50. *Syracuse*—Skaneateles, 14 07. *Troy*—Casey, 1 77; *Greenup*, 9 33; *North Granville*, 11; *New Hope*,

8 05. *UNION*—Oriskany, 4 55; *Redfield*, 2 05; *Utica Memorial*, 48. *Westchester*—Mt. Alisco, 35; *Thompsonville*, 173 66. 2274 04

NORTH DAKOTA.—*Rango*—Rev. Q. L. Young, tithe, 10 40. *Pembina*—Devil's Lake Westminster, 19. 29 40
 OHIO.—*Bellefontaine*—Bellefontaine, 11 16. *Cincinnati*—Monterey sab-ech, 1 63; *Pleasant Run*, 3 06. *Cleveland*—Cleveland Euclid Ave., 159 37. *Columbus*—Beynoldsburgh, 13. *Dayton*—Bellbrook, 2 65; *Franklin* sab-ech, 10. *Lima*—Lima Main St., 6 37; *North Baltimore*, 2 03. *Mahoning*—Columbiana, 9. *Marion*—Brown, 6 25; *Chesterville* sab-ech, C. D. off., 7 23; *Trenton* (C. D. coll., 8), 16. *Mammee*—Tontogony, 2. *Portsmouth*—Portsmouth 1st, 185 30; *Wellston*, 6. *St. Clairsville*—Morristown, 3 01. *Steubenville*—Long Run, 15 02; *Wellsville* sab-ech, 40; *Yellow Creek*, 10. *Wooster*—Berlin, C. D. off., 2; *Hopewell* (sab-ech, 10 75), 23 75; *Mt. Eaton*, 8; *Nashville* (a friend), 15 10. 658 43

PACIFIC.—*Bethesda*—Fort Bragg, 3; *Point Arena*, 21; *San Rafael*, 10; *Willits*, 8 25. *Los Angeles*—Santa Maria, 6 85. *Sacramento*—Carroll City, 20; *Davisville*, 10; *Placerville* sab-ech, 2; *Tremont*, 8 20. *San Francisco*—San Francisco Larkin St. sab-ech, 2. *San Jose*—San Luis Obispo sab-ech, 30 35. 124 15

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 71 25; *Glasgow*, 7; *Port Bellevue*, 12. *Bladensburg*—Boulton sab-ech, 35. *Bryn Mawr*—Bryn Mawr, 11; *Parson*, 12 50; *Well Valley*, 2 50. *McConnellsburg*, 87; *Dubuque* Borough, 87. *Clarion*—Callensburg sab-ech, 30; *Oak Grove*, 2; *Rehoboth* (sab-ech, 1 60), 15 04. *Elk*—Elk 1st, 68 78; *Fairfield*, 11 50; *Mt. Pleasant*, 2 61; *Sandy Lake*, 4 21; *Stoneboro*, 1 87. *Huntingdon*—Buffalo, 30; *Run*, 80; *Clearfield* (sab-ech, 11), 57 55; *Milroy*, 33. *Kittanning*—Atwood, 3; *Glade Run*, 40; *Smickburg*, 2. *Laurelton*—Montrose, 60; *Rushville*, 8; *Stevensville*, 7; *Sylvania*, 3; *Wilkesboro* 1st, 217 44. *Lehigh*—Bangor, 5 52; *Easton*—Brainerd (for debt), 15. *Northumberland*—Lewisburg sab-ech, 50; *Renovo* sab-ech, 52. *Westport* sab-ech, 3. *Philadelphia*—Philadelphia 2d, 20 05. *Philadelphia*—Philadelphia Central, 62; *Philadelphia* Richmond sab-ech, 28 40; *West Arch* St., 37 38. *Philadelphia North*—Bridgeton, 30; *Chestnut Hill*, 163; *Frankford*, 50 82; *Germantown* 1st, 100; *Jenkintown* Grace, 23; *Macalester* Memorial, 4. *Pittsburgh*—Hazelwood, 73 22; *Mononahela* City sab-ech, 30; *Pittsburgh* 2d, 21 67; *East Liberty*, 35; *Shady Side*, 44. *Reading*—Rev. and Mrs. B. M. Kerr, 10. *Shenando*—Hopewell, 14 38; *Leesburg* sab-ech, 11 40; *Neshannock* sab-ech, 20. *Washington*—Washington 1st, 50. *Walleboro*—Becher Island, 4; *Farmingington*, 6. *Westminster*—Hopewell (sab-ech, 12 80), 21 28; *Pine Grove*, 11; *Slate Ridge* sab-ech, 3; *Union*, 20; *York* 1st, 36 09; *Westminster*, 5. *West Virginia*—Hughes River, 5. 1867 69

TENNESSEE.—*Holston*—Elizabethton, 3 50; *New Salem*, 1. 6 50

UNION—*Madisonville*, 2. 7 75

TEXAS.—*Austin*—Coleman, 7 75

UTAH.—*Montana*—Boulder, 11; *Missoula*, 10; *Wickenburg*, 23 70. 23 70

WISCONSIN.—*Chippewa*—Neillsville, 15. *Milwaukee*—Milwaukee Holland (sab-ech, 2), 5 80; *Immanuel*, 315 88; *Juneau*, 3. *Winnebago*—Auburndale, 1; *Merrill*, 20; *Stevens Point* sab-ech, 14; *Sherry Station*, 3 50. 384 18

Woman's Executive Committee of Home Missions..... 6,000 00

Total received from churches, July, 1887..... 16,546 52

LEGACIES.

Bequest of Rev. H. B. Wilson, D.D., dec'd, late of Elizabeth, N. J., 500; Legacy in part of Henrietta A. Lenox, dec'd, late of New York City, 47,500; Legacy of Charles Baird, dec'd, late of Ripley, O., 100; Legacy in part of James McFarland, dec'd, late of East Liberty, Pa., 14,000; Legacy in part of Benjamin F. Bancroft, dec'd, late of Salem, N. Y., 3000; Legacy of Albert Jagger, dec'd, late of Southampton, N. Y., 100; Legacy of William Reed, dec'd, late of Hopedale, O., add'l, 700; Legacy of William L. Mitchell, dec'd, late of Benton, N. Y., 540 60; Legacy of Mrs. E. E. G. Emerson, dec'd, late of Rochester, N. Y., 20,400; Legacy of Mrs. Agnes Craig, dec'd, late of Mt. Carmel, Ind., 50..... 86,800 60

MISCELLANEOUS.

Alexander Gray, Oxford, O., 100; Miss Jane L. Cathcart, York, Pa., 20; Miss E. Munger, Springfield, Utah, 5; "Cash," 20; M. L. S., 5000; J. D. Lynde, Haddonfield, N. J. (for debt), 150; A. H. Porter, Esq., Niagara Falls, N. Y., 1000; J. H. Sangre, Allegheny, Pa., 10; Mrs. J. Y. Steele, Bloomfield, Iowa, 1; Elizabeth L. Howe, Princeton, N. J., 75; Rev. R. Arthur, White City, Kan.,

6 25; John Taylor Johnston, New York, 500;
"C. Ark." 11; L. M. Coen, Newton, Ind., 5;
Tithe, 10; Dr. Willis Lord, Guilford, Conn., 25;
Rev. W. C. Dodd, 8; James Oliver, Graysville, Pa.,
50; M. H. Birge, Buffalo, N. Y., 100; G. A. Tall-
madge, Orland, Dak., 5; Interest on Lyon trust,
250; Interest on Samuel Utter legacy, 24; Inter-
est on W. D. Johnson's bequest, 1578; Interest

on John C. Green Fund, 40; Interest on Per-
manent Fund, 20; Interest on Baxter bequest,
865..... 9,378 25

Total received for Home Missions, July, 1887.....\$112,815 87
Total received for Home Missions from April,
1887..... 200,505 74
Total for same period of time last year..... 165,164 57

RECEIPTS FOR SUSTENTATION, JULY, 1887.

ATLANTIC.—*South Florida*—Titusville, 5 00
BALTIMORE.—*Washington City*—Washington City 1st, 5 87
COLORADO.—*Boulder*—Valmont, 5 00
ILLINOIS.—*Schuyler*—New Salem, 1; Fairmount 1. 2 00
IOWA.—*Iowa*—Keokuk Westminster, 19
MICHIGAN.—*Detroit*—Detroit Westminster, 3 85. *Leaning*
—*Farma*, 17 cts. *Monroe*—Elisabeth, 5. 9 08
MINNESOTA.—*St. Paul*—St. Paul Dayton Ave., 23 50; Min-
neapolis Bloomington Ave., 9. 52 00
MISSOURI.—*St. Louis*—Rock Hill, 5 00
NEW JERSEY.—*Newark*—Calvary, 31 cts.; 3d Ger., 5 51
OHIO.—*Cleveland*—Euclid Ave., 6 32. *Lima*—North Bal-
timore, 7 cts. *St. Clairsville*—Senecaville, 4; Lower City, 4;
Washington, 3; New Athens, 6 25
PENNSYLVANIA.—*Butler*—Concord, 4; North Butler, 3.
Erie—Titusville, 35 75. *Huntingdon*—Buffalo Run, 6 cts.;
Sinking Creek, 4 31; Little Valley, 2 25. *Northumberland*—
Montoursville, 2; Great Island, 35. *Philadelphia North*—
Bridenbag, 6. *Pittsburgh*—Shady Side, 11. *Redstone*—Lit-
tle Redstone, 5. *Washington*—Washington 1st, 4 75. 103 48

Texas.—*Austin*—Austin 1st, 14 00

Total received for Sustentation, July, 1887..... 296 72

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JULY, 1887.

Albany—Amsterdam 2d, 52 41; Hamilton Union, 12;
Kingsboro, 13; Stephentown, 8. *Buffalo*—Westminster,
13 94; Calvary, 40; Panama, 5; South Wales, 5. *Cayuga*—
Scipioville, 4 58. *Columbia*—Hunter, 11. *Geneva*—Tenn
Yan, 21. *Hudson*—Middletown 2d, 53 cts.; Livingston Manor,
8. *North River*—Rondout, 31; Freedom Plains, 14. *Oswego*—
Cherry Valley, 22 80. *Rochester*—Genesee Village 1st, 65 51.
St. Lawrence—Potsdam, 14 50; Ox Bow, 23; Rosalie, 7. *Steuben*—
Arkport, 15 cts. *Troy*—Cambridge, 30. *Utica*—Memo-
rial (in part), 255. *Westchester*—Yonkers 1st, 64 81; Pocka-
hill 2d, 13 04. 743 83

O. D. EATON, Treasurer,
(P. O. Box 1968) 280 Broadway, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JULY, 1887.

BALTIMORE.—*Baltimore*—Boundary Ave., 27. *Washington*
City—Washington 1st, 9 12. 35 12
COLORADO.—*Boulder*—Valmont, 66
COLUMBIA.—*Oregon*—Independence, 3 00
ILLINOIS.—*Chicago*—Chicago 5th, 18. *Ottawa*—Aurora,
3 15. *Schuyler*—Fairmount, 1; Monmouth, 23; New Salem,
1. 46 15
INDIANA.—*Crawfordsville*—Pleasant Hill, 2; Rossville,
2 11. *Muncie*—Wabash, 1 75. 5 86
IOWA.—*Iowa*—Keokuk Westminster, 2 13
KENTUCKY.—*Borers*—Frankfort, 21 18
MICHIGAN.—*Detroit*—Detroit Westminster, 23 17. *Leaning*
—*Farma*, 1 04. 24 21
MINNESOTA.—*Winona*—Rochester, 17 10
NEW JERSEY.—*Elizabeth*—Roselle, 11 16. *Jersey City*—
Jersey City 2d, 12 23. *Monmouth*—Beverly, 18 89. *Newark*—
Montclair, add'l, 20; Newark Calvary, 1 85; Newark Memo-
rial, 10; Newark Memorial, add'l, 10. *New Brunswick*—
Dayton, 5 29; Milford, 20 07. 109 55
NEW YORK.—*Albany*—State St., 38 75; Charlton, 5; Kings-
boro, 10. *Boston*—South Framingham, 1 43. *Brooklyn*—
Throop Ave., add'l, 5. *Buffalo*—Buffalo Westminster, 10 45.
New York—New York 1st, 70 07; Harlem, 53 64. *Rochester*

—Brighton, 1 96; Brockport, 8 74. *Steuben*—Arkport, 90
cts. 206 01

OHIO.—*Lima*—North Baltimore, 40
PACIFIC.—*Bendola*—Two Rocks, 5 00
PENNSYLVANIA.—*Butler*—Concord, 5; North Butler, 2.
Chester—Egg's Manor, 20. *Clarion*—Brookville, 25 52.
Huntingdon—Buffalo Run, 36 cts. *Kittanning*—Apollo, 8;
Indiana, 5. *Lackawanna*—Scranton 2d, 147 39; Troy, 16 04.
Philadelphia—West Spruce St., 141 04. *Philadelphia North*—
Norristown 1st, 15. *Pittsburgh*—Pittsburgh 2d, 13 89; East
Liberty, 40; South Side, 11. *Westminster*—Union, 9. 465 25
WISCONSIN.—*Madison*—Poynette, 12 23

PERSONAL.

E. P. Goodrich, Ypsilanti, Mich., 5; "Y. E." for
Union Academy, Ill., 30; Rev. Stephen Torrey,
250; "C. Ark.", 3; Rev. W. C. Dodd, Siam, 2.... 291 00

Total receipts of General Fund for July, 1887..... \$1245 86
Total receipts of General Fund for May and June, 2495 43

C. M. CHARNLEY, Treasurer,
241 South Water Street, Chicago, Ill.

RECEIPTS FOR THE BOARD OF PUBLICATION, JULY, 1887.

ATLANTIC.—*East Florida*—Mill Cove ch. sab-ech., 3. *Fair-
field*—Lebanon ch. sab-ech., 4 36; Nazareth ch. sab-ech., 3 20.
South Florida—Auburndale, 3. 13 56
BALTIMORE.—*Baltimore*—Baltimore 12th ch. sab-ech., 7;
Baltimore Light St. ch. sab-ech., 11 70; Ellettsville sab-ech.,
add'l, 50 cts.; Hampden ch. sab-ech., 28; Taneytown, 24 43.
New Castle—Chesapeake City, 7; Rock ch. sab-ech., 12 70;
St. Charles ch. sab-ech., 8 43. *Washington City*—Darnestown,
4 50; Mt. Zion ch. sab-ech., 8; Washington 1st, 7 29; Wash-
ington Metropolitan, 10 95. 125 50
COLORADO.—*Boulder*—Greeley ch. sab-ech., 12 30; Timnath
ch. sab-ech., 6; Valmont, 33 cts. *Denver*—Brighton, 7; Den-
ver Capitol Ave. ch. sab-ech., 18; Denver Westminster ch.
sab-ech., 17 25; Freeland, 6 30. *Gunnison*—Salida ch. sab-
ech., 7 60. 72 78
COLUMBIA.—*Oregon*—Albina ch. sab-ech., 7; Independence
Calvary ch., 2; Salem ch. sab-ech., 12 47. *Puget Sound*—El-
lenburg, 16 60; Nooksack ch. sab-ech., 9 50; Seattle ch.
sab-ech., 5; Tacoma ch. sab-ech., 24. 75 67
DAKOTA.—*Aberdeen*—Uniontown ch. sab-ech., 10. *Central*
Dakota—Heron, 21 77; Miner ch. sab-ech., 3 34. *Southern*
Dakota—Canistota, 1. 36 08
ILLINOIS.—*Alton*—Hillsboro', 7. *Bloomington*—Champaign,
31 37; Chenoa ch. sab-ech., 13 60; Clarence, 4; Clinton ch.
sab-ech., 18; El Paso, 10 27; Gibson City ch. sab-ech., 12 26;
Homer ch. sab-ech., 2 76; Minonk, 6 35; Monticello, 1 65;
Bankin, 2; Watseka ch. sab-ech., 5; Wenona ch. sab-ech., 3.
Ostro—Centralia, 5 13; Du Quoin ch. sab-ech., 13 80; Gol-

conda, 17; Mt. Vernon (sab-ech., 3 18), 7 15; Wabash ch. sab-
ech., 10. *Chicago*—Chicago 4th ch. sab-ech., 146 09; Oak Park,
30 05; Wilmington ch. sab-ech., add'l, 1. *Freeport*—Belvi-
dere, 13. *Madison*—Charleston ch. sab-ech., 8; Taylorville
(sab-ech., 4), 8. *Ottawa*—Aurora, 2 20; Plato 1st, 5; Union
Grove, 17 78. *Prairie*—Washington ch. sab-ech., 3 20. *Rock*
River—Geneseo ch. sab-ech., 17; Milan ch. sab-ech., 3 30;
Peniel ch. sab-ech., 5. *Schuyler*—Augusta ch. sab-ech., 16;
Brooklyn, 2 96; Doddsville, 4 17; Fairmount, 1; Huntsville,
2 77; New Salem, 1. 451 18

INDIANA.—*Crawfordsville*—Ladoga ch. sab-ech., 3; Lexing-
ton ch. sab-ech., 12; Romney, 4; Tebbune ch. sab-ech., 1 73.
Fort Wayne—Elkhart, 7 07; Kendallville, 8 75; La Grange
ch. sab-ech., 2 48. *Indianapolis*—Bethany, 3; Indianapolis
1st, 13 07; White Lick ch. sab-ech., 3; Whiteland sab-ech.,
2 60. *Logansport*—Concord, 3; Crown Point (sab-ech., 3), 5;
Goodland ch. sab-ech., 8 60; Logansport Broadway (sab-ech.,
6 68), 16 25; Michigan City ch. sab-ech., 7 10. *Muncie*—Wa-
bash, 75 cts. *New Albany*—Hanover, 5 50; Jeffersonville,
7 10; Madison 2d ch. sab-ech., 5 92; Mt. Vernon ch. sab-ech.,
5 28; Seymour, 3 40; Sharon Hill, 3 21; Smyrna, 1 92.
Vincennes—Brazil ch. and sab-ech., 16 08; Evansville Grace
ch. sab-ech., 23 39. *White Water*—Cohnersville 1st ch. sab-
ech., 10. 182 29

IOWA.—*Cedar Rapids*—Bethel, 2; Blairtown ch. sab-ech.,
add'l, 1; Cedar Rapids 1st, 71 12; Onawa, 4 60; Watkins ch.
sab-ech., 1 65. *Council Bluffs*—Emerson (sab-ech., 7 37), 11 37;
Walnut ch. and sab-ech., 12 25. *Des Moines*—East Des Moines

Little Valley, 2; Logan's Valley ch. and sub., 16, 16; Union ch. sub-ech., 14; Ocoee ch. sub-ech., 23 37; Peru, 8 50; Pine Grove, 6 67; Sinking Valley (sub-ech., 4), 13; Upper Tuscarora, 7 72. *Kittanning*-Clinton, 2 25; Elder's Ridge, 6; Elderton, 11; Freeport (sub-ech., 13 35), 22 35; Glades Run (sub-ech., 20), 26; Kittanning 1st ch. sub-ech., 8; Leechburg, 11. *Lackawanna*-Franklin, 4; Orwell, 2 33; Plains, 4 43; Plymouth, 8 50; Warren ch. sub-ech., 8 15; South Wilkesbarre chapel sub-ech., 37 02. *Lehigh*-Port Carbon, 5; Reading 1st, 34 87; South Easton, 1 62. *Northumberland*-Great Island, 26; Montoursville, 2. *Philadelpia*-Philadelphia 33, 26; Philadelphia Clinton St. Immanuel 33, 26; Philadelphia South (sub-ech., 12 63), 37 76; Philadelphia Westminster 34 87. *Philadelphia Central*-Philadelphia Alexander ch. sub-ech., 2 86; Philadelphia Gaston ch. sub-ech., 12 75; Philadelphia Green Hill ch. sub-ech., 27 71; Philadelphia West Park ch. sub-ech., 37 74. *Philadelphia North*-Bridenburg, 6; Conoshocken, Chalfont sub-ech., 9 10; Frankford ch. mon. coll., 20 92; Germantown Market Sq., 38 08; Newtown, 46 41. *Pittsburgh*-Bethany ch. sub-ech., 15 50; Centre, 20 10; Crafoot, 7; Hebron, 10.

Homestead, 12; Mansfield, 12 97; Middletown, 14; Mingo, 7; Monongahela City, 23 65; Mt. Pisgah, 7; Oakdale, 15 83; Pittsburgh 2d, 9 92; Pittsburgh 4th, 34 32; Pittsburgh East Liberty, 20; Pittsburgh Shady Side, 11; Racoon, 26; Sharon, 13; Swissvale, 17; West Elizabeth (sab-sch.), 7 92; 21 77. *Redstone*—Dunbar (sab-sch.), 8 25; 23; McKeesport, 104 76; New Providence (sab-sch.), 18 50; 23; Tent, 6; Tyrone, 1 67. *Shenango*—Little Beaver, 3 24; New Castle 2d ch. sab-sch., 11 13; Unity (sab-sch.), 4, 13. *Washington*—Claysville, 23 60; Cross Roads, 20; Washington 1st, 11 41; West Liberty, 5 32. *Wellbora*—Becher Island, 3; Coudersport ch. sab-sch., 6 20; Farmington, 3; Lawrenceville ch. sab-sch., 6 67. *Westminster*—Slaterville, 6; York Westminster ch. sab-sch., 9 64. *West Virginia*—Cassville ch. sab-sch., 2; Elk Garden sab-sch., 8 50; Sistersville, 7 52. 1822 50
TENNESSEE—Holston—College Hill, 2 20
TEXAS—Trinity—Dallas 2d ch. sab-sch., 5 60
UTAH—Montana—Milas City, 5; Missoula ch. sab-sch., 5
Utah—Manti, 1; Salt Lake City 1st, 3. 14 00
WISCONSIN—Madison—Baraboo, 4 79. *Milwaukee*—Beaver

Dam 1st, 22; Milwaukee Calvary, 39 52. *Winnebago*—Condon sab-sch., 8 50; Oxford, 3; Shawano, 6. 78 51

Total from churches and sab-sch's, July, 1887..... \$5663 31

MISCELLANEOUS.

Rev. R. Todd, Trinidad, Col., 5; E. P. Goodrich, Ypsilanti, Mich., 5; United Pres. and Cong'l ch. sab-sch., 5; Interest, 67 50; Rev. Stephen Torrey, Honesdale, Pa., 100; M. B. McC. Carlisle, Pa., 1; John C. Green Fund, interest, 550; Rev. J. H. Dulles, Princeton, N. J., 8; Mrs. Wm. J. Edwards, Saegerstown, Pa., 3; Lealville missa sab-sch., Toronto, Ontario, 5; Cumminsville missa sab-sch., Wash. Ter., 4 17; "C. Ark., 1; Edmondsville ch. sab-sch., Ontario, 5; Rev. D. Cook, 50 cts. 760 17

Total receipts in July, 1887..... \$6723 48

S. D. POWELL, Treasurer.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1887.

ATLANTIC—South Florida—Titusville, 6 80
BALTIMORE—Baltimore—Baltimore 2d, 44 35; Deer Creek Harmony, 17 47. *New Castle*—Chesapeake City, 5; Dover, 15; Port Penn, 8 86. *Washington City*—Darnestown, 10 50; Washington 1st, 11 27; Washington Metropolitan, 29 74. 136 69

COLORADO—Boulder—Valmont, 88 cts. *Denver*—Denver 2nd Ave., 20 45; Golden, 4. 25 33

COLUMBIA—Puguet Sound—Seattle 1st, 8 00

DAKOTA—Central Dakota—Madison, 5. *Southern Dakota*—Harmony, 2 63; Tyndall, 2. 9 53

ILLINOIS—Alton—Jesseville, 10; Sparta, 23. *Bloomington*—Bement, 10. *Chico*—Carmel, 9 03; Mt. Vernon, 10 23. *Chicago*—Kankakee 1st, 5 50; Peotone, 18. *Freeport*—Freeport 2d, 2 68; Harvard, 5; Oregon, 6 56. *Peoria*—Canton, 8 98; Elmira, 13 70; Knoxville, 11 52; Washington, 5. *Rock River*—Ashton, 6; Centre, 10 25; Edgington, 6; Millersburgh, 4; Morrison, 23; Peniel, 5; Pleasant Ridge, 2; Rock Island Broadway, 19 20. *Schuyler*—Elvaston, 2; Fairmount, 1; Monmouth, 25; New Salem, 1; Walnut Grove, 5. *Springfield*—Mason City, 6; Pleasant Plains, 3. 262 65

INDIANA—Crawfordsville—Delphi, 19 04. *Port Wayne*—Warsaw, 14. *Indianapolis*—Hopewell, 24 40. *Logansport*—Concord, 3; Rochester, 5; South Bend 1st, 6. *Muncie*—Munde, 14 64; Wabash, 2. *Vincennes*—Evansville Grace, 14 80; Evansville Walnut St., 20; Graysville, 3; Princeton, 82 60; Sullivan, 4; Vincennes (incl. sab-sch.), 10 05; 21 55. *White Water*—Connersville 1st, 14. 198 08

IOWA—Oedar Rapids—Mechanicsville, 5 29; Richland Centre, 5. *Council Bluffs*—Conway, 5; Mount Airy, 6. *Des Moines*—Dallas Centre, 7; Grimes, 12; Knoxville, 6; Promie City, 2 80; Seymour, 4. *Dubuque*—Independence 1st, 27 14. *Port Dodge*—Dana, 5; Emmanuel Ger., 2; Eberly, 2 50; Fonda (incl. sab-sch.), 1; Grand Junction, 10; Meriden, 11; Wheatland Ger., 10. *Iowa*—Keokuk Westminster, 11 90; Kirkville, 4 25; Ottumwa, 6 18; Troy, 2. *Jowa City*—Fairview, 2 50; Marengo, 7 48; Unity, 3; West Branch, 3. *Waterloo*—Grundy Centre (incl. sab-sch.), 1 88; 8; La Porte City, 6; Morrison, 6. 186 99

KANSAS—Emporia—Lyndon, 4; Marion, 15; White City, 4; Wichita Oak St., 7; Willsie, 3. *Highland*—Atchison, 10; Edgingham, 5; Hiawatha, 7; Huron, 3; Lancaster, 5 10; Marysville, 5; Washington, 5 25; Willsie, 2. *Larned*—Harper, 5; Hutchinson, 14 60. *Neosho*—Chanute, 5; Parsons, 86 78; Yates Centre, 4. *Solomon*—Dillon, 2 40; Hope, 3 70; Minneapolis, 17; Wilson, 6. *Topeka*—Wamego, 4. 173 78

KENTUCKY—Ebeneser—Sharpsburg, 6. *Louisville*—Louisville Knox, 3 05. 9 05

MICHIGAN—Detroit—Detroit Westminster, 30 89. *Grand Rapids*—Big Rapids Westminster, 11; Montague, 7. *Kalamazoo*—Schoolcraft, 4 23. *Lansing*—Marshall, 9 11; Parma, 1 39. *Monroe*—Monroe, 6 25. *Saginaw*—Marlette 1st, 7. 77 89

MINNESOTA—Mankato—Balaton, 6. *Red River*—Western, 5 08. *St. Paul*—Minneapolis 1st, 40; Minneapolis Andrew, 19 25; Minneapolis Franklin Ave. ch. and sab-sch., 9; Oak Grove, 2 75; St. Paul House of Hope, 90 65. *Winona*—La Crosse, 3 05; Le Roy, 2 27. 178 05

MISSOURI—Osage—Kansas City 2d, 179 53; Raymore, 10 41; Sedalia sab-sch., 3; Sharon, 3 40; Schell City, 3. *Platte*—Avalon, 6; Parkville, 4 11. *St. Louis*—Bethel Ger., 7; Briarlot, 2; Emmanuel Ger., 8; Marble Hill, 2 30; St. Louis Westminster, 21; White Water, 1 25; Zoar, 8. 253 09

NEBRASKA—Hastings—Beaver City, 8 50. *Kearney*—North Platte, 8 75. *Nebraska City*—Beatrice, 20 89; Blue Springs, 3 40; Plattsmouth, 16 37; Salem, 2 56. *Omaha*—Fremont, 19 35. 74 82

NEW JERSEY—Elizabeth—Elizabeth Madison Ave., 6 83; Rosalia, 14 88. *Jersey City*—Jersey City 2d, 12 29; Rutherford 1st, 19 19. *Monmouth*—Farmingdale, 20; Jacksonville,

2 18; Manasquan, 15. *Morris and Orange*—Orange 1st, 305; Orange Bethel, 8 75; Summit Central, 86 39. *Newark*—Newark 1st (a sab-sch. class), 2 33; Newark Calvary, 3 46; Newark South Park, 73 13; Newark Woodside, 11. *New Brunswick*—Amwell United 1st, 4; Dayton, 11 13; Kirkpatrick Memorial, 2 50; Trenton Prospect St. sab-sch., 3 01. *Newton*—Belvidere 1st, 25; Branchville, 20 10; Oxford 1st, 6; Phillipsburgh Westminster, 7 27. *West Jersey*—Bridgeton 2d, 7 76; Camden 2d, 10; Cedarville 1st, 7 22. 584 33
NEW YORK—Albany—Albany State St., 51 70; Ballston Centre, 3 73; Gloversville, 32. *Binghamton*—Bainbridge, 15 33; McGrawville, 8 86; Smithville Flats, 5; Union, 8 43. *Boston*—South Framingham, 1 43; Windham, 4 58. *Brooklyn*—Brooklyn Greene Ave., 9 86. *Buffalo*—Buffalo Westminster, 20 90; East Aurora, 6. *Chemung*—Big Flats, 19; Southport, 3 19. *Columbia*—Catskill, 71 09. *Geneva*—Bethany Centre, 3; Castile, 32 36; Leroy, 28 80. *Genesee*—Penn Yan, 82. *Hudson*—Florida 1st, 15 06; Haverstraw Central, 85; Middletown 2d, 4 22. *Long Island*—Middletown, 10 03; Southampton, 61 11. *Lyons*—East Palmyra, 10 70. *New York*—New York 14th St., 26 48; New York Brick Church Chapel, 11. *Niagara*—Holley, 8 37. *North River*—Freedom Plains, 22. *Oswego*—Middlefield Centre, 5 54. *Rochester*—Brighton, 2 43; Mt. Morris, 7 06; Victor, 8. *St. Lawrence*—Gouverneur, 36 05; Roscoe, 3 32; Sackett's Harbor, 3. *Stenben*—Arkport, 1 20; Canisteo, 9 34; Jasper, 5 51. *Syracuse*—Syracuse 4th, 14 38. *Troy*—Troy Mt. Ida Memorial, 4 35; Troy Oakwood Ave., 13; Troy Woodside, 44 13. *Utica*—Booneville, 10 11; Oneida, 17 90. *Westchester*—Gilead, 21 59; Rye, 100. 867 69

NORTH DAKOTA—Fembling—Larimore, 5 00
OHIO—Athens—Logan, 12 40. *Bellefontaine*—Bellefontaine 1st, 2 97; Crestline, 6 23. *Cincinnati*—Bethel, 6; Cincinnati Cumminsville, 9 03; Sharonville, 6 15; Springfield, 16 15. *Cleveland*—Akron, 8; Cleveland Euclid Ave., 42 55; East Cleveland, 8. *Columbus*—Lithopolis, 3; London, 10; Lower Liberty, 2 50; Rush Creek, 8. *Dayton*—Clifton, 36 57; Middletown, 13 20; New Carlisle, 16; South Charleston, 11. *Huron*—Bloomville, 2 86; Fremont, 26; Huron, 4 84; Norwalk, 15. *Lima*—North Baltimore, 54 cts.; Turtle Creek, 2 31. *Makoning*—Alliance Westminster, 5; Ellsworth, 11. *Marion*—Delhi, 3; Jerome, 1 60; Liberty, 3; Marion, 10; Marysville, 4 56; Ostrander, 10; Radnor, 3; Trenton, 5; West Berlin, 8 30. *Maumee*—West Bethesda, 6. *Portsmouth*—Red Oak, 7. *St. Clairsville*—Caldwell, 2; Crab Apple, 8 75; Mt. Pleasant, 8 61. *Steubenville*—Bethel, 12 96; Del Boy, 7; Hopedale, 4; Irondale, 2 35; New Hagerstown, 10 02. *Woods*—Ashland, 11 66; Belleville, 2 25; Savannah, 8 11. *Zanesville*—Dresden, 18 55; Homer, 3 25; West Carlisle, 5 25. 437 52

PACIFIC—Bemola—Two Rocks, 5. *San Jose*—Los Gatos, 15; Pleasant Valley, 3 50. 23 50

PENNSYLVANIA—Allegheny—Allegheny McClure Ave., 27 19; Bakerstown, 7; Evans City, 3; Fairmount, 3 35; Freedom, 5; Glenfield, 8; Hillands, 6 05; Hoboken, 5; Leetsdale, 39 29; New Salem, 3 80; Rochester, 5. *Blairsville*—Beulah, 12 30; Greensburg, 28 59; Unity, 19 20. *Butler*—Amity, 3; Butler, 2 50; Harlansburgh, 3. *Carlisle*—Carlisle 1st, 18 14; Green Castle, 16; Harrisburg Westminster, 5; Mercersburgh, 11 06; Silver Spring, 7. *Chester*—Dilworthtown, 2; Downingtown Central, 10 83; Marple, 7 53; Oxford 1st, 47 18. *Clarton*—Beech Woods, 16 25; Ridgeway, 4; Sligo, 2; West Millville, 2; Wilcox, 4 53. *Eric*—Eric Chestnut St., 15 33; Girard, 11 23; Hadley, 2 53; Harbor Creek, 3; Springfield, 2 23. *Huntingdon*—Bethel, 1 52; Buffalo Run, 48 cts.; Hublersburgh, 2; Lick Run, 3; Little Valley, 1; Lost Creek, 7 70; Lower Spruce Creek, 10; Lower Tuscarora, 17; Millington Westminster, 29 41; Milesburg, 6; Petersburg, 5 48; Shade Gap, 4 42; Sinking Valley, 10. *Kittanning*—Clinton, 8; Elderton, 10 22; Leechburg, 25; Strader's Grove, 5 19;

Worthington, 17. *Lackawanna*—Orwell, 2 88; Plymouth, 6 76. *Lehigh*—Slatington, 5. *Northumberland*—Bald Eagle and Nittany, 5 07; Buffalo, 4 70; Montoursville, 2; New Berlin, 1 55; Williamsport 2d, 4 10. *Philadelphia*—Philadelphia Clinton St. Immanuel, 5 08. *Philadelphia Central*—Philadelphia Arch St., 77 01; Philadelphia Gaston, 41; Philadelphia Hebron Memorial, 8 78; Philadelphia Northern Liberties 1st, 17 68; Philadelphia Princeton, 161 88. *Philadelphia North*—Frankford, 14 95. *Pittsburgh*—Cannonsburgh, 15 50; Centre, 15 22; Crafton, 12; McKee's Rocks, 9; Mingo, 7; Mt. Olive, 6; Mt. Pleasant, 8; Oakdale, 22 21; Pittsburgh 1st, 509 10; Pittsburgh 2d, 5 53; Pittsburgh 4th, 16 52; Pittsburgh East Liberty, 40; Pittsburgh Shady Side, 11; Swissvale, 10; West Elizabeth, 9. *Piedmont*—McKeesport, 95; Tent, 5; Tyrone, 2 43; West Newton, 18. *Schenango*—Masoning, 7; Rich Hill, 5. *Washington*—Cameron, 5; East Buffalo, 10; Forks of Wheeling, 21; Washington 1st, 27 88; Wellburg, 12 17; Wheeling 1st, 23 20. *Westminster*—Middle Octovara, 7; Slate Ridge, 10; Slateville, 2 58; York 1st, 97 68. *West Virginia*—French Creek, 5. 1940 80
TENNESSEE—Union—New Providence, 4 82; Westminster, 2 05. 6 37
WISCONSIN—Chippewa—Baldwin, 6 14; Hudson, 25 45. *Lake Superior*—Lshpeming, 20. *Madison*—Prairie du Sac, 7 70. *Winnebago*—Shawano, 5. 64 29

Total church collections..... \$5584 51

OTHER CONTRIBUTIONS.

"C." Ark, 4; Rev. W. C. Dodd, Slam, 4; Anonymous, 3; Rev. Stephen Torrey, Honesdale, Pa., 100; Rev. R. L. Clark, New Park, Pa., 5; E. P. Goodrich, Ypelandt, Mich., 5; W. B. McC., Carlisle, Pa., 1; Alexander Grey, Oxford, O., 100;

RECEIPTS FOR MINISTERIAL RELIEF, JULY, 1887.

BALTIMORE—Baltimore—Ashland, 10. *Washington City*—Washington 1st, 12 92. 22 92
COLORADO—Boulder—Valmont, 2 00
COLUMBIA—Oregon—Independence Calvary, 2 00
ILLINOIS—Bloomington—Monticello, 3. *Cairo*—Bridgeport, 5. *Chicago*—Joliet 1st, 10; Oak Park 1st, 1. *Rock River*—Centre, 5. *Schuyler*—Fairmount, 1; New Salem, 4. *Springfield*—Greenview, 4; Irish Grove, 9; Pleasant Plains, 7 80; Sweet Water, 4. 53 80
INDIANA—Logansport—Concord, 2 80; Logansport Broadway, 5. *Muncie*—Wabash, 2 25. 10 05
IOWA—Cedar Rapids—Clinton, 51; Mt. Vernon, 18 27. *Dubuque*—McGregor Ger., 4; Zion, 2 50. *Fort Dodge*—Sac City (Schaller), 7. *Iowa*—Keokuk Westminster, 1 70. 82 47
KANSAS—Highland—Holton 1st, 7 09. *Larned*—Medicine Lodge, 2 75. *Neosho*—Fort Scott 1st, 22 80. *Osburne*—Norton, 3 06. *Solomon*—Concordia 1st, 15 52. 51 22
KENTUCKY—Ebenzer—Murphyville, 5 20
MICHIGAN—Detroit—Detroit Westminster, 34 75. *Grand Rapids*—East Jordan, 7. *Lansing*—Parma, 1 56. *Monroe*—Monroe 1st, 5. 48 81
MINNESOTA—Wimona—Preston, 13 00
MISSOURI—Platte—Carrollton 1st, 5 45; Rockport, 3; Tarkio, 6. *St. Louis*—Rock Hill, 15 40. 29 85
NEBRASKA—Nebraska City—Liberty, 5. *Omaha*—Craig, 7. 12 00
NEW JERSEY—Elizabeth—Roselle, 16 74. *Jersey City*—Rutherford 1st, 42 49. *Monmouth*—Cream Ridge, 5; Farmingdale, 10. *Morris* and *Orange*—Madison, 80; Orange 2d, 15. *Newark*—Newark Calvary, 2 77. *New Brunswick*—Dayton, 9 38. *West Jersey*—Fairfield, 12. 163 83
NEW YORK—Albany—Albany 3d, 13 70; Albany State St., 58 16. *Boston*—South Farmingham, 1 43. *Brooklyn*—Brooklyn South 3d St. E. D., 88 26; Brooklyn Westminster, 10. *Buffalo*—Buffalo Westminster, 17 42; Portville, 71. *Hudson*—Middletown 2d, 4 75. *Nassau*—Huntington 2d, 16 10. *New York*—New York 4th Ave., 340; New York West 23d St., 128. *North River*—Marlborough, 13 56. *Otego*—Stamford 1st, 12. *Rochester*—Brighton, 2 89; Mt. Morris 1st, 10 80. *St. Lawrence*—Ox Bow, 11. *Schenen*—Arkport, 1 85. *Syracuse*—Mexico 1st, 23 90; Skaneateles, 15 93. *Troy*—Cohoes, E. L. S., 20; Lansingburgh Olivet, 15 51. 875 76
NORTH DAKOTA—Fargo—Fargo 1st, 9 00
OHIO—Athens—Logan 1st, 20. *Bellefontaine*—Bellefontaine 1st, 3 35; Upper Sandusky, 7. *Chillicothe*—Belfast, 4; New Market, 4. *Cincinnati*—College Hill, 6 04. *Cleveland*—Cleveland Euclid Ave., 47 87. *Columbus*—Lower Liberty, 5. *Lima*—North Baltimore, 60 cts. *Portsmouth*—Portsmouth 1st, 72 45. *Steubenville*—Yellow Creek, 5. *Zanesville*—Muskingum, 12 50. 187 81
PACIFIC—Bendito—Santa Rosa W. H. M., 10; Two Rocks, 12. 22 00
PENNSYLVANIA—Blairsville—Fairfield, 6 79; Poke Run, 21. *Butler*—Butler, 2 50; Fairview, 3; Martinsburg, 2 50.

Helen B. Judd, N. Y., 5; Rev. D. W. Wright, Hyannis Port, Mass., 9 25..... 296 25
 \$5,770 76

LEGACIES.

Estate of the late Rev. Henry R. Wilson, D.D., 2000; Estate of the late Mrs. E. E. G. Emerson, 10,260..... 12,250 00

MISCELLANEOUS.

Interest, 1078 80; Sales of church property, 183 67; Recovered from Insurance Company damage by lightning, 107 78; Plans and specifications, 21 87; Premiums of insurance collected, 158 14..... 1,505 21

SPECIAL DONATIONS.

Rodney St. church, Wilmington, Del., 11 21; Trenton 2d, N. J., 20; Trenton 3d, N. J., 88; Columbia, Pa., 17 47; W. S. Ladd, Portland, Oregon, 100; H. W. Corbett, Portland, Oregon, 100; Through O. D. Eaton, Treasurer, \$816 67..... 4,148 85

Total..... \$23,674 82

Church collections and other contributions for four months, April—July, 1887..... \$16,589 80
 1886..... 15,230 57

MAKES FUND.

Norwalk 1st, Ohio, 4 85; Installment on loan, 100; Interest, 14 89; Premiums of insurance, 18 28..... 188 02

ADAM CAMPBELL, Treasurer,
 P. O. Box 2010. 28 Centre Street, New York.

Chester—Chester 1st, 58; Darby Borough (including 20 from sab-sch.), 80; Upper Octorara, 14 76; Wayne, 12. *Brie*—Bradford 1st, 35; Garland, 5; Jamestown, 3 35; Pittsfield, 3 63. *Huntingdon*—Buffalo Run, 64 cts. *Kittanning*—Apollo 1st, 31. *Lackawanna*—Monroeton 1st, 14 30. *Lehigh*—Pottsville 1st, 19 85. *Northumberland*—Williamsport 2d, 7 08. *Philadelphia Central*—Philadelphia Spring Garden, 14 58. *Philadelphia North*—Bridgesburg, 10; Frankford 1st, 20 92. *Pittsburgh*—McDonald, 16; Middletown, 15; Mt. Washington, 11 43; Pittsburgh 2d, 6 27; Pittsburgh East Liberty, 81; Pittsburgh Shady Side, 27 50; Sharon, 19 52. *Schenango*—Leesburg, 7; Rich Hill, 4. *Washington*—East Buffalo, 15; Upper Ten Mile, 6; Washington 1st, 22 82. *Westminster*—Christ, 293 62; Little Britain, 1 94. 892 90
TENNESSEE—Holston—College Hill, 7 50. *Union*—New Market, 5. 12 50
TEXAS—Austin—Austin 1st, 40 30
WISCONSIN—Madison—Poynette, 8 58

From the churches..... \$2544 04

FROM INDIVIDUALS.

J. B. Irvine, Jr., Col., 1; Guest money at Perth Amboy, 42 50; Alexander Guy, O., on account of note, 100; E. P. Goodrich, Mich., 10; Anna L. Hall, Mich., 2; Rev. Stephen Torrey, Pa., 100; Mrs. J. V. R. Townsend, N. Y., 25; "M. B. McC.", Pa., 1; Mrs. H. B. Judd, N. Y., 5; W. N. McCandlish, Neb., 25; E. J. Hill, Ill., 10; Missionary lady in India, 18; Mary Vanoe, Ga., 5; "Cash," Dak., 45; James M. Crisp, N. J., 5; "A friend," 1; "Anon.," Ill., 5; Hon. J. C. Greeley, Fla., 25; "A friend, N. J.," 500; Frank L. Janeway, N. J., 300; Mrs. F. J. Jones, Conn., 10; G. M. Nichol, Mo., per Rev. H. A. Nelson, D.D., 250; Miss Grace Hoag, Kan., 4; Rev. W. C. Dodd, Slam, 2; Rev. J. M. Pryse, Wis., 2; "C. Ark.," 5.
 From individuals..... 1498 50
 From interest on Permanent Fund..... 2737 50
 From interest on deposits..... 150 24

For current use..... \$6930 23

PERMANENT FUND.

(Interest only used.)

Mrs. N. L. Bigelow, Racine, Wis., 25 00
 Rev. P. D. Oakley, Springfield, N. Y., 20 00
 Legacy of Albert Jagger, late of Southampton, N. Y., 100 00

Total receipts in July..... \$7075 28
 Total receipts for current use since April 1, 1887, \$23,830 12

W. W. HERBERTON, Treasurer.

RECEIPTS FOR EDUCATION, JULY, 1887.

BALTIMORE.—*New Castle*—Delaware City, 14 54. *Washington City*—Washington 1st, 10 94. 25 48
COLORADO.—*Boulder*—Valmont, 5 55
DAKOTA.—*Central Dakota*—Howell, 1 45
ILLINOIS.—*Bloomington*—Hoopston, 6; Lexington oh. and pastor, 10; Mackinaw, 6; Minonk, 3 10. *Mattoon*—Prairie Bird, 7 10; Tower Hill, 3. *Schuyler*—Fairmount, 1; New Salem, 2. 42 20
INDIANA.—*Crawfordsville*—Pleasant Hill, 1 93; Roseville, 4. *Muncie*—Union City, 4; Wabash, 1 25. 11 18
IOWA.—*Cedar Rapids*—Bethel, 3 60; Blairtown, 10 85; Mt. Vernon, 12 52; Onalaw, 6 80. *Dubuque*—Lansing Ger., 5; McGregor Ger., 5 10. *Iowa*—Keokuk Westminster, 95 cts. *Waterloo*—Kamrar, 7. 51 82
KANSAS.—*Highland*—Holton 1st, 6 46. *Neosho*—Louisburgh, 1 80. *Solomon*—Wolf Creek, 1. 9 26
MICHIGAN.—*Detroit*—Detroit 1st, 61 21; Detroit Westminster, 19 81. *Grand Rapids*—East Jordan, 7 15. *Kalamazoo*—Richland, 8. *Lansing*—Parma, 86 cts. 96 53
MINNESOTA.—*Mankato*—Le Seuer, 9 04. *St. Paul*—St. Paul House of Hope, 80 70. *Winona*—Albert Lea, 13 79. 103 53
MISSOURI.—*Ocean*—Kansas City 2d, 108 54; Knob Noster, 4 50. *Palmyra*—Brookfield, 8 50. 121 54
NEBRASKA.—*Nebraska City*—Liberty, 4; Salem, 1 68. *Nebraska*—Oakdale, 6 15. 11 83
NEW JERSEY.—*Elizabeth*—Basking Ridge, 65; Roselle, 9 80. *Monmouth*—Farmingdale, 10; Tennent, 9 32. *Morris*—East Orange—East Orange Bethel, 8 75; Myersville Ger., 6. *Newark*—Newark Calvary, 1 53. *New Brunswick*—Dayton, 8 19. *West Jersey*—Bridgeton West, 32. 150 09
NEW YORK.—*Albany*—Albany State St., 32 31; West Troy, 8 50. *Boston*—South Framingham, 1 43. *Buffalo*—Buffalo Westminster, 17 42. *Cayuga*—Auburn Central, 17 23. *Chemung*—Elmira Lake St., 14 27. *Genoa*—Romulus, 1; Seneca, 23. *Hudson*—Chester, 25 61; Middletown 2d, 2 64. *Lynn*—Newark, 7. *New York*—New York, 1 52. *Niagara*—Knowlesville, 4. *North River*—Bondout, 40 23. *Rochester*—Brighton, 2 20; Genesee 1st, 17 70; Victor 1st, 6. *Steuben*—Arkport, 75 cts. *Troy*—Cambridge, 6. *Utica*—Waterville 1st, 8 01. *Westchester*—White Plains, 27 43. 285 25
OHIO.—*Bellefontaine*—Bellefontaine 1st, 1 86. *Chillicothe*—Belfast, 4; New Market, 4. *Cleveland*—Cleveland Euclid Ave., 26 60. *Dayton*—Jacksonburg, 2. *Lima*—North Balti-

more, 34 cts. *Mackinac*—Youngstown 1st, 43 12. *Steubenville*—Toronto, 8. 94 22
PACIFIC.—*Bemate*—Two Rocks, 5. *Los Angeles*—San Geronimo, 4 85. 9 43
PENNSYLVANIA.—*Blairsville*—Blairsville, 65; Manor, 3. *Carlisle*—Harrisburg Pine St., 70 37; Upper Path Valley, 5 40. *Chester*—Forks of Brandywine, 23 10. *Clarion*—Beach Woods, 18 80. *Huntingdon*—Buffalo Run, 30 cts. *Hollidaysburgh*, 32 91; Sinking Creek, 5 65. *Lackawanna*—Wilkesbarre 1st, 140 92. *Lehigh*—Easton Brainerd, 10. *Northumberland*—Williamsport 2d, 3 05. *Philadelphia*—Philadelphia Union, 13 57. *Philadelphia North*—Frankford, 20 92; Norristown 1st, 16 82. *Pittsburgh*—Pittsburgh 2d, 3 49; Pittsburgh East Liberty, 40; Pittsburgh Shady Side, 22. *Washington*—Crows Creek, 26; Washington 1st, 27 63. *Westminster*—Mount Joy, 4 45. 548 13
TENNESSEE.—*Holston*—St. Marks, 1 50. *Union*—Clayd's Creek, 2 60. 4 18
UTAH.—*Utah*—Salt Lake City 1st, 5 00

Total receipts from churches and sub-sch. in July, 1887..... \$1553 51

LEGACY.

Estate H. R. Wilson, D.D..... 590 00

REFUNDED.

"O. N. V.," 100; "W. S.," 25; "D.," 80..... 155 00
 Interest on Permanent Funds..... 75 00

MISCELLANEOUS.

For special scholarship, G. T. Gould, 27 50; Dr. Alexander Guy, 100; E. F. Goodrich, 3; Rev. Stephen Torrey, D.D., 250; "M. B. M. C.," 1; Clergyman, 3; Rev. J. E. Murnan, 1; "C.," Ark., 2; Rev. W. C. Dodd, Slann, 7..... 399 50

Total receipts in July, 1887..... \$2,653 01
 Total receipts from April 1, 1887..... 13,534 87

JACOB WILSON, Treasurer,
 1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, JULY, 1887.

ATLANTIC.—*Knox*—Medway, 26 62. *McClelland*—Mt. Zion, 1 50. *Jackson*—Mt. Airy, 3. 31 13
BALTIMORE.—*Baltimore*—Bethel, 3 25. *New Castle*—Rock, 8. *Washington City*—Washington 1st, 9 12. 15 37
COLORADO.—*Boulder*—Valmont, 55 cts. *Gunnison*—Leadville, 19. *Pueblo*—Colorado Springs, by Mrs. Rice, 25. 44 55
DAKOTA.—*Central Dakota*—Flandreau 2d, 4 00
ILLINOIS.—*Chicago*—De Page, 15; Highland Park, 34; Hyde Park 1st (Little Helpers), 3; Oak Park, 1; Woodlawn Park, 21 62. *Merion*—Astoria, 50. *Rock River*—Cent, 5. *Schuyler*—Fairmount, 1; New Salem, 1. 89 12
INDIANA.—*Fort Wayne*—Allison, 5. *Indianapolis*—Indianapolis 2d sub-sch., 43 83. *Muncie*—Wabash, 1 25. 44 88
IOWA.—*Cedar Rapids*—Vinton, a member, 10. *Dubuque*—Bethel, 10. *Iowa*—Keokuk Westminster, 95 cts. *Iowa City*—Davenport 1st, 29 02. 49 97
KANSAS.—*Emporia*—Florence, 4 53. *Solomon*—Belleville, 8; Concordia, 15 52. *Topeka*—Topeka 1st, 102 33. 125 43
MICHIGAN.—*Detroit*—Detroit Westminster, 19 31; Bahno, 2 80. *Lansing*—Parma, 5 35. 27 97
MINNESOTA.—*Mankato*—Kasota, 7 60. *St. Paul*—Minneapolis Bloomington Ave., 80; St. Paul 9th Y. F. M. Band, 22 60; St. Paul Goodrich Ave., 25 63. *Winona*—Albert Lea, 7 91. *La Crescent*, 1 25. 94 89
MISSOURI.—*St. Louis*—Rock Hill, 6 00
NEBRASKA.—*Nebraska City*—Hopewell, 3; Liberty, 3; Table Rock, 27 25. *Omaha*—Wahoo, 1 34. 34 69
NEW JERSEY.—*Elizabeth*—Roselle, 9 80. *Jersey City*—Jersey City 2d, 11 45. *Monmouth*—Farmingdale, 10. *Morris*—East Orange—Norristown 1st, 184 75. *Newark*—Newark Calvary, 1 53; Newark High St., 38 35; Newark Roselleville Alaska Bldg, 95. *New Brunswick*—Dayton, 4 08; New Brunswick 1st, 42 19. *Newton*—Belvidere 1st, 36 87; Phillipsburgh, 8. 320 87
NEW YORK.—*Albany*—Albany State St., 32 31; Amsterdam 2d, 50. *Brooklyn*—Brooklyn Lafayette Ave. sub-sch. Miss. Assoc., 100; Brooklyn Memorial, 34. *Buffalo*—Buffalo Westminster, 10 45. *Cayuga*—Mondial, 34. *Chemung*—Chazy, 10 45. *Chemung*—Elmira Lake St., 8 27. *Hudson*—Ancram Lead Mine, 1 50; Greenville, 10. *Oneida*—Circleville, 6; Livingston Manor sub-sch., 2 47; Middletown 2d, 2 64; Rockland 2d sub-sch., 1 20. *Lynn*—Palmyra, 25 47. *Nassau*—Hempstead, 30 20. *Niagara*—Lyndonville, by D. Clark, 10. *North River*—Newburgh Calvary, 7; Pine Plains, 6; Wat-

tinger's Falls sub-sch., 4. *Rochester*—Honeoye Falls, 13. *Steuben*—Arkport, 75 cts. 374 39
OHIO.—*Bellefontaine*—Bellefontaine, 1 86. *Cleveland*—Cleveland Euclid Ave., 26 60. *Huron*—Milan, 1. *Lima*—North Baltimore, 34 cts. *Steubenville*—Yellow Creek, 8. 57 90

PACIFIC.—*Los Angeles*—Los Angeles 3d, 18 50. *San Jose*—Los Gatos W. M. S., 2. 20 50

PENNSYLVANIA.—*Allegheny*—Glenfield, 6 25. *Blairsville*—Blairsville, 13 15; Johnstown, 29 70. *Builer*—Sunbury sub-sch., 12. *Carlisle*—Burnt Cabins, 3; Lower Path Valley (a member), 10; 23 50. *Huntingdon*—Buffalo Run, 30 cts. *Upper Tuscarora*, 6. *Lackawanna*—Carbondale, 70 83. *Philadelphia*—Philadelphia Calvary, 304 56. *Philadelphia Central*—Philadelphia Old Pine St., 42 33; Philadelphia Zion Ger., 1. *Pittsburgh*—Pittsburgh East Liberty, 41; Pittsburgh Shady Side, 27 50. *Schenango*—Beaver Falls Ladies' M. Soc., 11 25; Clarksville sub-sch., 18 25. *Washington*—Claysville (Pearl Seekers), 5; Washington 1st, 18 25; Waynesburgh, 4; West Alexander, 87 10. *Westminster*—Slaterville, 5; Union, 9. 719 63

TENNESSEE.—*Holston*—St. Marks, 2 00
UTAH.—*Montana*—Deer Lodge, 8. *Utah*—Salt Lake City 1st, 5. 8 00

WISCONSIN.—*Chippewa*—Ashland, 19; Rice Lake, 2 02. *Madison*—Poynette, 4 87. 25 89

Woman's Executive Committee of Home Missions..... \$1567 51

MISCELLANEOUS.

Rev. H. A. Nelson, D.D., Philadelphia, Pa., 15;
 John J. Turner, M.D., Lincoln, Neb., 2000; J. D. Lynde, Haddonfield, N. J., 40; Five ladies, per Miss Vanschoonhoven, Troy, N. Y., 40; "E. R.," Poland, O., 10; Mrs. G. W. Hays, Tomales, Cal., 10; M. V. Webster, Southford, Conn., 2 50; A. O. Granger, Chicago, Ill., 25; A. widow, Warr., 5; Dr. G. Mary Vance, Rome, Ga., 5; W. D. Morton, Bonaville Mo., 1; Alexander Guy, Oxford, O., 100; Rev. J. C. Cromack, Melville, N. Y., 1; E. P. Goodrich, Ypsilanti, Mich., 3; Miss Anna L. Hall, Ypsilanti, Mich., 1; William Porter, Coutersville, Pa., 5; Mrs. W. Willard Lockport, N. Y., 5; Rev. C. Ray, Smithville Flats, N. Y., 5; Rev. S. Torrey, Honesdale, Pa., 200; J. E.

W. 1; T. W. Woodward, Wells, Minn., 25; M. B. McC., Carlisle Pa., 1; Rev. L. Johnston, Pine Bluff, Ark., 25; Rev. J. Platt and wife, Kansas City, Mo., 20; Pittsburgh Mission sub-sch., Indian Territory, 2; Mrs. D. U. Watson, Rochester, N. Y., 15; Dividend Cooper Insurance Company, 250; "C," Ark., 5.

2818 50

Total receipts in July, 1887..... \$6471 44

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JULY, 1887.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 64 66; *Ellicott City*, *Patapsco* sub-sch. for Corisco, 15; *Fredrick City* sub-sch., 8 83; *Lonaconing* sub-sch. for Peralta, 30. *Washington City*—Washington 1st, 56 99. 178 48

COLORADO.—*Boulder*—Valmont, 3 63. *Pueblo*—Rev. R. Dodd, 15. 18 63

COLUMBIA.—*Oregon*—Chinese at Oregon, 440. *Payot Sound*—Union Ridge, 4 25. 8 65

DAKOTA.—*Central Dakota*—Miller, 13 50

ILLINOIS.—*Chicago*—Chicago 3d, 29 87. *Freeport*—Marengo 1st sub-sch., 87 70. *Ottawa*—Troy Grove, 3 87; Union Grove, 5. *Rock River*—Peniel sub-sch., 5. *Schuyler*—Appanoose, 6; Fairmount, 1; New Salem, 8. *Springfield*—Pleasant Plains, 3 50. 99 64

INDIANA.—*Indianapolis*—Bethany sub-sch., 20. *Logansport*—Logansport Broadway, 4 50; Walkerton, 5 84. *Muncie*—Wabash, 8 25, sub-sch., 25. *New Albany*—Jefferson, 14 56. 78 16

IOWA.—*Cedar Rapids*—Cedar Rapids 1st sub-sch. Hope Miss., 7 67. *Des Moines*—Indianola sub-sch., 6. *Dubuque*—Waukon Ger., 16. *Fort Dodge*—Emmanuel Ger., 2; Wheatland Ger., 5. *Iowa*—Keokuk Westminster, 6 25; *Kirkville*, 1; Kosuth 1st, 9 20. *Iowa City*—Ladora, 8 75; Tipton sub-sch., 13 02. *Waterloo*—Holland Ger., 50. 119 89

KANSAS.—*Emporia*—El Paso sub-sch. Derby, 7; Winfield, 35 50. *Highland*—Hiawatha, 5; Holton 1st, 15 18. *Neosho*—Princeton, 5 70. *Topeka*—Leavenworth 1st, 100; Topeka 1st sub-sch., 30 36. 199 74

MICHIGAN.—*Detroit*—Detroit Westminster, 189 86. *Lansing*—Lansing 1st, 24 85; Parma, 5 72. *Monroe*—Raisin, 3. *Saginaw*—Mundy, 12 10. 240 60

MINNESOTA.—*Montato*—Worthington, 70 11. *St. Paul*—Minneapolis 1st, 17 94; Rush City, 2 75; Spring Grove sub-sch., 4 10; St. Paul Central, 19 50; St. Paul House of Hope, 171 25; Willmar, 4 30. 280 96

MISSOURI.—*Orange*—Salt Springs, 2 30. *Pulvers*—La Grange 1st sub-sch., 4 55. *Platte*—Rockport, 3. *St. Louis*—Kirkwood sub-sch., 45 85. 85 20

NEBRASKA.—*Hastings*—Hansen, 14 50; West Blue, 1. *Kearney*—North Platte 1st, 16 93. 32 48

NEW JERSEY.—*Elizabeth*—Perth Amboy, 56 90; Roselle, 61 38; Roselle sub-sch., for Mexico, 43 66. *Jersey City*—Jersey City 1st sub-sch., 25; Jersey City Bergen 1st, 149 10; Jersey City Westminster sub-sch., 29 47; Rutherford Park, 69 75. *Monmouth*—Farmingdale, 50; Tennent, 6 37. *Morris* and *Orange*—Mendham 2d, 87; Morristown South St. sub-sch. Soc., 100; for Tripoli, 54, for Beirut, 30; Orange Central sub-sch., 30; South Orange, 3 16. *Newark*—Montclair, a friend, 50; Newark 3d, 95 74; Newark Calvary, 10 15. *New Brunswick*—Dayton, 34 15; Dutch Neck, 45; Mt. Airy sub-sch., 4 20. *Newton*—Branchville, 25, sub-sch., 5. *West Jersey*—Bridgeton 2d, 11 75, sub-sch., 25 48. 1003 16

NEW YORK.—*Albany*—Albany State St., 218 26; Princeton, 24 54. *Binghamton*—Owego, 56. *Boston*—Portland 1st sub-sch., 10. *Brooklyn*—Brooklyn 1st, 105; Brooklyn 8. 3d St., E. D., 11 83; Brooklyn Throop Ave., 46 60; Edgewater 1st, 28 11. *Buffalo*—Buffalo North, 83 74; Chinese sub-sch., for China, 60; Buffalo Westminster, 87 09. *Champlain*—Malone, 33 61. *Chemung*—Elmira Lake St., 18 18. *Genesee*—Leroy 1st sub-sch., 53 09. *Geneva*—Bellona, 9 11, sub-sch., for Syria, 30. *Hudson*—Haverstraw Central, 29, sub-sch., 29; Middletown 2d, 17 42; Unionville, 8. *Long Island*—Bridgehampton, 37; Setauket, 47 50. *Lyons*—Wolcott 1st, 6. *New York*—New York Harlem, for Papal Europe, 40 82; New York Madison Sq., 500; New York Washington Heights, 3; New York Zion Ger., 20; New York Park, A. P. Atterbury, for South America, 5 71. *Norfolk River*—Lloyd sub-sch., 15 70; Newburg Calvary, 10 25; Pine Plains, 10. *Rockster*—Brighton, 8 62. *St. Lawrence*—Canton, 13 80; Gouverneur, 37; Oswegatchie 2d, 13 50, sub-sch., 2. *Steuben*—Arkport, 4 95. *Syracuse*—Cazenovia, 98 13. *Troy*—Cambridge, 8. *Ulster*—Wolcott Memorial, 36 45. *Westchester*—Greenburg, 201 73; Kye, 100. 2348 14

NORTH DAKOTA.—*Pembina*—Westminster sub-sch., 4 00

OHIO.—*Albema*—Logan sub-sch., 8. *Bellefontaine*—Bellefontaine, 12 28. *Chillicothe*—Pisgah, 4 15. *Cincinnati*—Cincinnati 2d, 12 22; Cincinnati Central, 86 05; Pleasant Run, 2. *Cleveland*—Cleveland 1st, Mrs. F. D. Mather, 1000; Cleveland Euclid Ave., 175 53; Guilford, 64 75. *Lima*—North Baltimore, 2 28. *Mahoning*—Canfield, 5 27; Columbiana, 8; North Jackson, 18; Youngstown 1st, 35 31. *St. Clairsville*—Nottingham, 52; Short Creek, 15; Wheeling Valley, 10. *Steubenville*—Hopedale sub-sch., 2; Ulrichville, 12; Yellow Creek, 45. 1560 79

PACIFIC.—*Bonita*—Shiloh, 10. *Los Angeles*—San Diego, 10 75; J. M. Crandall, 20; J. H. Ferry, 5. 45 75

PENNSYLVANIA.—*Allegheny*—Fairmount, Miss E. Boyd, 5. *Blairville*—Fairfield, 9. *Carlisle*—Chambersburgh Falling Spring sub-sch., 41 07; McConnellsburch, 3 70; Mechanicsburgh sub-sch., 55; Wells Valley, 2 50. *Chester*—Fairview, 26 25; Media, 27 48. *Clarion*—Shiloh, 2. *Eric*—Belle Valley, 7 55; Erie Park sub-sch., for China, 50. *Huntingdon*—Buffalo Run, 1 98; Fruit Hill sub-sch., 4 65. *Kittanning*—Elder's Ridge, 37. *Lehigh*—Bangor, 7 68. *Northumberland*—Williamsport 2d, 18 68. *Philadelphia*—Philadelphia Walnut St., 1000. *Philadelphia Central*—Philadelphia Corinthian Ave., 18; Philadelphia Richmond sub-sch., for India, 28 40; Philadelphia Spring Garden, 32 63. *Philadelphia North*—Frankford, 50 82; Manyunk, for China, 10. *Pittsburgh*—Birmingham, 24; Monongahela City sub-sch., 20; Mt. Olive sub-sch., 35; Pittsburgh 2d, 22 96; Pittsburgh East Liberty, 83; Pittsburgh Shady Side, 55. *Redstone*—McKeesport 1st sub-sch., 20; Tyrone sub-sch., for India, 20. *Shenango*—Hermion sub-sch., 6; Neshaunock sub-sch., 20; Princeton sub-sch., 8 03; Westfield sub-sch., 25. *Washington*—Claysville sub-sch., 22; Mt. Oliver, 8 70; Washington 1st, 54 75. *Wellboro*—Elkland and Oceola, 75. *Westminster*—Hopewell sub-sch., 12 60; Little Britain, 15; Mt. Joy, 10; Pine Grove, 15; Union, 20. *West Virginia*—Terra Alba, 16. 2022 48

UTAH.—*Utah*—Salt Lake City Westminster sub-sch. Miss. Band, 8 55

WISCONSIN.—*Chippewa*—Malden Rock, 10. *La Crosse*—Neillsville, 12. *Adams*—Delafield sub-sch., 3 83. 25 83

WOMAN'S BOARD.

Woman's Pres. Board of Missions of the Southwest, 291 82; Woman's Pres. Board of Missions, New York, 1881 53; Woman's Foreign Missionary Society, Philadelphia, 1009 81; Woman's Board of Foreign Missions of the Northwest, 5890..... 6,798 18

MISCELLANEOUS.

"M. L. S." 5000; Elder and wife, Kan., 15; W. H. Schieffelin, N. Y., 180; Dr. Alex. Guy, Oxford, O., 100; F. L. Milligan, Manyunk, Pa., for Chefoo, 3; "K," 1; Rev. W. J. Hazlett, North Hope, Pa., 6; H. T. Walker, St. Joseph, Mo., for Japan, 100; Chinese School, N. Y., 16 66; Sale of Brazil money, 4 75; A thank-offering from S. K. Scott, Dayton, O., 50; Rev. and Mrs. B. M. Kerr, Brownsville, Pa., 10; F. W. Van Wagener, Orange, N. J., 25; Miss Nannie Newcomer, Indianapolis, Ind., 60; J. K. W. and daughter, 20; special for Oromiah, from Argentine, Mich., 5; Rev. W. C. Dodd, Chiang Mai, Laos, 35; Dr. Willis Lord, Guilford, Conn., 25; Daniel Bolander, Felicity, O., 8 25; Martin Rohrabacher, South Lyon, Mich., 100; A. Voorhees, Garrison, O., 15; James Oliver, Graysville, Pa., 60; Mongaup Valley Association, Rev. Pres. ch., N. Y., 15 10; "C," Ark., 18; J. M. Coen, Newtown, Ind., 5; "Tithes," 10; G. A. Talmadge, Orland, Dak., 5; Rev. Samuel Ward, Delphos, Kan., 2..... 5,890 76

Total receipts from churches, Sabbath-schools and miscellaneous sources..... \$21,018 53

LEGACIES.

Legacy Martha Phillips, Solota Co., O., 1250; Legacy Rev. Henry R. Wilson, Elizabeth, N. J., 1000; Legacy Chambers Baird, Ripley, O., 200; Lapsley Estate, 105 84; Estate Henrietta A. Lenox, N. Y., 47,500; Legacy Benj. F. Bancroft, Salem, N. Y., 2000; Interest on Bequest Samuel Utter, 80; Legacy John McMartin, W. Galway, N. Y., 500; Estate Albert Jagers, dec'd, Southampton, L. I., 100; Estate W. Reid, dec'd, Harris Co., O., 700; Legacy Mrs. Agnes Craig, Mt. Carmel, Ind., 50..... 58,485 34

Amount received in July, 1887..... \$74,448 87
Total receipts from May 1, 1887..... 117,164 11

Box 2000.

WM. RANKIN, Treasurer,
23 Centre Street, New York, N. Y.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

IN THE SYNOD OF NEW JERSEY, FROM OCTOBER 12, 1886, TO APRIL 1, 1887.

Elizabeth—Basking Ridge, 35; Roselle, 55; New Providence, 20; Pluckamin, 10; Elizabeth 2d, 50; Elizabeth 3d, 20; Lamington, 28; Perth Amboy, 35. 251 00
Jersey City—Rutherford Park, 100; Hoboken, 21; Norwood, 10; Paterson East Side, 8 80; Passaic, 28 86; Paterson Broadway Ger. sab-sch., 11; Bergen, 49 18; Paterson 1st Ger., 15. 242 84
Monmouth—Whiting and Shamong, 3 20; Manchester, 10; Lakewood, 28; Lakewood, add'l, 1; Point Pleasant, 6 68; Hightstown, 40; Cranbury 1st, 77 16; Red Bank, 28 40; Jamesburg, 25; Burlington, 51 87; Burlington, add'l, 5; Oceanic, 11; Ocean Beach, 7, sab-sch., 1; Asbury Park, 18; Barnegat, 2 60; Forked River, 3 80; Tom's River, 2 77; Ten-nent, 8 78; Sayreville, 10; Delanco sab-sch., 6; Bustleton Providence, 5 80; Riverton Calvary, 10 80; Long Branch, Young Folks' Miss. Band, 10; Keyport, 7. 372 66
Morris and Orange—Morris Plains, 18; Stirling Brick ch., 5; Summit, 80 21; Boonton, 20; Dover, 54 01; Mine Hill (Dover), 7; St. Cloud (Orange), 12; Chatham, 45 50; South Orange, 61; Mt. Olive (Budd's Lake), 8 28; Flanders, 7. 318 00

Newark—Newark Central, 100; Newark 3d, 118 42; Newark 1st Ger., 12 85; Newark Woodside, 11; Newark 3d Ger., 10; Lyon's Farms, 14 62. 281 89
New Brunswick—Trenton 1st, 234 04; New Brunswick 2d, 20, sab-sch., 5; Lambertville, 83; Princeton 1st, 89 78; Dutch Neck, 20; Milford, 29; New Brunswick 1st, 146 92; Trenton 3d, 100; Pennington, 28; Hopewell, 5; Frenchtown, 30; Kingwood, 2; Trenton Prospect St., 42 85; Amwell United (Ringoes), 4; Bound Brook, 18 11; Alexandria 1st (Mt. Pleasant), 5; Amwell 2d (Mt. Airy), 7 6; Trenton 5th, 6; Stockton, 8; Ewing, 11. 790 84
Newton—Wantage 1st (Deckertown), 4; Delaware, 5 97; Oxford 2d, 5; Phillipsburg Westminster, 10. 24 97
West Jersey—Doerfield, 88; Blackwoodtown (Blackwood), 25; West Bridgeton, 83 20; Haddonfield, 2; Millville, 8 04; Cape Island (Cape May), 80 57; Glassboro', May's Land-ing, 4, Ladies' Miss. Soc., 5. 173 81
Special—Frank L. Janeway, 400 00
 Total contributions..... \$2880 50

In order to make room for the account of receipts for which there was not room in the eight pages of our August number, the secretaries of Foreign Missions kindly spared three and a half pages of the twenty-eight belonging to them for this number. If we could have known, when that form went to

press, that the receipts for this month would not quite fill eight pages, we should have taken only three of the Foreign Missions pages. It is not easy to adjust these things perfectly, but we try to make the best use we can of our pages.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, OCTOBER, 1887.

EDITORIAL.

THE SYNODS AT HOME AND ABROAD.

The synods of the Presbyterian Church in the United States of America now number twenty-eight. Two of these, the Synod of Catawba and the Synod of Indian Territory, were constituted by the last General Assembly at Omaha. Those who were present when the Synod of Indian Territory was constituted, by vote of the Assembly, remember the tender solemnity with which the body recognized the fact that at that very hour devout men were ready to bear to his burial the apostolic man whose zeal and wisdom had done so much to prepare the church in that territory for this step in its development, and whose heart had been so strongly set upon this consummation. In this new Synod, and in the Synod of Kansas, nearly all the churches of which were organized within his superintendency of home missions in that state, the name of TIMOTHY HILL, honored in all the church, will be held in special and grateful remembrance.

The new Synod of Indian Territory had its first meeting appointed by the General Assembly on September 7. The other new Synod (Catawba) is to meet November 2. The Synods of Atlantic and India are also to meet in November, while the Synod of Utah is not to meet until May and the Synod of China not until August of the next year. The Synod of Texas is not reported. The remaining synods have their annual

meetings in this month of October. This is pre-eminently the synodical month, hardly a less important month to the church than May, the month of General Assemblies.

Of these twenty-eight synods two are in foreign lands, viz., China and India, each containing five presbyteries. Besides these there are eight presbyteries in foreign countries connected with synods which are mainly in this country. Four of these, Chile, North Laos, Oroomiah and Siam, are in the Synod of New York; three, West Africa, Mexico and Zacatecas, are in the Synod of Pennsylvania; and one, Corisco, is in the Synod of New Jersey. Thus our church's foreign mission work is represented by seventeen foreign missionary presbyteries, of which ten are organized into two foreign missionary synods, while seven are where synods are not yet ready to be constituted. All these do not completely represent our foreign missionary work, as a considerable number of foreign missionaries are members of home presbyteries, and are laboring in fields in which presbytery is not yet fully developed.

Of our twenty-eight synods five consist of delegates from their presbyteries, according to a ratio of representation which each has established with the consent of a majority of its presbyteries. These are the Synods of Illinois, New Jersey, New York, Ohio and Pennsylvania.

These five synods embrace 92 of our 201 presbyteries; 2158 of our 6436 churches; 2391 of our 5654 ministers, and 355,546 of our 696,767 communicants.

Consisting of an equal delegation of ministers and elders from their constituent presbyteries, each of them is virtually a provincial assembly. Each of them embraces the entire territory of a state, and some of them have presbyteries beyond the boundaries of the states from which they take their names.

At or near the same time with the enlargement of synodical boundaries, making the synods generally coterminous with states, the powers and responsibilities of synods were somewhat enlarged. For most cases they were made the courts of final appeal, by an amendment of the Form of Government, and by general consent they were expected to charge themselves with a larger share of administration of the general work of the church than they had before.

In a vigorous speech on the floor of the General Assembly, while these changes were under consideration, an eminent minister expressively said, "We have three wagons—the presbytery wagon, the synod wagon and the assembly wagon. The first and the third of these are overloaded, and the second is nearly empty. We propose to take out some of the load from the presbytery wagon and some from the assembly wagon, and so get a suitable load for the synod wagon." A good beginning has been made in the fulfillment of this purpose. The General Assembly is considerably relieved of judicial business for which synods are just as competent; and the synods find a healthy increase of administrative occupation.

Each synod representing a state meets, from year to year, with a definite and deepening consciousness of responsibility for the evangelization and Christianization of that state. It shares this responsibility with the organizations which represent the church in

the other denominational forms on the same area, but with steadily-increasing definiteness of apprehension as to what its share is and as to the methods by which it can best be fulfilled. Three of the large synods have definitely assumed the management of home mission and sustentation work within their respective boundaries, and have released the General Assembly's agency, the Board of Home Missions, from all responsibility therein. Henceforth these synods sustain like relations to the two boards of missions of the General Assembly, entrusting to one the money and the men which its people can furnish for the work of the church beyond their own synodical bounds and within the bounds of our own country, and entrusting to the other the money and the men which its people can furnish for the church's wider work in other countries throughout the world. Perfecting the arrangements and agencies for this work, and setting it vigorously forward, will be an important part of the business in each of these synods at its approaching annual meeting. We confidently expect them to do this with such wisdom and spirit as will assure the whole church that the people of these great and prosperous synods will not only thus care for their own favored territories, but will, with even increasing liberality, contribute to the church's home and foreign mission treasuries for forwarding and extending her work in the regions beyond.

The other synods, even those which for some time to come must be more largely recipients than donors of home mission money and men, will be encouraged by the example of the older synods, and cherish the generous ambition to attain their own majority as early as possible. Is it not a fair question, whether a number more than the three have not already attained such strength and maturity as would justify their assuming the responsibility of such independence?

NEBRASKA.

The first settlement of whites in Nebraska was made in 1847 at Bellevue, nine miles south of Omaha. In 1854 the territory of Nebraska was constituted with an area of 351,000 square miles, including parts of Dakota, Idaho, Wyoming, Colorado and all of the present state. In 1867 the state was admitted into the Union over the President's veto. On January 17 of the same year the first railroad, the Northwestern, crossed the Missouri into her territory at Omaha.

From the eastern to the western limit the state measures 413 miles. The northern and southern boundary lines, which are parallel, are 208 miles apart. The area of Nebraska is 76,000 square miles; that of the state of New York, 47,000. Nebraska is sixty times as large as Rhode Island, and nearly ten times as large as Massachusetts. All New England could be placed within her limits, and ample room be left for two additional states of the extent of Massachusetts and Connecticut.

The development of Nebraska has been rapid and beyond the most sanguine expectations. The larger portion of the state was until within a few years classed on the maps with the Great American Desert. Twenty years ago, on the overland route through the central part of the state, where flourishing farms now occupy the soil, forage could not always be found for the horses. The first Presbyterian home missionary in Nebraska, the Rev. H. M. Giltner, recalling his feelings in 1855, writes, "Nebraska is more to-day than any of us expected she would be in one hundred and fifty years. Nebraskans did not have a very exalted opinion of the territory in its earlier times. None ever expected settlements away from the Missouri river and the larger streams. We all supposed the soil to be sterile and unproductive, and the rainfall insufficient for agriculture."

As late as 1878 the writer saw the first trees planted in North Platte, a cattle centre 300 miles from Omaha, in soil brought from other parts of the state. Their growth was a matter of experiment. The majority doubted its success. Now the country yields harvests to the plough. It is found that all portions of the state are adapted to agriculture. The Rev. M. Sexton, synodical missionary, writes of the northwestern part of the state that "it is elevated, but the climate is delightful." I think we may say it is an agricultural region, and the crops were fairly good for the first years of cultivation. The rainfall has steadily increased with the advance of the plough; and although the western portion of the state is a plateau, more than 5000 feet above the sea, it will for the most part be given up to agriculture in the years to come. Every year the cattle herds are being driven further and further west. The population of the state is to a very large extent native born. It has increased with remarkable celerity. In 1856 it was 10,716; in 1860, 28,841; in 1870, 122,993; in 1880, 452,402; in 1887, 1,065,000. Two-thirds of the state still remain untouched by the plough.

The history of the Presbyterian Church in Nebraska begins with a mission among the Indians. One of the very first missionaries, the Rev. William Hamilton, is still laboring in the state, to which he was sent by the Board of Foreign Missions fifty years ago. Leaving Lycoming county, Pa., in October, 1837, he proceeded by boat to St. Louis, and thence to the mission station near Highland, Kansas, crossing the Missouri at Black Snake Hills, near St. Joseph. He writes, "From St. Joseph my wife rode on a mule, while I walked urging it on, and after much delay we reached the mission station among the Iowas and Sacs, perhaps

three miles from where Highland now is. Dr. Irvin (then not yet licensed) was there, and the Rev. Moses Merrill was among the Otoes, not far from Bellevue, but the Omahas had no missionary. At that time it was confidently asserted that this country was set apart for the Indians forever." In 1853 Mr. Hamilton went to Bellevue to labor among the Omahas and Otoes, taking the place of the Rev. Edmund McKenny, who had been amongst them since 1846. Of the tribes among which he has labored Father Hamilton writes, "The Iowas are still much as they were, but the improvement of the Omahas is, I think, beyond my expectations."

The oldest existing church organizations are Nebraska City, organized in 1855, and Bellevue, Brownville and Plattsmouth, organized in 1858. The first home missionary who labored within the bounds of the territory, the Rev. H. M. Giltner, is still living. He arrived fresh from the seminary in July, 1855, with a commission from the Domestic Board (O. S.), and has been preaching in the state ever since. He organized the church at Nebraska City, and built there the first Presbyterian house of worship in the state. Of this enterprise he writes, "I helped to build, I mean literally I helped open the road to the quarry; helped open the quarry and quarry part of the stone; and I also helped to haul them. The building cost \$8000; size 56 by 68 feet. It is still standing, and is the oldest church edifice in the state, its predecessor, built by the Methodists, having been torn down." Father Giltner writes also that "it has the first bell that ever rang in Nebraska." This relic certainly ought to be sacredly preserved as of historic interest. Mr. Giltner's salary for the first year was \$500 from the Board, with "whatever the people might be able to raise, which amounted to \$50 in money and produce."

The next minister in length of service who still resides in the state is the Rev. John T. Baird. When he arrived in the state in 1864, he found five home missionaries and six churches, with three hundred members. Mr. Baird's lively description of the state of things then existing is worthy of preservation. "The troubles in the country and fear of the Indians prevented the settlement of the interior of the territory, and the towns were chiefly on the Missouri. The nearest railroad was at St. Joseph, Mo. From that point steamboats brought up produce of all kinds to be distributed to the towns on the river. From these towns large trains of wagons, called prairie schooners, carried the supplies over the great plains to the mining districts in the Rocky Mountains. This gave great activity to these towns."

The first presbyterial organization was the Presbytery of Nebraska, formed December 1, 1849, by the Revs. E. McKenny, W. Hamilton and S. M. Irvin. It was connected with the Synod of Missouri, and so appears in the minutes of the Assembly (O. S.) of 1850. It was dissolved by an act of the Assembly in 1853. In 1858 the Presbytery of Omaha was formed. In 1861 the Old School churches were under the care of the Presbytery of Missouri River, which included southwestern Iowa and all the territory westward to the Rocky Mountains. Strengthened by the incorporation with it of the Presbytery of Omaha at the reunion, it was divided in 1872 into the presbyteries of Council Bluffs, Omaha, Nebraska City and Kearney. The last three were constituted the Synod of Nebraska in 1874, and their number was increased by the organization of the presbyteries of Hastings and Niobrara in 1881 and 1884.

The six churches, five ministers and 300 church members of 1864 have become in 1887 207 churches, 135 ministers and 8161 church members. This gratifying increase

is due to the fidelity of the ministry, the generous support of the church through its Board of Home Missions, and the efficient supervision and frontier work of wise and untiring synodical missionaries. Of these Nelson C. Robinson and George L. Little, deceased, will always have a prominent place in the Presbyterian annals of the state.

Every church but two—a German church near Hastings and the Park church in Omaha—have been aided by the Board of Home Missions. These churches, weak in their infancy, have been steadily advancing to self-support. In 1880 there were seven self-supporting churches. Now there are twenty-seven. In 1880 the churches sent \$994 to the Home Board; in 1886, \$3367. A single church, organized in 1872, was still receiving aid to the amount of \$500 in 1878. The past year it has, in addition to defraying its expenses on a liberal scale and subscribing \$25,000 for a new church edifice, sent

\$803 directly to our boards, or about twenty per cent. on the total amount received from the Boards of Home Missions and Church Erection.

In April, 1868, the Presbytery of Missouri River located an institution of learning at Nebraska City under the title of Otoe University. After an existence of four years it was abandoned and the property sold to the Episcopalians. At the present time two flourishing Presbyterian colleges exist under the care of the Synod, well located at Bellevue, near Omaha, and at Hastings, in the heart of the state. They are doing excellent work. These two institutions are ably and wisely managed, and deserve the aid of those who are anxious to help the cause of education in the West. No more are needed.

The synodical missionary of Nebraska writes that there is an urgent demand for thirty more men in the state. Could graduates of our seminaries have or ask for a grander opportunity?

KOINONY.

There is indeed no such word in our English dictionaries, and perhaps there never will be. But it would be a very convenient word, and would serve some uses which no word does serve that is in our dictionaries.

There is a Greek word *koinonia* (*κοινωνία*), which occurs often in the New Testament, and which, even in the Revised Version, is not always translated by the same English word.

In the Apostolic Benediction (2 Cor. 13: 13) it is rendered "*communion* of the Holy Spirit;" in Gal. 2: 9 it is rendered "*fellowship*;" in Rom. 15: 26 Paul tells of a "*contribution*" which the Christians of Macedonia and Achaia had been pleased to make for the relief of their fellow Christians in Jerusalem, in a time of great scarcity.

Communion, fellowship, contribution—these words are all used to translate the one Greek word *koinonia*.

There is a precious meaning in the word, where it is rendered *contribution*, which is not adequately expressed by that English word. This will be best seen by looking at the places in the Acts of the Apostles in which we are first told how the early Christians took care of one another. "And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things *common*" (Acts 4: 32). The word there rendered *common* is the Greek adjective (*koina*), which corresponds with the Greek noun (*koinonia*), for which, in its different uses,

we have found the need of several English words, and for which, in the matter of helping needy fellow believers, no word in our English usage is quite satisfactory.

Those early Christians were not very rigid in regard to their rights of property when their brethren were in want. They had learned or caught a certain nobleness in giving, which made them give without feeling it; a certain delicacy too, which would, if possible, prevent the recipients from feeling it. The thing was not done as if to an unworthy beggar—"Here, I will give you this"—but as a brother aids a brother—"Here, this is ours, let us share it. I have more than I need; take what you need."

It will be well to ponder that remarkable expression, "Not one of them said that aught of the things which he possessed was his own." If it was his own in a proper sense, yet no one of them would say so. He was not thinking of that, and did not wish his brethren to be thinking of it. Most likely he was remembering the grace of our Lord Jesus Christ, who, though he was rich, for our sakes became poor. Probably each of them felt that what he had was not his own, any more than he himself was his own, when he had been bought with a price, and such a price. Each of those primitive Christians recognized a higher proprietorship than his own, in all his possessions,—so much higher that his own was properly a stewardship,—and when the Master to whom it belonged, represented by any of his humble followers, needed some of it, he did not wish such an one to be beholden to him for it.

It is not best for any man to congratulate himself on finding that his views concerning the rights of property are sanctioned by the Scriptures; unless he is also sure that his heart and his purse are fairly open with a genuine scriptural generosity. Such men

as that Joses whom the apostles surnamed Barnabas, or son of consolation, may not always sell their real estate, as he did, and put the avails into the church treasury; it may not always be best that they should do so; but they will not let any of their fellow Christians suffer from want while they have more than they need, even if an inconveniently large proportion of their means is invested in land.

In that beautiful exhortation of Paul (Rom. 12), he mentions "*communicating* to the necessities of the saints," in immediate connection with "serving the Lord," "rejoicing in hope," and "continuing instant in prayer." The word *communicating*, which the revisers give us, is better than the *distributing* of the old version; for it is rightly related to *communion*, as the Greek participle which it translates is related to the Greek noun (*koinonia*) of which we have spoken.

For fulfilling this kind of communion, fellowship, partnership, in the early church, the office of deacon was instituted. This needed ministration to the wants of disciples, although distinct from the ministration of the word and prayer, the apostles still reckoned so sacred, so properly religious, that they required men to be chosen for it who were "full of the Holy Ghost and of wisdom." To such men always has the church aimed to confide the business of fulfilling this *communion*.

Let any one who feels little interest in this part of practical Christianity, or who supposes it not very important, read the eighth and ninth chapters of Paul's second Epistle to the Corinthians, to say nothing of other places. The delicacy and courtesy of his address render it a model for all solicitors of funds for charity; but its tender earnestness, its persuasive and persistent entreaty, are worthy of one who indeed remembered, and would have his brethren remember, the

grace of our Lord Jesus Christ. It is very noticeable that he urges his plea for the famished brethren in Judea, not on the score of humanity, but of Christianity. He does not seek to move those whom he addresses by the view of the necessities of their brethren so much as by the consideration of what is directly due to their Saviour.

And this was in full accordance with our

Saviour's own representation: "*I was hungry and ye fed me; I was naked and ye clothed me,*" "*inasmuch as ye did it unto one of the least of these my brethren.*"

What would Paul say to us?—What does Christ say to us as he looks upon our present endeavor to secure that none of his ministers, and none of those dependent on them, shall suffer want?

THE CENTENNIAL CELEBRATION.

The General Assembly which met in Cincinnati, Ohio, May 28, 1885, appointed a committee of arrangements for the Hundredth General Assembly. A circular has been sent to the ministers and officers of our church giving an account of a popular meeting at the General Assembly at Omaha, and suggesting topics for a series of historic sermons and addresses to be delivered in the churches by ministers and laymen as early during the year as will best secure the objects of this centennial celebration. The action of successive General Assemblies will be found for 1885 (see Minutes, pp. 628, 698); for 1886 (pp. 16, 17); and for 1887 in the reported proceedings of the General Assembly and in the Minutes when published (for the first Friday P.M.). The programmes for the celebration in Philadelphia in 1888, both for our General Assembly and for the Southern Assembly, have been adopted and published.

It is hoped that every session will secure a liberal subscription toward the \$1,000,000 for the Permanent Fund of the Board of Ministerial Relief. The money should be sent to the Rev. William H. Roberts, D.D., Lane Seminary, Cincinnati, Ohio, the treasurer of the Centenary Fund. Churches and individuals are expected to select such additional objects for memorial contributions as may seem to themselves best. The objects

proper are indicated by the General Assembly and published in the Minutes, and are described in the circular referred to. Contributions to these objects may be forwarded to the several treasuries for which they are intended, and the amounts should be certified to the office of this committee. The names of all contributors, with the amounts given by them to any of these objects, should be forwarded to the corresponding secretary, that a record of the same may be made. These records will be deposited in the Presbyterian Historical Library at Philadelphia. Let it be remembered that the centennial donations are special and do not include the necessary annual contributions in support of the boards of the church, which should be increased if possible. Subscription cards will be furnished from this office free to all ministers and sessions who will apply for them. In these cards space is left below the Relief Fund for subscriptions to other objects. The last Assembly urged sessions to take subscriptions and not collections. Please send promptly for the cards.

REV. GEO. P. HAYS, D.D.,

Chairman Ex. Committee.

REV. WM. H. ROBERTS, D.D.,

Treasurer Ex. Committee.

REV. GEO. C. HECKMAN, D.D.,

Cor. Sec. Ex. Committee.

Office, Elm and Eighth Sts.,
Cincinnati, Ohio.

THE OLD BIBLE NOT OUT OF DATE.

The *Bible Society Record*, published monthly by the American Bible Society, gives, in its July number, some addresses delivered at the eighty-seventh anniversary of the British and Foreign Bible Society. This was an anniversary of more than ordinary interest on account of its falling within the year of the Victorian jubilee, the semi-centennial of the present reign.

The Earl of Harrowby, president of the society, in his address illustrated the progress of the Bible Society's work in the half century by some striking comparisons, a part of which we quote :

Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago the auxiliary societies amounted at home to 2370; now they are over 5300. Abroad you had 260 auxiliaries and branches fifty years ago. You have now 1500. Fifty years ago the annual issue of the Bible and portions of it from this society was 600,000; now it is about 4,000,000. The cheapest copy of the book, half a century back, was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest is now Lord Shaftesbury's, and the price is a penny. And that is not done by any grinding of the people who produce these works. One of the first questions I asked when I had the honor of being called to occupy this chair was, how were the workpeople treated who manufactured the cheap Bibles; and by the testimony, not only of ourselves, but of the outside press, I have assured myself that there is neither overwork nor underpay. Fifty years ago the Scriptures were circulated in one hundred and thirty-six languages; now they are circulated in two hundred and eighty. Fifty years ago fourteen fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in twelve fresh languages in central Asia and Siberia, twelve in India, fourteen in China and Mongolia, nineteen in the Pacific, thirty in Africa and thirty in

America. In this fiftieth year of the queen's reign there is only one great language which has not a complete translation of the Scriptures, namely, the Japanese. I am told that by midsummer the complete Bible will take its place in the Japanese language. . . .

Probably most of you know that colportage by devoted Christian men is one of the most interesting branches of Bible work. These men go about with apostolic zeal, undergoing hardships worthy of the first century of Christianity, offering the Bible to whoever will buy it, and explaining from their own personal experience its value. Fifty years ago this branch of the work was in its infancy. Two French bankers, I believe, had the honor of beginning the movement. In the year 1887 you have in Europe three hundred natives of the various countries employed in this blessed work. Elsewhere, chiefly in India, there are two hundred. . . .

England and Wales take annually 1,400,000 copies of the blessed book. Australia, India and the Cape take 600,000. People tell you that the Continent does not care for the Bible. Remember, when we are talking of this matter, that nineteen-twentieths of our books are sold at their proper value. We do not give them away except in very peculiar cases; so that the people who take them show that they value them by being willing to make sacrifices to obtain them. Does the Continent not care for the Bible? France alone, that great sister country, takes 124,000 copies of the Scriptures annually. Belgium, which we suppose would not be very anxious on the subject, consumes 7000; Holland, 30,000; Germany and Switzerland, 363,000; Italy, so long closed to us, 130,000; Spain even, 56,000; Denmark, 46,000; and, marvel of marvels, Russia, 450,000. Turkey takes 50,000; Egypt something like the same number; India, 250,000. This is a sort of rough picture of where your books go; and as they are books calling for some little sacrifices on the part of the individuals to obtain them, it is a picture, not of dry statistics, but of a subject holding forth great

encouragement, for which we ought to thank Almighty God.

He frankly confesses that this progress ought to be greater, and that in view of the increase of population, wealth and luxuries, there is even some reason for shame. Yet he properly assumes that the progress actually made calls for devout thankfulness to him by whose grace it has been accomplished.

Then, turning from this statistical view, he calls attention to the hold which the Bible has upon minds and hearts, thus :

What have the past fifty years done with regard to strengthening faith in the Bible? Assuredly these years have been remarkable—a period of extraordinary intellectual activity and general unrest of mind ; but if you go now into the company of any men who are conversant with the science of the day, would you find any who would venture to lay down boldly before his compeers the proposition that the Bible had been proved to be an imposture? Go to Germany, or wherever you like, where criticism has been keen, and, instead of finding people weaker on the subject of faith in the Bible, you will find them stronger than ever, in spite of the criticism to which the book has been subjected. The past fifty years have almost seen a repetition of the gift of tongues, because we have translations of the Bible in something like a hundred and forty tongues. Many of these were previously unwritten tongues, which had known not a word of literature before. Again, I say, what have the fifty years done to strengthen our faith in the Bible? There is not a place in the East from which testimony does not come—from the mounds excavated, the old towns investigated and the countries mapped out—to the truth of the Bible. Topographical researches in Palestine, excavations in Babylon, Nineveh and the like, all have contributed to place the historical accuracy of the Bible on a broader basis than ever. And a much more touching testimony to

that blessed book is the way in which it has been found to suit every race, every tongue, every nation and every class in the last fifty years. Take the most degraded races that commerce could not modify and politicians could not improve; when the Bible was brought to them they were raised at once—placed in a higher intellectual and moral position. The same thing has happened with regard to classes. You have taken the Bible to every class, from the highest to the lowest, with the most beneficial results. Look at the bar; look at the church; look at the navy. You will find man after man holding most prominent positions in secular affairs, and proud to acknowledge that he bows down before the Bible. In the working classes you find a marvellously-increasing interest in the Bible. A few weeks ago I was in a Staffordshire town, and I found a hundred workmen weekly attending the Bible class. Last week, again, in a corner of Whitechapel, I heard the same story—one hundred artisans attending the Bible class week after week. Among your sailors there is a serious interest in the Bible. Among the soldiers crowds of them are studying it. The fishermen in their most perilous voyages in the northern seas pay large prices for the Holy Scriptures in order to study them. As for the poor, you find them putting by their pennies to buy the Bible. I say, therefore, that the evidence of the last fifty years, whether you look at the upper classes, at the working classes, the poorest of the poor, or whether you look at the savage tribes, the evidence for the Bible is stronger than it ever has been before. Let us go on with our work, with our faith strengthened by the rich harvest of the half century. Let us not abate one jot or tittle of faith in that book. Let us feel that it is an enormous honor, and very cheering to us, to be enabled once a year to put aside all the differences that sever the Christian churches and to unite in the most cordial and most friendly way in this great work of circulating that blessed Bible, to which England, our empire and the world owes so much, and will owe more in the future.

A Christian woman on the Pacific coast, after reading our July number, especially the article on page 21 entitled "Begin at Jerusalem," was moved to write the vigorous and discriminating article which we give below. She was modest enough to express her willingness that her manuscript should go to the waste-basket if we should think that better than to send it to the printer; but we think it right to give it the

latter direction. While we are urging the church to consider whether there should not be greater readiness to furnish needed means for educating and supporting ministers, it behooves ministers and students for the ministry to cultivate a brave and generous readiness to go wherever they may be needed, wherever the Lord hath need of them, and to endure hardness as good soldiers of Jesus Christ.

"BEGIN AT JERUSALEM."

Yes, "begin at Jerusalem," *but be sure and begin.*

Somebody says that we have in our synod 165 ministers and 160 churches, with only 40 settled pastors. What is the matter? In the city we learn how plentiful ministers are when a luncheon is given to a presbytery or synod. We women sometimes meet to make wearing apparel for a minister's family who are trying to live on a small salary. That is well, but the core of the matter is not reached in that way. Vacant churches need to be supplied in frontier towns that are fast filling up with infidels and Romanists from European countries. I have now in mind one dear little church that is paid for, but no minister will stay there. What is the reason? The salary is good; it is a far-away place, but what of that? Business men are there, a plenty of them, for purposes of gain. They can bear the isolation from the great centres of influence. I have now in mind a Christian man who was a pioneer many years ago in a western wilderness, who in his travels frequently met bears and wolves, and with his wife and daughter met hostile Indians who were on the war path, but they were unharmed. This man has not only been dil-

igent in business, but fervent in spirit, seeking in every way to mould public sentiment for the future good of the country in the way of good order, temperance and true Christianity. His name is revered throughout the state which was so recently a territory. Is it harder for a disciple chosen of the Lord, and educated for the express purpose of carrying his gospel to every creature, to bear such trials in a new country than for a business man? Christ preached the gospel in far-away towns, and sent his disciples out also, and afterward sent the seventy "into every city and place." We Presbyterians are very careful to follow apostolic teaching in many particulars. Let us be equally careful about this matter. We all need more of the spirit and power of the Holy Ghost.

Some churches have bishops, who travel through the by-ways of our continent and learn the needs of the people, and they have the power to appoint preachers to fill the pulpits for a certain length of time. The command is imperative, and the men must go.

The question with our church with the system which now prevails is, How shall we fill our pulpits, and thus do our work well at home, that foreign lands may be blessed thereby?

BABIES ON HORSEBACK.

I am going to tell my little readers how little children travel in Syria. Two little girls, so young that they both may be called

babies, were living at Sidon on the sea-coast, and their horseback journey was to Schweifat, a village some way up the mount-

ain. A swift horse with a young man on his back could make that journey in four or five hours, but such babies and their mother would have to ride more slowly, and to stop oftener to rest. So it took them eleven hours and a half to make the journey. They started from Sidon at three o'clock in the morning, and they did not reach Schweifat until after two o'clock in the afternoon.

But how do you suppose such little ones can ride on horseback? This is the way their mother tells it:

"Mohammed arranged two boxes with a light framework above each, so that we could cover them above and all around with blue calico curtains. How I wish you could have seen them!"

She then explains that these two boxes were fastened by straps or cords passing over the back of the horse so as to hold them, one box on each side of his body.

The babies were carried out of the city, along its narrow and roughly-paved streets, in the arms of their father and Mohammed, and then they were laid in their boxes on the sides of the horse, under their blue calico curtains, and were soon asleep. Their father and mother rode on saddles on other horses, and a man walked beside the horse that carried the babies, to guide him and to take care of them. Once the horse kicked the man with both his hind feet, but did not hurt him much, and did not spill the children out of their boxes. They all came safely to Schweifat. From that place to Beirut there is a good road, and they made the rest of their journey comfortably in a carriage. Probably they could drive that in about one hour.

In only a few places in Syria do they have carriage roads, and I wish to let you see how they do most of their travelling.

I do not think that there is any better way for two little children to ride than in such boxes. When there is only one child,

it can be carried in the arms of a man or woman, or the child can be in one box and the food or something else that they have to carry can balance it in the other.

I have several times met a family in that country travelling with a donkey, the man on foot leading the animal, on which his wife rode carrying her babe in her arms.

It always made me think of the journey which Joseph and Mary and the infant Jesus took, from Bethlehem to Egypt, almost 1900 years ago. You had the story of that journey in one of the Sabbath-school lessons in July, and you had all read or heard it many times before. Perhaps, after reading this, you will like to get a map and find Bethlehem, and try to make out how many days it would take for such a family to travel to Egypt. It will help you in this to find Sidon on the map, and see about how far it is along the coast to Beirut. If Schweifat is not on your map, you may know that it is four or five miles from the coast, up the side of the mountain which there rises right up from the sea, and it is about as far southward of Beirut. They could have gone all the way along the coast; but it was better to go up the mountain side to Schweifat, so as to ride from there in a carriage; and perhaps it was a little cooler up there, in the middle of the day, than it would be down on the coast.

If Beirut is not on the map which you have, you can look at Tyre, which is nearly as far south as Beirut is north of Sidon on the coast.

You know how often "the coasts of Tyre and Sidon" are mentioned in the Bible; and you know what great and powerful cities Tyre and Sidon were.

Perhaps I ought to tell you who the Mohammed is of whom I have spoken. You know something about the great Mohammed who lived in Arabia more than twelve hundred years ago, and who claimed

to be a prophet of God. The people who believe in him are called Mohammedans, and sometimes Moslems. It is not uncommon for any of them to name a son Mohammed, just as Jews and Christians name their sons Elijah, or Isaiah, or Moses.

My friend Mohammed in Sidon is one of those. I call him my friend because when I was in Sidon he was very kind to me, and I found him a very polite and gentlemanly man. He does many kind and helpful things for the missionaries.

He believes, as all Moslems do, in one God, who is a spirit and cannot be seen by our eyes, and must not be represented by images or pictures. Their name for God is Allah. They also believe that Jesus was a great prophet, but that Mohammed is a

greater, and they do not acknowledge Jesus as the Son of God.

This Mohammed in Sidon works for the missionaries a great deal. He can oversee the building of a house, or a school-house; he can make furniture for them; he can help them when they travel, and can do many kinds of business for them. He is faithful.

There are such Mohammedans. I have met more than one. I have also seen a few who have become Christians. Ought not we to pray that there may be many, and that our missionary friends may be helped to live such good lives among them that they will say, as a Moslem woman in Persia said to a Christian woman, "Yours is a blessed religion"? H. A. N.

OXEN.

A good number of our little readers have written to me just as I asked them to do in the July number, telling me what they have found in the Bible about oxen. One little girl's mother writes, with her daughter, expressing her thanks for "sending the children upon pleasing errands to God's holy word." She kindly says, "The mothers welcome any such suggestion that familiarizes our children with the precious Book of books."

I believe that my little friends have been surprised to find oxen spoken of in so many places in the Bible, and in so many ways.

Oxen are made to teach us by their example of patient obedience and of trust in their owners. Their bearing the yoke and their pulling together in one yoke are made to show how submissively we should yield ourselves to the service of Christ, and how we should join ourselves helpfully to one another in such service.

I have seen oxen that did not do this.

Farmers' boys who drive oxen know that sometimes a yoke of oxen get the bad habit of *hauling*. Instead of pulling together at the load or the plough, so that the strength of both will be united to draw it forward, they pull apart, each trying to haul the other toward his side. So a great part of their strength is wasted. In just such a way sometimes when two persons ought to be yoke-fellows, instead of agreeing together and using all their united strength to carry a good work right forward, each spends a great part of his time and strength in trying to make the other let it be done in just his way. They make me think of hauling oxen.

Oxen that are quite obedient to their driver do not get this bad habit. When the driver says "Haw!" they both turn together to the left; when he says "Gee!" they both turn together to the right; and when he has made them understand by his voice or the motions of his whip which way he wishes them

to go, they settle their strong shoulders to the yoke and push right forward, like true yoke-fellows. Then the cart or the plough moves right on.

So children and men who wish to work together for the Lord will work much more happily and usefully if they are agreed as to what they will try to do, and are ready to follow cheerfully their chosen or appointed leader, as to the *way* in which they will do it. A boy who will sulk unless the mission band will always do everything *his* way is like a hauling ox. He is not of much use in the team. And such a girl is not one bit better. Such a boy or girl had better try to get cured of that spirit, or else by and by there will be such a man or woman to worry and hinder some presbytery or some board of missions.

Watch the good oxen, my little Presbyterians, and learn to be as patient and obedient as they, and to *pull together*.

Several of the children who have so pleasantly written to me tell me that they

have been admitted to the communion of the church. I am glad of this. I have been the pastor of some little communicants, and I was kindly permitted to be a communicant myself when I was a little boy. I think that it helped me in my endeavors to follow Christ, to come to his table, as much as it does now. But true little Presbyterians will take the advice of their parents and pastors about this. It is quite right for you to ask them to teach you carefully what coming to the communion means. When you understand that well; when you have prayed God to make you true disciples of his Son; and when you and your parents are quite sure that what coming to the communion really means is exactly what you mean, with all your hearts, then, no doubt, they will be as glad to have you at the Lord's table with them as they are to have you with them at the home table while you show that you really love them and wish to be obedient to them. I think the Lord will be glad too.

H. A. N.

RAMAZAN, THE MOSLEM FAST.

The young readers of *THE CHURCH AT HOME AND ABROAD* will be interested in the following, which is taken from a letter written in June by Rev. W. L. Whipple, of Tabriz, Persia:

Our work here seems especially difficult just now. We are in the midst of *Ramazan*, the month of fast, when every Moslem is required to abstain absolutely from all food, water and tobacco from about three o'clock in the morning until eight o'clock at night, seventeen hours, and this continuously for one month. Oh how hard and cruel it does seem, especially upon the poor laboring classes! They cannot do as the rich do—turn night into day and day into night—but are compelled to work all day, and this with empty stomachs. They look so exhausted it makes one's heart ache. Yet they

bear it patiently, because they think the greater the self-denial and suffering the richer will be the reward; but what a mistake they make! I often tell the Moslems, with whom I have almost every day many conversations, that it certainly cannot please God to see them injure their health by such a course, when their hearts are not touched. He would much prefer that they should fast (abstain) from the many sins which daily they commit, and especially during this month, such as evil thoughts, hatred and enmity toward those who do not keep the fast, and many like sins. I try to show them, out of a heart full of compassion and love toward them, the better way, as it is found in the gospel of love; but it is so hard to make an impression upon their hard and sensual hearts. It is so much easier to buy your way into heaven by "good works"

(*sawab*, as you continually hear from Moslems here) than it is to accept it on the gospel terms as a free gift.

Perhaps some of you will think that their having to abstain from *tobacco*, as well as from food and water, is not any addition to the hardship; but, whatever we may think about tobacco not being a good thing, there is no doubt that, for those who are accustomed to use it, it is very hard to do without it, and no doubt it is much harder when they cannot have food or water. Their hunger and faintness must be dreadful.

Mr. Whipple tells of opposition to the missionaries' work and of complaints made against them to the ameer. The ameer is a Moslem, but he is an intelligent and wise man, and believes that our countrymen, the missionaries, are doing a great deal of good to his people. He is very friendly to them, and tries to protect them from wrong. Yet he cannot prevent the ignorant and fanatical among the people from sometimes making disturbance. The missionaries of course try not to give this friendly ruler any unnecessary trouble in keeping order and peace. Mr. Whipple says:

The ameer was very sick in the winter, and Dr. Holmes attended him. The Persians, both Moslems and Armenians, say that he saved his life. The doctor is also one of the physicians to the wali ahd (or heir apparent), and is treated with much consideration by him. He gave him a *khalat*, or robe of honor.

This ameer is the same of whom something was said in our April number (page 294), and whose likeness is in the *Foreign Missionary* of June, 1885. Although he is indeed a terror to evil-doers, he is very kind to the missionaries, and was very kind and polite to me when the missionaries took me to see him and when he returned our visit. He knows about our country, and spoke very pleasantly to us about our people hav-

ing done so much in only a few hundred years to make it a great and powerful country. You know that his is one of the oldest countries in the world, and had powerful armies and great kings when our country was inhabited only by wild beasts and savage men. See how much you can find in your Bible about Persia.

I would like to interest all my young readers in this Persian ruler, who is such a powerful friend to our missionaries.

I told him that we believe, as he does, in one unseen God, a spirit, who must not be represented by images or pictures; and I also told him, in a few words, how we think that only through Jesus Christ can we, sinful men, be at peace with God, and I asked him to try to learn from his friends, the missionaries, more than I could tell him of our reasons for believing so. He replied to me in words which Dr. Labaree translated to me, in which he put high honor upon Jesus as a prophet of God; but he does not believe in him as the Son of God, and as having died for our sins. How I wish he did! Do not you? Will not you pray to God to teach him by his Spirit to find the peace and hope which you and I know come from believing in Jesus? I told him that I should tell my countrymen about his kindness to their missionaries, and that they would pray God to bless him and his people and their king.

October is the month for remembering Persia at the monthly concert and at the mission band meetings. A lady, who says that she has charge of the exercises of a foreign missionary society for October, wrote to me in July asking me to write something about Persia for her to read at that meeting. I hope that she will accept this, and that those ladies and many others and all my little readers, in their mission bands and at home with their mothers, will pray for that Persian ruler.

A Moslem gentleman whom I employed to translate some Persian writing for me, when he brought his translation told me that as he was coming he prayed to God to give me light and to show me the truth. If a Moslem could thus pray for a Christian, shall not Christians pray to the same God for Moslems? and when we know Jesus Christ, whom he has sent, and know the blessedness of Christian faith, shall not we pray that they may learn it too, especially one of them whom God has set to be a ruler over so many people and who is so friendly to our missionaries?

I also wish you to remember the physician, Dr. Holmes, whom God enabled to cure the ameer's sickness, perhaps to save his life. You see how grateful he is for this and how he respects Dr. Holmes, as he does

also Dr. Cochran, of Oroomiah, where the ameer lived when I was there. I have great reason to be thankful to both those physicians, and I saw a good deal of the excellent work which they are doing for the people of Persia. The work of missionary physicians is very important in our time. God is greatly blessing it. I hope that you all read about it. In the August number (page 107) there was something about this medical missionary work in Teheran, the capital of Persia, and in the September number there is something about the same work in that new mission field, Korea. Perhaps some of the boys and girls who read this mean to be physicians. If so, will not you think carefully, and ask the Lord to show you whether he does not want you to be missionary physicians? H. A. N.

REV. LI YU MI.

Our little readers will know at once that that is not the name of any American nor of any Englishman. They will understand from the *Rev.* that it is the name of a minister, and most of them will know that the three short names of one syllable and only two letters apiece are Chinese. In the Chinese language they would be written with a very different sort of letters: only one, I suppose, to each syllable, and these in a column right up and down, one below another.

The story of this Chinese preacher, Rev. Li Yu Mi, is given in the *Bible Society Record*, as he told it himself. He was born in 1836 and died in 1886. How old was he when he died? Not a very old man, you see. This is the way he told his story:

My father and mother died early. Having no money nor home, and also being without relatives or friends on whom I could rely, I was poor and wretched. Therefore

I could not study books, and did not even know one letter. When I was little I was very vicious, and would rail at people. Being born in the country, I was like one who looks at the sky from the inside of a well. How could I know that heaven and earth are so large, and that there are so many things in the world? I saw nothing beyond the hills and the flowers and the wild grass. I heard only the sounds of birds and fishes and insects. I was acquainted only with the toilers in the fields and the gatherers of fuel. My objects of faith were only hill-sprites and hobgoblins. Moreover, I did not know how to seek precious things, and had no hope of fame; but my only thought was to follow my father's hand, and earn a mouthful to eat until death. How could I know that the just heart of the heavenly Father would not be offended at a lonely man?

I was twenty years old when I first heard Mr. Maclay preach the gospel. This was my first sight of a foreigner, with strange countenance and clothing, and I did not

know whether he was a man or not. But I saw that his language and conduct were very polite, and at once perceived that he was truly a man, and a good man. *At that time he gave me a book.* The arguments I heard him use were reasonable. We three brothers, because of this, believed the Saviour, kept the Sabbath and began to pray; but when we thus first believed we did not thoroughly know our own sins. We had scarcely got further than to think that it was good to do right.

Afterward the Kwi-hung church members on the Sabbath day taught me a portion of Matthew. From this *my heart could not leave that book.* When I had leisure time I would at once go to reading it, and in a short time I had read it through. I also read the Ten Commandments, the Apostles' Creed and the Lord's Prayer, and thus came to know that all men are sinners and must obtain the Saviour's great grace in order to be saved.

When I was twenty-one Teacher Maclay

baptized me and received me into the church. When from twenty to twenty-three, for a period of four years, *my eyes did not leave the Holy Bible*, and my mouth did not leave the Saviour. As soon as I saw a man I began talking doctrine to him—not stopping to think that it might injure my trade as a blacksmith, but only longing that the Saviour's doctrine might get the victory. Teacher Yong Mi, seeing how it was with me, said, "Leave the blacksmith's trade and become a preacher."

So he found that the entrance of God's word brought light, and when he was ordained elder he had studied in the classical language the entire Old and New Testaments, besides other religious books. The poor ignorant boy had been lifted out of darkness and superstition, and had come to know the love of Christ which passeth knowledge.

Stated clerks of presbyteries are requested to report to the Stated Clerk of the General Assembly all deaths of ministers in their respective presbyteries since their last report to the General Assembly. From these he will prepare a necrological roll, for publication in our next number. The roll for each subsequent month will be prepared in the

same manner, if the stated clerks will promptly furnish the information. It is requested that in each case the date of ordination, and the places and positions in which the deceased has ministered, may be given as briefly as possible and without comment. It would be quite impossible to give room for any more extended notices.

The writer of the article entitled "My First Sermon," which was printed in our July number (p. 15) and signed "Emma C. C.," will confer a favor upon the editor,

for which he will be sincerely thankful, if she will send him her full name and her post-office address, which he inadvertently failed to preserve.

The Rev. Benjamin Labaree, D.D., of Oroomiah, Persia, has, at our request, kindly furnished an article which we place in the Monthly Concert pages of the Foreign Mission department, to which it is specially

suitable in this month. It is an article of more than ordinary interest and value. Thoughtful men and women will be well repaid for careful perusal of it, and mothers will find much in it to rehearse to their children.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities. — *The Assembly of 1887.*

We keep the above announcement on the first of our pages in every number of *THE CHURCH AT HOME AND ABROAD*, to remind our readers that the amount expressed in the heading may be remembered as the sum the late General Assembly thought would be necessary to carry on our work this year.

In this and in every number of the magazine, there is a showing of a multitude of places where the gospel should be preached, where people are willing and anxious to hear it—and in this number we have set the statement by itself—and of missionaries, a hundred or more in every number, appointed or located in such places; but what avail destitutions and preachers, unless there are resources for their relief or support? how shall the one hear without a preacher, and how shall the other preach unless he be sent?

It is appropriate, then, that for one month of the year, at least, at the monthly concerts our thoughts should be turned to the subject of the necessary supplies. The best-disciplined army falls to pieces and fades out of sight if due regard be not paid to the state of the exchequer and the source of supplies.

Our number of missionaries last year was 1465, and our missionary teachers 215, or a total of 1680. All of these drew a part or all of their support from the treasury of this Board. If the treasury fails all this missionary work fails. A part of them, whose people nearly support them, would continue

their work at great suffering; but the most of them would be driven back from the West, and their fields would be abandoned; the schools would cease and the teachers would return to their friends in the East, and ignorance, immorality and infidelity would take their place.

The growth and advancement of the church in the West last year was, and every year is, largely dependent on the Board of Home Missions. If the supplies fall off, the laborers famish, the growth ceases.

CAN WE RAISE \$800,000?

Eight hundred thousand dollars is a large sum of money. It cannot be raised without an effort and the united effort of many people.

There are ways of looking at it that make it seem easy. We have, in round numbers, 700,000 communicants. If every one would contribute \$1.14½ it would be raised. And what a paltry sum it is for each one for a whole year! Besides, there may be \$100,000 left us in legacies, and that reduces the amount to *one dollar* a member. Then non-communicants, as Sabbath-schools and others, give considerable sums, that would reduce the average still more. Then, again, we know that many contributors will give more than a dollar each—many will give \$100 each; some will give \$1000 each, and some will give \$5000 each, probably, which will reduce it still more. But it will require a great deal of hard work to raise \$800,000.

For, there are a great many communicants that are minors who are not encouraged by their parents to give anything to the cause of missions; there are a great many people who will not give anything; and there are a great many careless or penurious people, yes thousands of them, who will give nothing; and if this year be like those that have gone before it, there is probably one church in every five, 1200 or 1500 in all, that in spite of all that is said and all that

is printed will manage to get through the year and not give a single penny.

But \$800,000 *can* be raised. That is only \$47,000 more than the church raised last year. If the 85,000 persons that united with the church last year will give half a dollar each, it would almost make up the difference.

Eight hundred thousand dollars can be raised easily if we all join in the effort. We have great confidence in united action and in the force of numbers. Thousands of our ministers will be working at it, and thousands of our churches and Sabbath-schools. More than 20,000 elders will be at it, and when we all get at it with enthusiasm and persistence, the contributions will flow into the treasury in a steady and growing stream, and the \$800,000 will be raised.

TWO GLORIOUS YEARS.

Since the statistics of the General Assembly have been sent out, nearly all of our religious papers have published the comparative statement with appropriate comments. We call attention to the fact that in the last two years more than 105,000 people have united with our church. The additions from that source the last year were 2500 more than the previous year. Of this entire number, 20,373, or nearly one-fifth part, were gathered in by the home missionaries. The additions on examination during the last five years have been 215,106, or an average of a little more than 43,000. The average of the last two years has been 52,500. The average for the three years previous was 36,700. The last year went beyond that average by 17,000, and beyond the general average of the last five years by 10,000.

WHAT MAY WE EXPECT FOR THE YEAR TO COME?

Shall we have as prosperous a year as last year? Why not? Every favoring circumstance of last year exists this year.

1. *We are at peace in the church.* No great doctrinal disputes, no questions of policy or methods or measures, are agitating or dis-

turbing the churches or turning the thoughts of the people away from the vital themes of the gospel.

2. *The country is at peace.* No great political questions are agitating the country, as in England. We are not watching other nations from under a war cloud, as in France, Germany, Austria and Russia. We are at peace with all nations, and we are left to cultivate the arts of peace in all our borders.

3. *The country is in a prosperous financial condition.* The earth brings forth bountifully. Crops are abundant. Limited sections in the West have felt the effects of drought, but nowhere is there danger of suffering from that cause.

4. Business is very prosperous. Great railroad enterprises are working out their plans in all directions; manufactures flourish; money is plenty.

5. *This is the closing year of a century's history of the Presbyterian Church in this country.* While we recall all the good way the Lord hath led us these many years, and our hearts gratefully cry out, "What hath God wrought!" our faith ought to be quickened to ask him that he will make this culminating year of the century the best of all.

6. The church is stronger this year than ever before. Eighty-five thousand names have been added to our rolls, making our total number almost seven hundred thousand. With this added number swelling the volume of supplications to the throne of grace, with an increasing number of ministers and churches with an increasing population and growing of youth and children, why should not the coming year be more fruitful than the year past? why, unless the fault be in the churches? The prophet said on one occasion, "The Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God; and your sins have hid his face from you that he will not hear." God grant that this calamity may be averted, and that the great and precious revivals of the past two years may be continued and multiplied throughout the land.

The Minutes of the General Assembly report two hundred and twenty-eight churches organized last year, of which one hundred and seventy-five were formed by our missionaries.

MISSIONARY CONVENTIONS.

One of the recommendations of the last General Assembly was the holding of missionary conventions. The fall months, with mild weather and long evenings, are the most favorable for such gatherings. We hope the synodical missionaries and others who are interested in home missions will take occasion at the meetings of synod to arrange for such conventions, which have been found so useful in many places in other years.

WHERE ARE THE REAPERS?

In this very number Rev. Thomas Marshall calls for fifteen men at least to supply the demand, while saying that "the work in the Synod of Missouri is full of encouragement and hope."

Rev. R. N. Adams says:

New and large fields are opening in the North; the Scandinavian work in St. Paul and Minneapolis and several other points should be undertaken at once; four new points in Minneapolis should be taken up at once; but *where are the men?*

Rev. J. B. Pomeroy, of South Dakota, names eight vacancies that need immediate supply and seven others that were supplied by students, but now vacant by their withdrawal to pursue their studies.

Rev. F. M. Wood says of northern Dakota:

Our field is desperately off for ministers. The fields are in jeopardy. The churches are closing their doors and fine fields are crying for organization.

Rev. S. G. Clark, of southwestern Kansas, speaks out of a full heart—"as the voice of one crying in the wilderness"—and says:

There are six counties in southwestern Kansas adjoining each other, and for them all the Presbyterian Church is furnishing one minister, and when you read these lines he will be seventy years old. Three of these counties have one or more Presbyterian churches; the

others *ought* to have them immediately. Who will come and preach the gospel here, and who will furnish the money to send them and feed them?

These are only the utterances of a single month. Then we ask again, Where are the reapers? And again we quote the language of our Lord: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

THE NOVEMBER COLLECTIONS.

The month of November used to be the month designated for home missionary collections. Many of the churches continue to take collections that month, and from November the tide begins to turn, receipts go beyond the disbursements. We hope it will be so this year, and that from that month onward to the close of the fiscal year the volume of receipts will increase.

SYNODS AND SELF-SUPPORT.

Before the meetings of the synods this number of **THE CHURCH AT HOME AND ABROAD** will be in the hands of most of their members. One year ago we brought to the attention of the synods, especially those of the West, the importance of becoming self-sustaining in home missions. The case was made more urgent by pointing out that the Congregationalists had beaten us in some of the western states. The statement or appeal made an impression on many of the brethren. Many of the missionaries succeeded in inducing their own churches to become self-sustaining, and many others have been longing for self-support in their synods.

The last few years the work has been making commendable success. It is but a few years since New York, New Jersey and Pennsylvania synods only supported their own missions. At length, but before the consolidation of synods, the matter was earnestly taken up by the Synod of Cincinnati. The subject was submitted to an able and judicious committee, and the amount needed was distributed among the different presbyteries to raise. It was not

called a tax; it was not called an assessment—the hardest word applied to it was an “apportionment”—and the presbyteries and all the churches were kindly and courteously invited to try to raise their allotted share; and it was done. For the first time the synod raised more for the Board than it received from the Board. And now, the past year the whole synod (consolidated) drew last year but \$5878 and paid into our treasury \$33,664. Baltimore has become self-sustaining; Indiana and Michigan have become self-sustaining; and Illinois, that has always drawn heavily on the Board, is now largely self-sustaining, having drawn from the Board last year \$14,176, but it paid back \$28,851. All the synods lying along the northern states to the Mississippi, except Wisconsin, are paying back to the Board largely in excess of what they draw from its treasury. Now our eyes turn longingly toward six other synods. They are Wisconsin, Minnesota, Iowa, Nebraska, Missouri and Kansas. The sun shines on no fairer portion of this wide earth than is covered by these synods. Its resources are inexhaustible. Its churches are many, and their members are rapidly increasing in numbers and in wealth. We long to have them all reaching forth to self-sustentation, as we know some of them are; and if they and all other synods that have not reached that point will unitedly and cheerfully make it a goal to be attained, they will be surprised to find how soon one after another will be able to say, with self-gratulation, We too have passed beyond our dependence on the Board; henceforth we are contributing something for the evangelization of the regions beyond.

THE PRESBYTERIES.

However earnestly the synods may resolve or try or plan to reach support, they will fail unless the presbyteries second their endeavors. The presbyteries have great responsibilities imposed on them by the General Assembly with regard to home missionary expenditures. Human nature is weak. Some churches ask more aid than they ought to have. Some ask when they ought to have

nothing. Many Christians ask for aid from this Board, with great complacency, that would chafe to have their families draw from the poor fund of the city or town where they reside; who are abundantly able to be independent of foreign aid in the one case as the other. Churches and ministers are, many of them, too willing to receive aid from the Board. All applications for aid pass through the hands of presbyteries or presbyterial committees. It is theirs to decline to recommend them for aid or to fix the amount granted; to study to group churches together contiguous or neighboring, and in every way make the money of the Board go as far as possible. Presbyteries are meeting about this time of the year. We beg them to do all in their power to encourage and stimulate the timid churches, secure the wisest possible groupings and push forward to self-support.

DIFFICULTIES ENCOUNTERED.

A chairman of a presbyterial committee on home missions says:

The trouble with this presbytery—pardon me for so saying—was that nobody gave themselves any special concern about the feeble churches. They deplored the condition of things and ended with simple regrets.

VACANT CHURCHES AND UNEMPLOYED MINISTERS.

GROUPING FIELDS.—WHAT DO MINISTERS SAY TO THIS?

The chairman of another presbyterial committee says:

As to uniting several vacant churches under one man and applying for aid from the Board, it is just what we have been ineffectually trying to do. *But the men will not look at our fields.* Every one wants to be located in a big city. We have a tempting field that for over a year has been vacant, or the same as vacant, and we cannot find the minister to fill it. The centre is at O., which is becoming important as a railroad focus, three lines now centering there. The church is small, only organized two years ago, but it embraces all the best element in town. This field I visited and by personal effort secured a pledge of \$400 a year for half

time. H. would give \$200, M. \$100 and we expected to ask the Board for \$200. We thought we could thereby reach the right man who would in a year or two bring the field to self-support, for the material is there. There was a temporary supply a portion of last winter, but it was not of the kind the people needed. No effort has been spared to get the man. The seminaries were canvassed and unemployed ministers corresponded with to no purpose. It is difficult to get one to stop here when the current of emigration is westward. A few of the Lord's aged servants have supplied these feeble churches, but the Lord has taken them home or they are too feeble to labor longer. If the Board can give us the men it is just what we want. Nor would we think more of any other plan.

THE DEATH OF S. D. POWEL.

The death of S. D. Powel, late Treasurer of the Board of Publication, deserves the notice of this Board. For he was for many years Treasurer of the Board of "Domestic Missions" of the Old School branch of the Presbyterian Church, located at Philadel-

phia, Pa.; and when reunion of the two branches took place, he was elected treasurer of the present Board of Home Missions, and was transferred to New York, where he served the church faithfully, as he had done many years before, till he was called to the position in which he died. He was a conscientious, laborious and courteous gentleman, and faithful in all his duties to the last.

CIRCULARS AND LEAFLETS.

We have for circulation:

1. A Card Full of Statistics.
2. "What the General Assembly Says."
3. Rev. Timothy Hill, D.D. The Man and his Work.
4. "The Indian Territory."
5. The Exceptional Populations, Utah.
6. A Contrast.
7. The North and Far Northwest.
8. Aunty Parsons.
9. A Brief Survey.

SPECIAL CONTRIBUTIONS.

WISCONSIN.

REV. W. R. FRAME.

Wisconsin for two months past has been the resort of thousands of pleasure-seekers, who by the side of her numerous streams and lakes have been trying to gain fresh vigor for the months to come. For her permanent inhabitants she possesses a fine and bracing climate, with perhaps rather too lengthy winters to be enjoyable.

But what of her religious condition? From the Presbyterian standpoint she is still a home mission field, and this seems in the eyes of some to be against her, and it is asked why, when so many states are pushing for self-support, she should not lead off. The Synod of Wisconsin—which covers not only the state from which she derives her name, but also the upper peninsula of Michigan, in which one-tenth of her communicants dwell—is looked upon by some as one of the older synods. And this is her misfortune. For while the state

of Wisconsin has been for many years in the Union, only the southern portion, together with a narrow strip on the east and west, had any developments to speak of until very recently. The northern third of the state, dropping down in passing from east to west to its very heart, with the exception of here and there a lumber centre, is as new as many of the present territories. But the opening of the new iron ranges in this part of the state and the western part of upper Michigan, together with the possibility of now reaching and securing the timber on the head waters of the various streams by means of new railroads, is causing a great rush of population to northern Wisconsin. And these people come with an intense greed for gold or whatever can be turned to gold. New centres have been established and flourishing towns have sprung up in a few months, some of them numbering their population by the thousands. And in this rush we find here and there a confessed follower of the

Master. These centres of population must be supplied with the preacher of righteousness. The people must be aroused and stimulated to organize Sabbath-schools and churches, and to build houses of worship. Seeing the great importance of meeting this flood of population at its incoming, one of our prominent pastors eighteen months ago gave up his pastorate and went on to the Gogebec range, and is living there largely at his own expense. He has gathered three congregations, built as many houses of worship and is now building a manse, and gave up some points to other denominations because he could not do more himself or secure more of our own laborers to help him upon the conditions attached. Two men are, however, at last dividing the work with him, and every prospect indicates that soon three self-sustaining churches will be found there, the extreme ones only eight miles apart.

There is another reason why we are still a home mission synod. There are few, if any, states more largely foreign in population than Wisconsin, and if the children of the first generation are counted with the foreign born—and they must largely be so counted in religious matters—then the proportion of foreigners is increasing. Large sections of Germany, Poland, Bohemia and the Scandinavian countries have moved over; and the interest of both church and state demand that as rapidly as possible we acquaint them with and bring them under the influence of the American churches. We already feel the effects of changing populations; people of American birth are either moving west or going into our cities, and their places are being filled by foreigners, which fact will keep even stirring churches weak for years to come, while this element is being assimilated. I call to mind one church which ten years ago reported one hundred members, which this year reports but thirty-five. Still these fleeing members are doing grand work in some of our other churches or in the farther West.

A rapidly-changing ministry is another serious drawback affecting not only the individual churches, but even the efficiency of presbyteries, because our members are largely comparative strangers to each other and the field. Of the one hundred and twenty-one ministers of the synod, only thirty-three were on the roll ten years ago. Take the Presbytery of Winnebago, for example, which reported to the last Assembly twenty-eight min-

isters, only seven of whom were on the roll ten years ago, and one of these has since died and another has entered upon labors in another synod.

But, notwithstanding all this, we are making progress. Five churches were organized last year and two or three more have been added to the roll this summer. Last spring twenty-six churches were reported vacant, as against thirty-nine the year before; 688 souls were received into the church last year on confession of their faith and 416 by certificate, or twelve to every minister actively engaged in the work.

Looking back over a succession of years this advance in our synod may be more readily noticed. Since reunion the church as a whole has not increased quite 50 per cent.; but the Synod of Wisconsin has increased over 100 per cent., and contains thirty-three churches having over one hundred communicants.

During the past year the contributions of the synod for all religious purposes amounted to \$174,000, or \$17 per communicant; the offerings for benevolence being \$46,000, or \$4.58 per communicant—the same average as that of the entire church for benevolence, but one dollar more than the average of the entire church for all purposes. The Presbyterians of this synod are therefore doing more financially for the Master's cause than the average communicant of our church.

The synod then is not self-sustaining as a synod simply because there is more than the average amount of work to be done in her bounds. We would gladly have the credit and the blessing of taking care of all the work that God has laid at our doors; but we are more anxious that the work should be done, and if it is done we will have to open many more mission fields, although one field just opened promises to be self-sustaining from the first.

This work necessarily requires a great amount of presbyterial oversight, and the territory is too great for this oversight to be given by our settled pastors. The Congregational convention, working on much more limited territory than our synod, employs a general superintendent. And then he has one or more assistants who hold important points on the Sabbath and visit the feeble vacant churches during the week. At least four of our presbyteries need presbyterial missionaries of endurance and judgment who will visit and strengthen our weak vacant churches, stimulating them wher-

ever practical to secure pastors in groups, and where this is not practical to supply them from time to time in connection with exploring and occupying promising new points under the direction of the presbyteries. The next best thing would be a grand, good synodical missionary, not for office work, but for field work, who would spend a week or more at a time in individual fields, putting them in readiness for a settled minister. Our presbyterial committees can get along reasonably well with the office work, but cannot take the necessary time for field work. The unmistakable command of God by his providence to this synod is to go forward; and with the necessary mental and financial help we will obey the command.

ON ALASKA.

Dr. Sheldon Jackson says:

The missions are all flourishing, and especially the training-school at Sitka. The evidence of God's favor in the conversion of the children and their steady growth in the divine life continues. The Sitka church now has about one hundred and fifty native communicants. I wish you could attend one of their prayer-meetings. They are the most remarkable ones I have ever attended anywhere.

Mr. Austin's letter by the same mail lets us into the details of the daily life at the "Sitka Training-school," so we give the names of the workers and the particulars of their labors more fully than we are accustomed to do:

We are having what we call our vacation now, but this does not mean rest to any of the teachers or workers of our mission, or to the larger scholars of our home. Miss Kelsey has been up many nights the last six months watching and nursing the sick, and is nearly worn out with her constant care. No wonder the children love her, for she is certainly very faithful. Miss Rodgers has been working early and late in the school, containing a hundred pupils. The room is so large that it is impossible to keep it comfortably warm in winter with our present heating apparatus, is now in charge of the Teacher's Mess, and there is no such thing as rest for one who has to superintend and help cook for a family ranging from eight to twelve members. Mrs. Winans has been sick, more or less, the last three months. Much of the time she has been in the sewing-room, when she ought to have been in bed. To patch and mend, and help make garments

for over one hundred children, is a task not to be comprehended by simply reading these few lines. Mrs. Overend is overworked, has to be on her feet from twelve to fourteen hours a day, seven days in a week. The children, like the birds, are always hungry, and must be fed. When any of the teachers of the different departments are sick their work has to be done by some other teacher who is already overburdened with her own work. I would urgently recommend that an assistant teacher be sent to help Miss Rodgers, that a cook be sent for the "Teacher's Mess." They all have to work more hours than any member of the Board would expect or require, I am sure. Then I would appoint an assistant each for Miss Kelsey, Mrs. Overend (children's kitchen), Mrs. Winans (sewing department), from the older girls whose time has expired, and give them a salary, say \$100 per year each, keep them as long as they give satisfaction, and when removed appoint others from the school whose time is up to fill their places. I think this would work well in more ways than one. Something will have to be done. If this does not work, you will have to appoint white assistants in the departments named. We shall constantly lose our experienced teachers and scholars, to the great detriment of the mission, and the Board will be under the constant expense of sending teachers from the East to fill their places. I think if something of this kind were done many of our teachers would stay with us for years. I have heard some of them say when they were sick and discouraged, utterly prostrated, "That they wanted to die." Miss Pakle will send in her resignation by next mail. She will take the public school for the Indian children of the ranch. I could not help approving her action.

OUR WORK IN UTAH.

Dr. Phraner, a member of our Board of Home Missions, has been visiting our schools and mission stations since the General Assembly. Of Utah he says:

Being now about to leave the territory, I give the following as the result of my impressions:

1. *The difficulties of the work here.*—Of all fields upon the face of the earth I think that Utah is among the worst so far as embarrassments and impediments in the way of success are concerned.

2. *As to our workers.*—We have a grand company of workers here. Some of the brethren

are strong and as effective as possible under the circumstances in which they are placed. This is a place for strong men, and any others will accomplish very little; and as to the teachers I have been delighted with the intelligence and force and devotion and consecration to their work which they manifest. Some of them are very superior women, and their earnest work and many trials ought to be better known and appreciated by the church.

RESPONSE TO GEN. MILROY'S APPEAL.

CLYDE, N. Y., August 25, 1887.

Received THE CHURCH AT HOME AND ABROAD this morning. The first thing I happened to read was Gen. Milroy's letter on p. 232. I at once took

it to a member of my congregation who is a wholesale manufacturer of harness and read it to him. With characteristic generosity he responded, "Why, yes; I will give him [the Rev. James Thompson] a single harness for his missionary work, a good, durable one, such as would cost him out there \$30." When the spring wagon is furnished, he will gladly furnish the harness to draw it with.

Sincerely yours, W. H. B.

The wagon is also provided for. A generous lady in New York city having seen the same notice sends us a check for Mr. Thompson, with which to purchase a new wagon.

EDITORIAL CORRESPONDENCE.

THE WORK IN MISSOURI.

REV. THOMAS MARSHALL, SUPERINTENDENT.

The work in general throughout the bounds of the Synod of Missouri is full of encouragement and hope. It is pressing out in almost every direction. The present demand in many of the small churches and groups of churches has been met in a large degree by the labors of the students from our seminaries. Six of these young brethren have been employed, and from all accounts they are doing well in their various fields. A full account of their labors in their various fields will be rendered to you at the close of their term of service.

1. In the *Presbytery of Palmyra* the departure of Rev. T. D. Wallace, D.D., from the church in Hannibal for a church in Chicago is seriously felt. Dr. Wallace is a thoroughly unselfish and progressive man. He had greatly endeared himself not only to his brethren in the presbytery, but also to the brethren of the entire synod. He was in the highest degree popular with his church and people up to the very hour when he left them, but it seems that the Lord has other work for him. Just before he left, his church had an addition of over sixty members, a portion of the fruits gathered from Major Cole's labors with them. To the

loss of Brother Wallace from Hannibal we must also add that of Rev. M. G. Gorin, who leaves the church at Louisiana to accept the call from the North Church, St. Louis. I am glad to report that after so long a time the church at Edina is happily supplied by Rev. William Meyer, who has returned to us from Iowa. The churches at Milan and Sullivan continue to be very happy in the labors of Rev. Charles P. Blayney, who is very popular in all of that region. Brother Blayney is extending his labors in that needy region, going even as far as Unionville. Including Hannibal and Louisiana, we need four men in the *Presbytery of Palmyra* to supply its vacancies.

2. In the *Presbytery of St. Louis* we are in correspondence with a party in the Southern Assembly for the churches at Washington and Union. He has visited the field, but he has not yet decided to go. Mr. J. H. Lee, a student from Princeton, is supplying Salem for the summer. We can give three or four men very good fields of labor in the *Presbytery of St. Louis*.

3. In the *Presbytery of Platte* we have supplied Avelon, Dawn and Tina. Rev. George Case, formerly of De Soto, has taken charge of that work. Last winter the church at Tina

was organized with nine members. Lately a small body of Congregationalists have united with us, and now the church roll is increased to above thirty-five members, if I remember rightly. Eight churches in this presbytery are being supplied by students. These young men will soon go back to their studies, leaving these churches to seek supplies from other sources. Albany and Stanbery are now being visited by a party from Kansas. What the result of that visit will be I am not now able to say. After the students go back to the seminary, it will require four or five good men for the fields that will be open in Platte Presbytery.

4. The *Presbytery of Osage* is just now better supplied than it has been for several years. Two students are supplying four churches. Rev. H. C. Keeley is making excellent progress at Osceola and Brownington. He is a recent graduate of Union Theological Seminary. Osceola will ask presbytery at its next meeting to let them have the services of Mr. Keeley all the time. Clinton lost no time in calling Rev. S. M. Ware from Ferguson, Presbytery of St. Louis, to take charge of that church. Brother Ware has been regularly installed, and the church and pastor are happy in the work. The church at Lee's Summit, and connected with the Southern Assembly, has asked permission of its presbytery to unite with the Presbytery of Osage. The request has been granted, and the church will, without doubt, be formally received at the approaching fall meeting. On the basis of "fraternal relations" it is pleasant to note this action of the church and its presbytery. By invitation, Rev. D. R. Crockett, formerly of Salem Presbytery, of St. Louis, is supplying this church in connection with Greenwood and Lone Oak. The Third Church, Kansas City, some time ago called Rev. A. B. Martin from Appleton City to take charge of that work. Brother Martin accepted, and is now working with hope of success in that difficult field. Since Brother Martin left, Appleton City has been temporarily supplied by a Congregational brother. When the two students go back to the seminary, we shall need men for their churches, and possibly one more may be needed.

5. The *Presbytery of Ozark* is at present in a

very fair condition. Rev. J. G. Reaser, D.D., of the Presbytery of St. Louis, has accepted the presidency of Carthage Collegiate Institute, and will enter actively upon his work at Carthage early in September. Dr. Reaser's resignation of his chair in Westminster College, at Fulton, Mo., was a source of regret to all. His presence in the Southwest will add strength to the work in that region. We wish him great success in his chosen field of educating our youths and maidens in the way of righteousness. None but those who are Christians, or, at least, who recognize the great truths of Christianity, are fit to teach the children and youth of this Christian land. The legitimate fruit of skeptical and infidel instruction in our schools and colleges is not only the ruin of souls, but the ultimate ruin of our land. None but Christian teachers for our children and youth ought to be the motto of this Christian nation.

6. In *Arkansas* the work of our church is taking a better hold. The little church organized a year ago at Ridge Station, Craighead county, has proved to be a good seed planted in a fruitful soil. That people now have a neat and comfortable house of worship nearly finished. This church has attracted the attention of the people at Jonesboro', the county seat, and now they also are asking for an organization. I recently visited that place. A vigorous church can be gathered there. Ridge and Jonesboro', only seven miles apart, will then make a good field. During the year thus far there has been a fair degree of temporal prosperity throughout the state. We shall confidently expect to see a corresponding degree of prosperity in spiritual things. Missouri is rich in material resources. May her spiritual wealth be far more abundant.

THE WORK IN MINNESOTA.

REV. R. N. ADAMS, SUPERINTENDENT.

I have great reason personally to thank God for good health and for the ability to keep on in the Master's work throughout the entire quarter, preaching on an average twice each Sabbath, and attending many meetings of various kinds through the week. I have found

the people anxious for the gospel, and as a rule ready to aid in its support. Great progress is being made in the development of our state, and, what is gratifying but not usual, a corresponding activity and zeal in the Master's work.

1. *In Red River Presbytery the outlook is hopeful.* All its previously-occupied fields are now supplied, and, with one exception, they are all satisfied with present arrangements. Brother Elmer holds the fort at Crookston, the actual and natural centre of the whole field, and to an extent that is exceptional has the care of all the churches in that new and growing presbytery. The Board will never know of the persevering efforts that are being put forth and of the sacrifices made by this devoted brother in holding and pushing forward the work of our beloved church in that undeveloped portion of the state. In that part of the state new and large fields are opening for successful gospel effort, and some of these demand immediate attention.

2. *The churches in the Presbytery of St. Paul are now nearly all supplied.* We need a man at Two Harbors. The new church organized there in March is now pushing forward their building, which they propose to finish by the 1st of November. William Wallace (the student) is doing excellent work at Rush City, giving occasional service at Pine City and Hinckley. He is a young man of great promise. In about a month he returns to seminary, and we will need a good man to follow him. Spring Grove and Greenleaf churches are being acceptably supplied by H. H. McCreery (student), and I desire to follow him with a permanent supply. I know he is very favorably received and is doing faithful work. He will need something from the Board, I have no doubt. In these twin cities there is much to be done. Several points could be occupied with good promise of success if we had the men and the money. In north St. Paul we have made first payment on lots, and erected this month a temporary building, in which we have Sabbath-school and two services each Sabbath—morning preaching in German and evening in English. Rev. Jacob Kalb is the supply. He desires to work especially among the Germans, and the prospect is that a large

German element will be gathered there. Wisconsin Central Railroad have established their machine shops there, and at least three manufacturing establishments are in process of building. I have also arranged to supply the Scandinavians at this point with occasional preaching. I feel that we ought to take hold, with vigor, of the Scandinavian work in these two cities and at several points in the state. The field is large and white, but where are the men? In Minneapolis there are at least four points where we could organize work if they could be supported. "Stewart Memorial," which I reported organized on the 8th of June, with twenty-five members, is growing nicely. Quite a number have been added to its membership since, and everything looks hopeful.

3. *All the churches in Winona and Mankato Presbyteries, with three exceptions and these weak, are now supplied or will be soon, though some of them have preaching only twice in the month.* The plan adopted by Winona Presbytery, to supply at least twice a month all its vacant churches by one man, with the help of the brethren, is working well. Brother D. A. Taneney has taken hold of it with vigor, and the people are satisfied.

THE WORK IN NEBRASKA.

REV. THOMAS L. SEXTON, SUPERINTENDENT.

I have great difficulty in securing men to take charge of our new frontier churches. The ministers who are willing to come to Nebraska are anxious for churches that are almost or altogether self-supporting. If we could only secure the students when they go out from the seminaries, it would be a great help to us. I have sometimes thought it would be a wise plan if our Board of Education would adopt some rule which would give our home mission work the first two or three years' service of the students aided.

The outlook to-day is much more favorable than it was one year ago, so far as general church work is concerned. There are more new fields opening, and more urgent demands for Presbyterian preaching.

The B. and M. Railroad is extending several

lines into the country north of the Platte river. The new line starts from Central City, going in a northwest direction, sending off branches, one to St. Paul and Loup City, and another to Ord and up the Calamus river. The main line goes to the centre of Greeley county, and then follows the Cedar river. I cannot give the terminus of any of these roads. The line of the B. and M. to Broken Bow, Custer county, has been extended another hundred miles, and will be completed into Box Butte county this

year. This county is a new one, cut off from the southern part of Dawes county. The northwestern road on the Fremont, Elkhorn and Missouri Valley is extending two lines south of the Platte. One comes from Fremont to Seward, and southwest to Geneva, Fillmore county. Another goes from Fremont to David City, thence to York, and on to Hastings. These are only a part of the new roads under construction. There remains much land to be possessed.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

January.—The evangelization of the great West.
 February.—The Indians of the United States.
 March.—Home Missions in the older States.
 April.—Woman's work.
 May.—The Mormons.
 June.—The South.
 July.—The Roman Catholics in our land.
 August.—Our immigrant population.
 September.—The Mexicans.
 October.—The treasury of the board.
 November.—Our missionaries and missionary teachers.
 December.—The spiritual condition of the whole country.

THE TREASURY OF THE BOARD.

The treasury at this time of the year is always empty. During the spring and summer months the receipts are very much smaller than in the fall and winter, and by a strange inverse ratio the payments to the missionaries, etc., are larger. The majority of the applications for aid are made by the churches through the spring meetings of the presbyteries; and these coming before the meetings of the Board a little later, the grants are made, but largely upon faith that the money needed will be provided. Then, again, during the summer vacation months the buildings for the schools must be erected, repairs made and supplies furnished, in order that they may

be in readiness for the opening in September or October. These constant and necessary calls upon the treasury cause the Board to borrow large sums of money during these months, which are usually secured through the influence of the members of the Board. In this way the missionaries are usually promptly paid, and other claims met and and much suffering averted.

Every thoughtful person recognizes the fact that no great work like this can be carried on successfully with an empty treasury. For this reason the Board and its officers are compelled to use every lawful means and take every opportunity to stir up the pure minds of the brethren as to the needs of the missionaries and their families. The responses to these appeals are usually quite gratifying.

The sources from which the money is received are, according to the report to the last General Assembly, as follows:

From churches, . . .	\$277,155 31	
From Sabbath-schools, . . .	28,760 44	
From women's missionary societies, . . .	153,362 79	
From legacies, . . .	90,264 43	
From individuals, etc., . . .	50,117 09	
From interest on Permanent and Trust Funds, . . .	16,033 29	
	<hr/>	\$615,693 35
From special for debt,		11,196 40

From Permanent Fund, legacies,	\$3,000 00	
From Permanent Fund, donation,	368 28	
From Trust Fund (do- nated),	10,000 00	
		13,368 28
SUSTENTATION.		
From churches, . .	\$13,128 91	
From individuals, .	69 09	
		13,198 00
Total,		\$653,456 03

If we could look back of this array of figures, and see the individual gifts as they are put into the boxes and plates as they are passed up and down the aisles of the churches, and know the inward history of every donation, how different they would seem to us, and how sacred would many of these dimes and dollars be! Take one instance in the city of New York. Included among the thousands of dollars given through one of the "rich and strong churches" was a donation of twenty dollars. We well remember when the pastor brought in this money, and in a voice of emotion told us of the two poor women who had given it out of money they had saved from the sale of chickens and eggs, which had been raised on the tin roof of the extension of a lower story of the tenement house in which they lived. Doubtless many such sacrifices could be told, if known. We do know that from all parts of the land comes the information that men, women and children are using every means by which they may be enabled to make a little money and add their mite to the Lord's treasury. Gold watches, chains, rings, bracelets, diamonds, etc., etc., some of them heirlooms, have been sent to the Board to be sold and the proceeds to be placed in the treasury. Home and foreign missionaries, preachers and teachers regularly send their contributions. The native churches in Africa are regular contributors. Individuals have come into the office regularly and left their offerings, and as regularly withheld their names, that no one except their God might know the giver. We remember one man who came into the office some time ago, and left with the treasurer five thousand dollars

in United States bonds, whose name we have never learned. There are other noble men and women who give liberally whose names are known to the officers, but not by others. Others prefer to bequeath to the Board by will such amounts as they wish it to receive at their death. The income from this source, while irregular and uncertain, has for years been quite large. The Sabbath-schools are now, many of them, giving regularly to the Board. We believe that they could and would give much larger sums if the pastors and superintendents would give them opportunity and information. The children should be trained to give regularly to this great cause. The Woman's Executive Committee of Home Missions have been rapidly and constantly increasing their gifts to the Board, and are especially to be commended for their zeal and efficiency. But the regular and most satisfactory source of income is from the churches. This, we are glad to say, has been a constantly-increasing stream for many years past, and we trust will continue to be so for years to come.

The last General Assembly in its wisdom, and in view of the great and increasing work, recommended that \$800,000 be raised by these various means for the work of the present year. The General Assembly was so much impressed with the need of the whole of this amount that a committee of prominent laymen was appointed to see that the recommendation was carried out.

Let us look at what has been accomplished by the blessing of God upon the gifts to the treasury during the past year. The annual report sums up the results as follows:

GENERAL SUMMARY.

We condense the main features of the year's work into the following, viz.:

Number of missionaries,	1,465
Number of missionary teachers,	215
Years of labor,	1,155
Additions on profession of faith,	10,812
Additions on certificate,	7,046
Total membership,	87,294
Total in congregations,	138,590
Adult baptisms,	3,974
Infant baptisms,	4,658
Sunday-schools organized,	392

Number of Sunday-schools, . . .	2,132
Membership of Sunday-schools, . .	142,246
Church edifices (value of same, \$4,307,888),	1,547
Church edifices built during the year (cost of same, \$305,772), . . .	125
Church edifices repaired and enlarged (cost of same, \$65,036), . . .	262
Church debts cancelled, . . .	\$169,072
Churches self-sustaining this year, . .	54
Churches organized this year, . . .	175
Number of parsonages (value \$384,228), .	312

The following is a summary of the schools and teachers among the exceptional population of our land, viz.:

	Schools.	Teachers.
Among the Indians, . . .	21	84
Among the Mexicans, . . .	21	40
Among the Mormons, . . .	37	81
Among the southern whites, . . .	4	10
Totals, . . .	83	215

What a delight it would be to look through these figures and see the joy of the missionaries and missionary teachers as quarter by quarter their allowance is received, and the eager haste with which they cancel debts and buy new supplies of food, clothing, etc. Also the happiness of the worshippers on the prairies and in the mining camps and in other parts of the land, who are enabled to hear the blessed gospel preached by means of the aid extended to these feeble churches; and if we could see the bright faces and know the happy hearts of the 10,812 Christians who were brought into the church last year upon confession of their faith in Christ through the preaching and teaching of the missionaries, we should feel repaid for any sacrifices we may have made to give them the gospel.

What a blessed work it was to give the gospel regularly and orderly to 138,590 persons, many of whom might not have heard it but for the gifts to sustain the preacher! Then those 142,246 Sabbath-school children, who were statedly taught in 2132 Sabbath-schools every Sabbath during the year the truths of God. Again, those 392 Sabbath-schools organized and sustained an average of more than one every day of last year. It is well to remember that these schools are not organized and then left to get on as they can or die, as the case may be, but are each and all under the care

of a missionary whose duty it is to see that they are kept open continuously. Ought not the Sabbath-school scholars of the Presbyterian Church to give more than \$28,760 to this great cause?

Consider what a work is being done for God and degraded humanity through those 83 schools by the 215 missionary teachers. Read their letters as they appear in this periodical and the *Home Mission Monthly*, and bless God that you are permitted to engage in the Master's cause by your gifts. Try and imagine yourself to be one of those Indians living in ignorance, vice and heathenism; a Mormon in degradation and immorality; or a Mexican steeped in superstition and ignorance; and then think what would it be to you to have such an opportunity to rise above these things into the glorious liberty of the sons of God.

But we are constrained to ask, what of the things left undone because of lack of means to send the minister or teacher? We fear that the church at large does not even faintly comprehend the number of calls, Macedonian calls, loud, clear and persistent, which the Board is compelled to refuse because there is no money in the treasury. Glorious as the work is, how much more could have been accomplished and how much more we might do this year if the means were surely forthcoming!

It is true that \$800,000 is a large sum of money to expend yearly, and very thankful we are for the royal gifts which have been poured into the treasury; yet when we think of the vast riches which the heavenly Father has bestowed upon the nearly 700,000 members and not less than 3,000,000 adherents of this great church, we realize that even this large sum is but a small part of the churches' ability. Let every church and Sabbath-school take a collection for home missions this year, and every person give something to fill up the treasury, and by the blessing of God we will send the gospel to many more needy ones, set up the standard and march with renewed vigor and increased courage against intemperance, anarchy, infidelity and vice of every form, and keep marching until we take the whole land for Christ.

NEWS FROM THE FIELD.

ALLEGHENY CITY, PA.

REV. WILSON E. DONALDSON.

A short time since we began a work which will be rather difficult, but which I am convinced will be a decided help to the church if we are able to carry it out. I had been doing all the pastoral and mission work I could, but found that the strain on me when we were building and collecting money to pay for the church had been almost more than I could bear. In order, therefore, to lighten my work and to give some of our new members work to do, we adopted a plan for systematic visiting throughout the entire neighborhood.

For this work the church (or, more correctly, the neighborhood) was divided into five districts, one for each member of session and for each elder; two ladies were appointed as assistants. These committees were to visit every family in their district and obtain as fully as possible information on the following points:

1. Whether members of any church.
2. If so, of what church.

If these were answered affirmatively, not to go any further in questioning; but if not, then go on with the list given:

3. What church did your parents attend?
4. Where do you attend church?
5. What denomination do you prefer?
6. How many children in your family?
7. Do they attend Sabbath-school?
8. (a) If so, where?

(b) If not, will you bring them to our church and to our school?

The plan is an imperfect one in some respects, but changes can be made when needed. These committees are to report in writing every month, on the work done during the month. These reports come before the session at our regular monthly meeting. When the heated season is over, I think we can push this department of our work more vigorously than at present, and hope to find it a real benefit to the church.

STARK, FLORIDA.

REV. R. B. MATTICE.

It is with pleasure that I can report our infant church here in good health and spirits notwith-

standing the midsummer heat. If it is not growing rapidly it is vigorous, and possibly up to the average infant in this climate. The yearly exodus north has cut down our attendance, so that we numbered at our last service only forty-eight. We are a conglomeration of all sorts except Baptists, and there are signs that we shall yet have some even of these.

At our communion—the first Sunday in July—we received nine, of whom five had been reared in the Episcopal Church, though not all confirmed. Our church stands high in the community although a northern church, and has received many kindly notices from the press, which I regret not having preserved. We expect this week to get up some horse sheds, which during this rainy season of extreme heat and terrible showers are almost indispensable. I am just organizing a financial system on the weekly basis, and may be able to present the prospect in my next report.

All our officers, though inexperienced, work together harmoniously and intelligently, and according to Presbyterian usages.

We are here to save precious and immortal souls, and we cannot refuse to provide church privileges for our people, many of whom, if not nearly all, would be practically destitute in this respect if it were not for the beneficence of brethren in Christ. They were unfolded sheep, and their little ones growing up in the woods in sad neglect. They are also almost all invalids, and though many of them are cultured but poor, having but small incomes, and waiting for their orange-trees to bear, or to find something they can cultivate with profit. But times are mending, and the future brightens perceptibly year by year for the church. We hope to be able to report much better things in time to come.

The *Alaskan* of July says:

Mrs. A. R. McFarland has occupied for some time the completed wing of the new house for Indian girls at How-Kan. She has already quite an interesting family of girls collected around her, and with her experience and well-known energy and zeal it is easy to predict that great benefit will accrue to the cause of civilization, in that section, from her exertions.

LUZERNE, PA.

SELF-SUPPORTING.

REV. JOHN MERRIAM.

We observed the week of prayer by inviting the Methodist Episcopal church to unite with us, and continued our meetings six weeks longer. During these meetings there was a gracious outpouring of the Holy Spirit. There was a marked revival of the members of the church. Many were converted. On the first Sabbath after our meetings closed the session received 52 on profession (37 of these were baptized) and five by letter. The next Sabbath seven more by profession, and by the 1st of May our accessions were 72, 65 by profession of their faith, our additions for the year 74. It was our heavenly Father's good pleasure to give us the kingdom. I feel so thankful I can make such a report to the Board.

The church will be self-supporting, and will, if properly trained, soon return all they have received from the Board. I close by thanking the Board for helping us, and may God bless it more and more!

FORT GAY, WAYNE CO., W. VA.

REV. N. R. KIRKPATRICK.

Our Sabbath-school and our congregation, such as they are, are the result of above ten years of persevering labor, often under very discouraging circumstances, and in face of quite decided opposition.

As an instance, a few years ago a determined effort was made to break us down. About this time a girl was heard to say on a Sabbath morning, "We are going to drive them Presbyterians out or bust." On more than one occasion they sent to the country for a preacher, and held a rather boisterous meeting in the upper room at the same time with our regular meeting in the lower room of our school building. On one such occasion we adjourned our meeting.

We have outlived to some extent these oppositions, and are gaining upon the community; and the best applied efforts in the way of Christian work are likely to be attended with the most satisfactory results.

May the time speedily come when the Board will be able to give more consideration to the necessities and demands of the South. In *Christian*

civilization lies the solution of the great governmental problem of the South, and the welfare of millions of souls.

CHICAGO, ILL.

TWO CHURCHES ORGANIZED—STUDENTS' LABOR.

REV. E. R. DAVIS.

Eleven of our smaller churches are supplied by the students from our seminary. Yoked with these churches are four stations also cared for by these young men. Two of these stations I hope will grow into church organizations. My time during this quarter has been chiefly spent with these churches and in new fields, in two of which Dr. Noyes and I have organized churches. Six of the churches above named, under this arrangement of my supervision, pay the whole support of their pulpits. By this arrangement the labors of your missionary are supplemented, and our weak churches and new stations are provided with the means of grace at a less cost to the Home Board than practicable without the superintending labors of your missionary.

Looking over the churches under my care, and I am able to report a hopeful spiritual condition, prayer-meetings and Sunday-school generally well attended, and in some cases there are conversions and additions to their membership. The new churches organized referred to are at Brookline, a suburb south of Chicago, the Central Park Presbyterian Church, located in the Twelfth Ward of this city. Brookline is joined to a station, and the two points pay the salary of the young brother who labors with them. The Central Park Church, under the divine blessing, will grow to be a large church in the near future. Its congregation is composed of active business people with moderate means, but intelligent and thrifty. During the quarter I have preached every Sabbath save when absent about two weeks on account of the illness and death of my brother. I have received into the church twenty-five members, a majority of them by confession of their faith in Christ, baptized eight adults and four infants, given six preparatory lectures, administered six communions and conducted prayer-meetings, ordained and installed elders, assisted in the ordination of evangelists and the installation of pastors. My time has been closely occupied, and my hands are full of labor. What a blessed work is the ministry of the gospel!

INDEPENDENCE, MICH.

REV. J. W. M'GREGOR.

The spiritual condition of the church is of a high order. There is much prayer and reading of the Scriptures and spiritual meditation. The cold, hard winter is gone. It brought with it sickness and suffering. It was very severe on invalids. It thinned our congregations, but I do not believe it lessened our spirituality, as in my visitations I found the people alive to the interests of our church. Such a spirit among the people is hopeful and suggestive, and full too of encouragement. The young people come in and fill up the seats. They are with us and ready for work. We can always depend on them. Their example is good and healthy upon other young people adjacent to us. Any person must see that this congregation must continue and cannot be broken up, nor, in the common language, go down; for here are some live spirits to carry its work on, support and sustain it. We have lost members by death and by removals, yet all remark that the church lives, and is increasing in strength somewhat and also in influence. There is an unseen divine agency at work, I believe, in moving us gradually along; manifesting light where is darkness, hope against hope, and church life and work where was inactivity and indifference.

STERLING, MICH.

A PECULIAR FIELD.

REV. ALANSON HERRICK.

The elements which compose the society of this entire field are very peculiar; all nationalities are represented here, and every faith and order.

The people of the Presbyterian church of Sterling and Omer are Scotch, from the Orkney Isles, with the crudest and most dogmatical ideas of Presbyterianism.

Brother Kay, being a Scotchman himself, knew how to gather these wild mountain sheep into the church fold; and when Brother Kay gave the presbytery a history of his labors on this large mission field, extending over sixty miles, traveling on foot, weary and careworn, asking that the work be divided up, our synodical missionary proposed that I be sent on to Sterling and Omer, and he would sustain me by all possible means. I responded to the call, resolved to do all in my power.

I came on to Sterling a stranger; not one member could keep us over night, but I found lodging at the hotel. I soon began hunting up the flock, but not one scrap of record could be found to aid

me. But trusting in the Lord I began work. Curiosity led the people to hear at first. I have preached every Sabbath morning in Sterling, and am getting our members together, and have made visible progress. I preach in Sterling at half past ten A.M. Preach at three o'clock P.M. at Deep River, some thirty in the congregation. One of our elders superintends a Sabbath-school in this place. From here I go to Omer, preach at half past seven P.M. there. Not a scrap of record do I find to hold them together, but the people come in to hear me preach in the evening. Often one hundred come in quietly, hear me through, take up a collection of fifty or sixty cents, then I go home praying, "O Lord, revive thy work." And I believe he will. I have received all told thirty-three dollars, but I long to depart and be with Christ, which is far better. But having good hold of the gospel plough, shall dig away in the good ground, sowing seed. My dear brethren, do not be alarmed, for by the help of the Lord I shall stand at my post and hold the fort until reinforcements come, and they are coming.

MANITOWOC, WISCONSIN.

REV. GUIDO BOSSARD.

We have received into membership fifteen persons, three by letter and twelve on profession of their faith. The attendance at church service is good and increasing. Prayer-meetings are also well attended. A Young People's Society was organized in the winter, and its weekly prayer-meetings are also very well attended. Spiritually the church is growing; church officers and members are all hopeful and willing to work. Last month the church was cleared of a debt which had been hanging over it for over fifteen years. Of course this was a great strain upon the members, and some of them gave almost beyond their ability, but they gave willingly. The Sunday-school has an attendance of upwards of two hundred, which is large for the summer months. Thus in these respects the aspect is encouraging and hopeful. Business here is dull; there is little money in the community. The population is largely foreign, and many foreign churches are here; so we cannot draw very much from the foreigners, and the church cannot be self-supporting for some time. We are working hard to make it so, but it is uphill work. The members are giving all they can give, and some of them more, it would seem.

Thus spiritually the church of Manitowoc is growing, and the future looks bright, but from the financial point of view we cannot look for growth until the city grows. I think the city will grow in time. But our church has a firm footing here, its edifice is one of the best in the city, and in time we may have a strong self-supporting church here. At present we must be patient and work.

STEVENS POINT, WIS.

A VETERAN GIVES HIS VIEWS.

REV. JACOB PATCH.

I can count a full dozen places where I have labored where we have lost our hold, I think in every case chiefly because the place was left unsupplied too long. The Lord has let out his vineyard to others, and I may well rejoice for the privilege of preparing the way for any branch of his church that will faithfully and successfully cultivate his vineyard. But it hurts to have my warm friends carried out of our church family and association. Our ministers seem educated for labor in prosperous churches, and I see no way to keep our weak churches in new fields but to supply them by helpers, as the New School General Assembly of 1865 resolved (on paper) to do. Have you forgotten our discussion of that resolution or report, and how it was rendered inoperative by substituting "commission them" for "license them"? I believe there are laymen who would hold those fields and do good work, like our "mid-dlers," for from two dollars to five dollars per Sabbath.

INDIAN TERRITORY.

NUYAKA TRAINING-SCHOOL — CLOSING EXERCISES OF THE YEAR.

MRS. A. R. MOORE, PRINCIPAL.

The sickness in June terminated as abruptly as it began, so that we were able to teach the term out. Preparations for examination in the way of speaking and singing had to be made within two weeks, and yet everything seemed to pass off very satisfactorily on examination day. The sickness and deaths made a great impression upon the school. Four out of Miss Robertson's five oldest girls were stricken down with fever. The two who were church members both died, and the two who recovered rose from their sick beds with changed lives.

At our last communion before the close of the school eight girls and four boys were received by the session, including nearly all of the older pupils who were not already church members. Twenty-five of our pupils sat down at the Lord's table with us.

When the closing day came, the housekeepers had planned all arrangements for feeding the two or three hundred people, so that they were able not only to attend most of the exercises, but to assist in the singing. The evening before, the parents came in considerable numbers, and, some of the boys being rather upset by it, I took occasion after supper to tell them that, although school was so nearly out and their parents were here, yet they still belonged to me; that their parents had lent them to me, and they were just as much under my control as though their parents were not present, and that they would continue so to be until after dinner the next day, and that not one child must leave his work or go outside of regular bounds without permission. I am glad to say that not another word was necessary, and that parents and children were all most considerate up to the last moment. I gave them the talk in Creek, so that even the new scholars should understand, and I found, on going out in the hall, a number of very amused listeners.

The usual Wednesday evening prayer-meeting was held in Adam's Chapel, conducted by our pastor, assisted by Rev. R. M. Loughridge, D.D., pastor of the church at Wealaka mission. There were a hundred present besides the mission family. During the meeting our oldest boy, on being called upon, led in prayer for the first time before strangers. His mother was present, and was affected to tears.

At the close of the meeting a United States flag, with the inscription "Company A," was presented to the captain of the company which it was decided had been most faithful and industrious of the four into which the boys are divided for working. The next day the whole company wore bright crimson ribbon badges throughout the exercises, to their own and their friends' gratification.

The beds had been taken down from the chapel and stored in the barn two days previous, and the boys slept on pallets on the floor the last two nights. Before breakfast examination morning these had all been folded up and put away by the older boys. The children and their friends had

all breakfasted, and everything was ready for the opening exercises promptly at nine. The boys and girls passed up stairs to the chapel in double file, for the usual morning prayers.

The examinations were conducted almost entirely in English this year, and yet the children spoke so distinctly and appeared so well, and the changes of classes were made so promptly, that the great majority of those who understood no word of English kept their seats through the four hours of examination, and those who could understand showed their interest throughout. Now and then a few questions were asked and answered in Creek to show those who understood both languages that the recitations were not merely committed to memory.

Great interest was shown in the speaking, which was really quite creditable. The closing piece was given in Creek by David Knight, already twice mentioned, the captain of the successful company. It was entitled "Learn to Say No," and had been written many years before by our beloved pastor when himself a scholar in old Tullahassee Mission School. His manner, his voice and his gestures were all fine, and made a great impression on the Indian auditors. When he spoke of saying "no" (he-koost) to those who should tempt to Sabbath breaking, horse racing, drinking, ball and card playing and stamp dancing, one was heard to say to his neighbor, "There he is hitting us hard."

The chairman of the board of trustees followed in a few remarks, in which he expressed the highest gratification with all he had seen and heard during the day. He told the parents to take their children home and keep them there, and to keep them busy, and not let them spend their vacation idling at home or gadding about visiting. He alluded to David's speech, and said, "You see our children are already teaching us." He was followed by John R. Moore and "Spiechee" (both of whom are nominees for the chieftaincy in the coming election in September), and lastly by Rev. T. W. Perryman. Mr. Perryman spoke with great feeling of the scenes of trouble and sickness through which we had lately passed, and said that the teachers' care by night and by day had been tireless, and that through it all they had stood shoulder to shoulder helping one another, or they could never have endured the severe strain. He told them that during the term many of the chil-

dren had given their hearts to Jesus, and had pledged themselves to lead new lives; and as they (the friends) many of them lived so far distant that they did not know of these things, he would call upon Christians to rise and let themselves be known.

The children rose instantly and simultaneously, although he had been speaking with his back to them and with no change in voice or manner, and they had not anticipated the call. It was a most touching circumstance to all who witnessed it.

BOOMING KANSAS.

REV. T. J. MAY.

It may be of some interest to you to learn something of the phenomenal development of Kansas, which has been going on during the past year and still continues unabated. System after system of railroad continues to enter the state and branch off in every direction like the falling of great elm trees, until almost every town has a railroad and some many. They all seem to be pointing toward the Gulf at Galveston, and some have already reached there. By this sudden change of commercial centres, New York is brought four days nearer to Wichita for all kinds of freight than by the all-rail routes, and European markets and ports much nearer in every way; so that this sudden and surprising change of base of transportation will be the means of building as by magic some mighty cities in the great Southwest. The corn crop of this great state this year will outdo all other years of the past. It simply surpasses our understanding; there will be enough and to spare. And I think any one coming in from the East would consider the number of booming towns and cities marvellous throughout Kansas. Natural gas is being found in many parts of the state, of a good quality and great pressure, so that the fuel question is settled and great manufacturing industries are entering the field. Hence Kansas welcomes the unemployed millions of people and capital into her fair fields of ripened and ripening opportunity.

COLFAX, IOWA.

REV. S. N. VAIL.

Soon after the General Assembly's meeting we began special services in this church, having the efficient help of an experienced evangelist of our church. These services continued every evening

during three weeks. Though the audiences were not large at any time, nor interest great, we think much good was accomplished and seed sown for future harvest. At the close of this special effort came the Lord's Supper. Three persons were received into the church and several children baptized. You can imagine how pleasingly surprised I was when lifting the white linen from the elements, there to find a new and beautiful silver service. I have since learned that this service was a present to the church from the devoted women. Since I came here we have used common plates and glass tumblers in the eucharist, and I need not stop to tell why.

GEORGETOWN, NEB.

REV. B. H. HURST.

I submit a quarterly statement as missionary pastor of this church. I have had a tedious and laborious time in the removal of my family from Pennsylvania and getting a habitation for them, which is a hard thing to do, as we are thirty to forty miles from a railroad station. In the meantime I have preached regularly for my people and attended the sessions of the Sunday-school, visited all the members of the church, also all families residing in our neighborhood. I have organized one Sunday-school six miles north of us, and have made engagements to meet the people and organize another in three weeks four miles south of Burr Oak. I have made this a preaching point and expect in due time to organize a congregation there.

Next month I expect to go to Calaway, twenty-five miles distant, and prospect with a view of organizing a congregation there. On the whole, we are getting along well. The material is good, but limited; but new families are coming in. From a grazing the South Loup is changing to an agricultural community.

ATKINSON, NEB.

ENCOURAGING OUTLOOK.

REV. C. F. GRAVES.

It may seem that I have little to report for the quarter just ended, and yet the general outlook is quite encouraging. Seven have been received into the church, making eighteen in all that have united with us in the nine months just ended. Public

opinion is not as stable here yet as it is in the East, and I believe more battles are fought between opposing questions in the West than in the East; yet I enjoy even the very spirit of energy that supports these discussions. One thing saddens me much—to find so many who have endured much and labored hard to gain a home out here, who have no home in heaven, and I feel like crying out to all such, "Turn ye, for why will ye die?" Our prayer-meetings are more fully attended, and are consequently more interesting and profitable. We are working up a greater interest in our Sunday-school, and with a good measure of success. Nowhere does hearty common-sense work pay better returns than out here on these missionary fields. "Our land for Christ" is the motto of the present. The town is growing rapidly both by the incoming of new families and greater business activity on the part of its citizens, and we are trying to make the growth of our church keep pace with it. We are now moving to get a bell—a necessity from the beginning, and more so now—and from the encouraging way the matter has been received, I hope to welcome one before many weeks. We have just secured a fine Christian young man as principal of our school for the coming year; a great advance, for the previous one was an open atheist. On the whole, then, our work is broadening on our hands, and there is a greater disposition on the part of our church to engage in it. The present drought has caused us much uneasiness and anxiety, and may ultimately materially interfere with our plans, for money is very hard to get, but I trust all will be best in the end.

TOWER CITY, DAK.

INTERESTING ACCESSIONS.

REV. J. H. BALDWIN.

At the time of our last communion seasons we received ten new members—eight by profession and two by letter. On those occasions we had most interesting meetings. At our conference meeting or thanksgiving meeting on Sabbath evening after a communion season we enjoyed the Spirit's presence most manifestly. Many were most seriously impressed, and one person, the wife of a noted Universalist and influential man, gave her name as a candidate for membership at our next communion. On that day we received to the church four members of one family, and all but

the husband and father. Three of these were converted at a protracted meeting we held there one year ago last winter, but had not come in with us until now, hoping by delay that the husband and father might be induced to come out. Tired of delay, they concluded to come in, and it was afterwards learned that the father and husband, a very prominent man, absent at St. Paul on business, and not knowing that his family had decided to connect themselves with the church at the time, was deeply convicted and converted, and returned to surprise his family as well as to be surprised that they had joined the church. Now a whole, happy, united and influential family, consecrated to God.

Brother Wood, our synodical missionary, was with me last Sabbath at Galesburg, on the Portland branch of the Manitoba Railroad, where we organized a church of seventeen members. This is where I have been laboring for a time on my vacant alternate Sabbaths. We think the field is a needy and hopeful one. Beside these labors, I have met my regular appointments of my half-yearly commission.

The last quarter has been one of deep interest and satisfaction to me.

A MINING TOWN.

THE OLD STORY—A GRAVE PROBLEM.

BY A MISSIONARY.

The observance of Sabbath is greatly neglected in this place, although there has been great improvement during the last year. When I came here (April, 1886) nearly all the stores were open. Now nearly all are closed. But the smelter runs every day and night. Hence some of our male members are required to work on the Sabbath, or lose their positions. They do this very reluctantly, but they can see no way to avoid this practice. Some of them have refused, but in consequence have been obliged to seek employment elsewhere. It involves the necessity almost of leaving the territory to take this stand. If all the men were to do this who are members of the church, the church service could not be sustained. I am greatly perplexed over this question. Of course I do not uphold the practice, and often talk very plainly to them about it. But I could not think of disciplining them for it, as some of the brethren east think I ought to do. I would break the church up altogether.

I would be glad to receive some advice from you on this question. While all the male members of the church deplore the necessity that is laid upon them to work on the Sabbath, there are not more than two or three who do not so work. The two elders both do so, and they are the very best of Christians apart from this one fact. They are spiritually minded in an unusual degree. Sometimes the question is overwhelming to me in its seriousness. I sometimes wonder whether it is possible to build up the church permanently on this basis. Yet there seems to be no other way of doing. There are Scotchmen here who in every other respect are qualified to be church members, who are faithful in attending all the services when not at work, who, nevertheless, are kept from joining the church for this reason. There are very few lines of employment out of the smelting works. The time may come when they can find work in other lines not requiring Sabbath work; but that day seems far off. It may become advisable some day to take a positive stand on this question. It may sound strange to your ears, but I am forced to believe it would be unwise to do so at present.

I am greatly comforted by the fact that the Lord is evidently blessing the work notwithstanding this state of things. There have been some very marked cases of conversion. The spiritual interest is increasing all the while. I am satisfied that the Lord overlooks this dereliction in his people here. The question is whether we are doing right in overlooking it. I have no doubts as to the wisdom of the course we are pursuing; but that does not make it right. I am praying constantly for a change for the better. Am I to follow my own convictions, or submit to the judgment of the Board? Of course, if the Board should advise a different course I would cheerfully submit, or else leave the field for some other. There is no doubt that the church would be in a better condition spiritually if none of its members worked on the Sabbath. We must certainly work toward this end. We are not to be satisfied with anything short of this. Yet to require that no one shall be received as a member of the church who works on the Sabbath would at least *seem* to be placing a great hardship on them. I have *advised* them to give up the Sabbath work and trust the Lord to open the way for them. Would it be best to *insist* on their so doing?

I will be glad to avail myself of your counsel on this subject.

At our last communion service (June 5) we received four new members, one on profession, the others by letter.

Financially, while there is plenty of money here it is not in the hands of Christians. We are improving in this respect, however. The collections are good; we give to most of the boards; our subscription list is better than last year, though it does not yet cover the amount we are expected to raise.

TEXAS.

REV. GEORGE K. SCOTT.

I am just in, a couple days ago, from a pretty extensive missionary trip. I expect to have by January next three organized congregations in as many new and important railroad towns northwest and southwest of here, and feel sure I can gather the rest of my stipulated salary among them. At least I shall try.

TACOMA, WASH. TER.

INTERESTING FUNERAL—WORK AMONG THE INDIANS OF THE NORTHWEST.

REV. M. G. MANN.

At Puyallup the attendance at divine worship has been very good. I have had the good fortune to be assisted on several occasions by Rev. Prof. John Tait, of the Washington College here, and the Rev. Thomas Brown, of Winnipeg—both Presbyterian ministers in connection with the Canadian church. Both were very much pleased with the attention paid them during the preaching, and the Indians were also pleased with them. I expect at our next communion service to have quite a large addition of young people to unite with us on profession of faith.

During the last week I made a special trip to Chehalis to conduct the funeral services of a little girl who led her mother, father, aunt and her whole family into the church to find the Saviour whom she loved. She was sick over a year, and became finally totally blind. Neither she nor her mother nor her aunt could see a particle. I never visited Chehalis without going to see them in their humble home. I never saw people so submissive. Not a murmur was to be heard from their lips. When this girl went to her heavenly home there was no murmur, knowing that her eyes were opened now and she would see her Saviour, and that he would open theirs also very soon.

At Nisqually, where I preached last Sabbath, the Indians greatly appreciate the preaching of the gospel. They have not the advantage of schools and teachers, consequently have no Sunday-school. I have given them one Sabbath a month, in addition to which the committee on home missions of presbytery have requested Peter Stanup, our licentiate, to give them one Sabbath a month. In the meantime the elders attend to the other services on Sabbath not provided for with preaching.

AMARGO, NEW MEXICO.

SCHOOLS, SCHOOLS.

RAFAEL GALLEGOS.

I have been visiting the following villages in San Juan county, counting Morrero and Amargo and Navajo River and Dulce, which are in the slope to the Pacific, viz.: Pine River, La Pompa, Tucson, Aztec, El Largo. Also I have been visiting Copper City, Capulin, Santa Cruz, Santa Fé, Las Vegas, Wagon Mound and Rio Colorado. In all these places I have been visiting and preaching and distributing religious matter.

The Jicarilla Apache Indians are here since the 15th day of June, 1887; all of them speak the Spanish language; so do the Utes and Navajoes. I am doing all in my power for the good of all these three tribes of Indians, as well as for the Mexicans and Americans who are living in this San Juan country. Every day I feel the need of school teachers for this country, as my work without the aid of the school is very little, especially among the Roman Catholic people, who are against me every day, together with their priest.

Rev. Messrs. Shields and Mantazo were here last June; will come again in September next to organize a church here if the way is clear. Our work without teachers in all these places is of very little account. Send us teachers and the people will be better satisfied.

CAYUCOS, CAL.

REV. SAMUEL SLOCOMBE.

Under the divine blessing the work of the gospel has been continued here during the past three months with the same regularity as previously, except that I devoted two Sabbaths to work in the Cholame country, where they are almost absolutely without gospel ordinances. Each of those Sab-

baths necessitated a journey of a hundred miles on horseback.

The only respect in which I cannot speak encouragingly of our work here for the past quarter is with reference to the membership. There has been no increase in the membership of our little church. In all other respects, however, we have gladdening signs of the divine presence and favor. Continued good health has enabled me to continue preaching three times nearly every Sabbath, although I have usually to travel fifteen to twenty miles between the services. At the day services at almost all the points families attend who have to travel long distances to do so.

Our Band of Hope and Sunday-school are in a prosperous condition, and the latter has just acquired a new library. Our week evening service also continues to be well attended; this is the first season that we have been able to keep it going through the busy season.

Among the silent signs of the influence of gospel truth upon the community two points may be named. I have referred in a previous report to the breaking up of the Sunday base-ball club. For this year a school teacher was engaged who is reputed to think more of base ball than religion. Soon after his arrival, either voluntarily or prompted by the enemies of religion, he went around endeavoring to organize a club. But he failed signally, and he and his family have since attended our services.

The other point has reference to the saloon curse. For some months we were sorely vexed by a new hotel-keeper who came into the place and set himself to entice the lads and young men into a skillfully-laid net. He was successful enough for a while to injure our Sunday-school and to bring sadness to some hearts. However, we got him discredited at length and he has had to back out by the door of insolvency. The hotel, though kept open by some one else, is virtually deserted, and the saloon belonging to it is closed altogether. Thus we have two saloons less in this little place than we had twenty months ago.

HOME MISSION APPOINTMENTS FOR AUGUST, 1887.

Rev. C. E. Fay, Mineville,	N. Y.
Rev. C. E. Herbert, Ashland, Centerville and Big Hollow,	"
Rev. A. K. Hareha, Roslyn,	"
Rev. H. W. H. Watkins, Rushford,	"
Rev. B. G. Van Cleve, Andover,	"
Rev. A. H. Cameron, Ridgeville and Oneida Lake,	"

Rev. W. M. Burchfield, Upper, Landisburg, Centre and Buffalo,	Pa.
Rev. W. A. Dunning, Lawrenceville,	"
Rev. J. B. Reed, Fairmount and Mannington,	W. Va.
Rev. F. M. Todd, Manassas and Prince William County,	Va.
Rev. G. C. Overstreet, Brandenburg and Hodgenville,	Ky.
Rev. A. F. Whitehead, Huntsville and New River,	Tenn.
Rev. N. F. Tuck, New Prospect,	"
Rev. A. Orndorf, Kingston, Bethel,	"
Rev. G. Carpenter, Wallston,	Ohio.
Rev. James Bassett, Rising Sun, Palmetto and Concord,	Ind.
Rev. B. C. Swan, Harrisburg,	Ill.
Rev. J. C. Parsons, Herscher,	"
Rev. D. G. Bruce, Good Hope,	"
Rev. M. W. Simpson, Humeston and Grand River,	Iowa.
Rev. F. A. Shearer, D. D., Earlham,	"
Rev. W. Russell, Frankville and Mt. Hope,	"
Rev. R. A. Paden, Burt and Bancroft,	"
Rev. E. Hamilton, Paton and Rippey,	"
Rev. J. A. Fitch, Goshen and stations,	"
Rev. H. McHenry, Lime Springs and stations,	"
Rev. W. S. Shiels, West Point and stations,	"
Rev. E. J. Nugent, Derby,	"
Rev. E. M. Sharp, Wapello and Grand View,	"
Rev. A. W. Haines, Deep River,	"
Rev. D. A. Murray, Greene,	"
Rev. D. S. Iddings, Williams,	"
Rev. L. H. Towler, Milan,	Mich.
Rev. S. S. Palmer, Tustin,	"
Rev. W. C. Peabody, Pinconning and Calvary,	"
Rev. A. S. Wight, Linden and Argentine,	"
Rev. William Walker,	"
Rev. J. Irwin, Wallace, Sprague and Comstock,	Wis.
Rev. J. P. Dysart, St. Paul, East,	Minn.
Rev. J. Godward, Evansville, Dalton and Ashley,	"
Rev. R. H. Hooke, Westminster and Hudson,	Dak.
Rev. W. H. McCuskey, Andover and Homer,	"
Rev. J. A. McElmon, Dell Rapids,	"
Rev. J. M. Boggs, Kimball, Pleasant Prairie and stations,	"
Rev. J. Loughran, White Lake,	"
Rev. G. S. Baskerville, Tower City,	"
Rev. C. McLean, Pembina,	"
Rev. D. G. McKay, Elkmont and Inkster,	"
Rev. W. T. Parsons, Fairview, Mt. Pleasant and vicinity,	"
Rev. G. C. Giffen, Minden,	Neb.
Rev. F. R. Wotring, Plum Creek,	"
Rev. J. Schaedel, Buffalo Grove, German,	"
Rev. N. S. Lowrie, O'Neill,	"
Rev. J. Huston, Green Valley,	"
Rev. J. Riale, Blair,	"
Rev. L. D. Wells, Tekamah,	"
Rev. E. C. Haskell, Stromsburg,	"
Rev. A. B. Martin, Kansas City, 8d,	Mo.
Rev. G. E. Woodhull, West Plains,	"
Rev. M. G. Gorin, Louisiana, 1st,	"
Rev. W. Meyer, Edina,	"
Rev. J. A. McKelvey, Chillicothe,	"
Rev. J. P. Barbor, Lyndon,	Kan.
Rev. H. Farwell, Le Ray and Neosho Falls,	"
Rev. C. C. Hoffmeister, Axtell and Baileyville,	"
Rev. A. H. Parks, Syracuse and Richfield,	"
Rev. T. Bracken, Phillipsburg,	"
Rev. E. P. Thompson, Idaho Springs,	Col.
Rev. E. M. Landis,	"
Rev. W. E. Archibald, Silver Cliff,	"
Rev. D. Willson, Hamilton and Spring Hill,	Mont.
Rev. G. M. Fisher, Flat Head, Lake Country,	"
Rev. G. A. Irvin, Anaheim,	Cal.
Rev. J. B. Rideout, Northern,	"
Rev. H. H. Dobbins, West Berkeley,	"
Rev. H. S. Snodgrass, Monterey, 1st,	"
Rev. J. M. Morrison, Grass Valley and stations,	Oregon.

COLLEGES AND ACADEMIES.

THE ONE HUNDREDTH GENERAL ASSEMBLY.

Until the meeting of the last Assembly several of the institutions which are aided by this Board were hoping, not very definitely but warmly, that the year now passing might turn to them a tide of denominational interest and help that would lift them out of many embarrassments. It is now known that the denominational effort, by means of the Committee on the One Hundredth General Assembly, is to be concentrated upon a single aim of very wide and tender interest. But the collateral objects originally indicated as deserving the liberal gifts of the denomination are approved anew by the vote of the last Assembly. According to that repeated expression, the General Assemblies of 1886 and 1887 would not judge it a financial mistake for Presbyterian people to lay out in "immediate distribution," upon the field of this Board, \$500,000. A recent circular of the committee just referred to provides that gifts made under this recommendation be forwarded to the treasury of the Board and that record of them be made on the books of the Assembly's Centennial Committee. Inasmuch as the present issue of *THE CHURCH AT HOME AND ABROAD* will find most congregations with their fall harness on and prepared at least to be informed of our desires, we devote our present pages to matter bearing on this aim.

First of all, it is evident that the General Assembly has contemplated a class of centennial gifts quite distinct from the ordinary church collections. "The last Assembly," says its committee, "urged sessions to take subscriptions and not collections." "The centennial donations are special and do not include the necessary annual contributions in support of the boards of the church."

Yet we wish it to be known that we have devised no new agencies and incurred no new outlay. Our centennial apparatus is exactly that of our past years, and will be

that of years to come until the churches shall wisely and liberally suffer us to dispense with it. That apparatus requires some candid notice.

ABOUT OUR CANVASSERS.

A secretary who has ever been a pastor must know what a demand he is making upon the patience and loyalty of the pastors of a given district when by certificate he authorizes a college officer or agent to canvass it for an endowment or building fund. As mere writer of the certificate, indeed, he can fall back upon the fact that he is obeying the behest of his Board, and that his Board is obeying the General Assembly (see Minutes, 1883, p. 189, under letters "G" and "H"). But none the less he knows that such a paper cannot effect its intent without making some trying exactions of helpful pastors.

It may require, first of all, no little good temper and patience to discover any reasonable ground on which this work of canvassing can proceed, at least in common years. The pastor may naturally say, "Has not the Board of Aid for Colleges its regular annual collections? Then why should that Board, any more than each of the others, send out a man to solicit our people individually?" The question will seem entirely unanswerable except to those who will consider that what the Board receives from the annual collections does not at all avail for the ends for which the canvass is made. The canvass is the effort of some particular institution to get clear of debt or to create an endowment fund. The collection is applied to the general work of the Board; which is to aid in the support of teachers, just as the Home Mission Board aids in supporting preachers. See further a subsequent article on "The Pressing Need."

This explanation, however, only renews the question "Why should these institutions, whatever their need of money, get this ex-

ceptional privilege of scouring our congregations for it?"

That is a reasonable question. The answer is this: The givers themselves will have it so. They practically invite the canvassers, and thus far refuse to dispense with them. It is only the man that comes for the money, and has tact and persistence, that is likely to get the money. Witness these facts: Our Board reported last year, as the total of its receipts from churches and Sabbath-schools, \$27,880. In the same year the statistical tables of the presbyteries reported that what had been given in the congregations for this cause of college aid amounted to \$127,627—a hundred thousand dollars beyond the church collections, so far as this Board received them. We are aware that there were some church collections which we did not receive; still the greater part of that excess of \$100,000 must have been given, not in collections, but under personal solicitation of one form or another. The individual giving goes on, then; and until there be some better arrangement, it must; for able and thoughtful Presbyterian men and women are by no means indifferent to the cause of the Christian education of American youth. Under these circumstances, is it wrong for the General Assembly to instruct the Board, and to invite pastors, to take reasonable pains to direct a good share of this individual giving to our church's new schools and colleges? And will there not be many instances in which a pastor can further that intent of the Assembly without injury to any interest, congregational or benevolent?

Yet he cannot do this without a work of discrimination that will tax his patience still further. The persons whom it can be wise to approach for gifts for the building or the endowment of a distant college cannot be numerous in most congregations. When the institution is near at hand, indeed, and the whole community is to get advantage from it, every family may properly be asked to give what help it can. But in a distant presbytery or synod there is no propriety, but rather great harmfulness, in such a sweeping canvass. A board that would en-

courage it must lose by it, both in favor and in receipts. The pastors who object to it as an interference with their system of congregational benevolence are plainly in the right. Yet nearly every established congregation includes one or more men or women whose personal system of benevolence is known to have a margin outside of the most comprehensive system on which the congregation unites. And every wise and zealous pastor is accustomed to have such relations with these exceptional givers, that they even desire him—not to tell them what to do—but freely to lay before their judgment the opportunities for exceptional giving in directions that appear to be good. It is well understood that a very great part of the liberal giving of individuals to all of the church's great causes grows out of just such relations between conscientious distributors of the Lord's money and their well-informed and trusted ministers.

Now, once in a twelvemonth, at the worst (with the present formality, once in a century), this Board introduces to the pastors of a given district the representative of some single institution which it knows to be worthy, promising, in need, and therefore ready to make any good gift tell at once on that double work of grace and instruction which God, by us, is extending over the land. May not a pastor be sure of recompense for all the trouble by which he shall understand the case which we thus commend, and shall consider who those are before whom he may properly suffer it to come and what endorsement he can give of its regularity and worth?

The largest and most generous consideration may leave him obliged to say, "I cannot, at this time, help you at all. I find no door that appears to be open." But that ought not to be said hastily. Often the very men whom their pastors count it very imprudent to approach in behalf of a school of the church are at the same time approached successfully from this or that independent school, whose claims they would not have compared with those which their pastors, by plainly explaining this Board's certificate, could have laid before them.

So we confess that we are inviting good men to take trouble in behalf of our canvassers. Some of those pastors who have helped this branch of our work most effectually are men burdened, one would think, to the limit of their strength. The Board does not fail to appreciate such assistance; but there is a trustier assurance, that they "shall by no means lose their reward."

THE PRESSING NEED.

Church erection and college erection are each easily distinguishable from the kindred interest to which each is inseparably related, namely, that of the support of the workmen in the same branch of work. Teaching men and teaching places are no more the same thing than are preaching men and preaching places. In the matter of *church* extension, so important are the separate interests of the places and the men that we have a Board for each. In the *college* matter, no one is likely to dream of an Erection Board; but the oneness of the Board ought not to obscure the practical distinction that lies between the interests. There is a great problem, then, which this Board is set to solve, and one that deserves the sympathetic consideration of every large-minded member of our denomination. Since an established school includes both teaching force and teaching place; since many of the most promising teaching places are unfinished or in debt; and since our income avails only, and that but in part, to maintain the teachers, what can we do effectually for school erection?

One answer might be, "Go slower. Do not take hold of more institutions than you can attend to effectually in both departments, of property and faculty." But that would, at once, be equivalent to the blank discouragement of nearly all those communities that can provide two-thirds of their immediate property needs, but cannot provide the whole. When such cases occur in the church extension enterprise, every one sees that it is good to throw in some prompt property help. Shall then a board intended for school extension see a dozen places in

which local zeal and liberality are doing their utmost, with three-quarters of success, and notify each that zeal, subscription papers and children must stand stock still till this Board can come round to them in their turn, and, with one stroke, establish them? Nothing but Minerva was ever produced that way. Things grow; and growth ought to begin when life does. Growth may require nursing. Then it must have it. It is never safe to treat a live thing like a dead thing, in the expectation of making it suddenly very lively, some years afterward. This Board is already the young mother of many live schools, widely distributed over the western part of our church. She has fed them with the common effect of feeding what is both young and healthy; they need more food. Buildings not quite finished for lack of means, buildings with debt on them, buildings needing to be supplemented with other buildings, all open their doors like lips, and cry, being hungry. Are they worth keeping alive? Who doubts it? When past investment, wisely made, at the right places, can by the addition of ten, fifteen or even twenty per cent. settle the college erection side of the problem, and allow the teaching work to go on unembarrassed while population thickens and supporters grow strong, is not here a matter that falls within good stewardship for Christ?

Well, how shall it be managed? We know what we would like; but we cannot get it, as yet at least. We would like to see the annual collection or distribution, made in the churches for this Board, so justly proportioned to our large, twofold concern for teachers and for buildings, that the Board, out of its own adequate treasury, could do such prudent things as the salvation and establishment of its various school properties should require.

Till that time comes, we would have every pastor who understands and approves our work, enter frankly and largely into our view of this great need, and, especially if he prefers to see no canvasser, do his best, some Sabbath, to kindle the thoughts and hearts of hearty and able people to their duty of touching this young work with power; that

is, of sending to our treasury personal gifts to our "property fund," out of which the Board may meet the needs where they are greatest. In this centennial year such words spoken by appreciative and sympathetic men could be spoken with great effect.

The third way is the existing way—of canvassing; some disadvantages of which we frankly confess. But guarded on our side, and aided on the pastor's side, and kindly met by the men and women to whom it is addressed, it can, on easy terms, meet present needs, and thus allow the second century of American Presbyterianism to begin with its college-planting work strong and balanced, and advanced to its right place among the foremost of our national agencies.

We entreat, then, a large-minded hearing of some details.

SUMNER ACADEMY.

As yet our church has in Washington Territory two schools, far out of reach of each other. This Board helps them both in current expenses; and both need help in establishing their buildings. The need of Sumner Academy, however, is most urgent; and of that we now speak.

Sumner is twelve miles from Tacoma, and twenty-eight from Seattle; and connected with both by railroad. The pleasant valley in which it lies is likely to be reached by suburban homes. Saloons are excluded by the title deeds. The presbytery established the academy. In August, 1884, after the donation of an ample site, and a subscription of \$3000, ground was broken for an adequate building, which has been contracted for at \$5000. This contract provided for enclosing the whole, and finishing a part; which has since been done. Liberal addition to the subscription has been expected, but a sudden reverse befell the community, and after the outlay of about \$4000 in land and money, the undertaking would have sunk but for the liberality of Mr. L. F. Thompson. Though our denomination had no claim upon him, he added to his former generous gifts of land and money, paid contractors, and has since carried a debt which in less friendly hands would have wiped out the property.

The school dates back of the building, having opened January 1, 1884. Out of its first twenty pupils, eleven were studying Latin, an indication of the incline which such a school would set up toward power and service. Early in its second year a revival came, bringing the four boarding-students into our church. In the glow of that experience, Rev. George A. McKinley, the teacher and pastor, wrote, "I think the Board can look upon this as one of its most promising fields, and that money expended here will be a permanent investment."

Since then the debt has grown, till an issue is at hand. The school is still there; and with hope in this present appeal, arrangements are making for a new term, under a loyal and competent teacher. Shall the roof of a Presbyterian school be kept over his Presbyterian head? For many months Rev. George F. Whitworth, one of the most respected ministers of the Presbytery of Puget Sound, has been seeking, with the hearty backing of this Board, some eastern succor for his presbytery in this their thoughtful, orderly, fundamental effort to provide for their future life and power. Let any one turn to the statistics of that presbytery, in the Assembly's Minutes of 1887, and judge whether denominational friendliness and good policy ought to lean toward helping them. There are thirty-eight churches, which raise for their annual expenses, including pastor's salaries, an average of about \$300 each. A presbytery of such small ability, seeing its actual investment of four or five thousand dollars sinking out of sight, is pleading with sympathetic men in the presbyteries of Philadelphia and its vicinity to give help enough to save its school.

Something has been said about raising a fund of twenty thousand dollars. That, indeed, would be a grand thing to do. It would clear off the debt, and complete the unfinished story, and begin an endowment. But the Board of Aid would be very happy far short of that—in saving the property. According to our reading of the documents before us, the donor or donors of \$5000 could have the satisfaction of securing, free

from debt, the academy building, and roomy grounds enough around it. Save it, brethren, and we can build it up by degrees. Will not some men in Philadelphia, in whose city the two ends of our church's century are soon to come together with so great interest, wrap the far borders of the continent together by making themselves the saviours of this young "Neshaminy" on the Pacific?

If they will see to it that their gift for this purpose passes through the treasury of this Board, we will see that it shall not be paid out upon the property except in extinguishment of the existing debt; and that it shall then be paid only under such safeguard by lien as shall protect the amount from loss or perversion.

Mr. Whitworth remains in Philadelphia during October, at least, to co-operate with this earnest appeal. His address is 1334 Chestnut Street.

CARTHAGE COLLEGIATE INSTITUTE.

The community of Carthage, Mo., led by Rev. W. S. Knight, D.D., pastor of our church in that place, have made a most

spirited and successful movement for the establishment of a collegiate institute. A local subscription of \$13,000 has enabled them to purchase their lot and erect their building. Their school, which has been taught for a year in premises belonging to the church, will very soon enter its own very handsome edifice. The good spirits of the community are further raised by the fact that the trustees have secured as principal of their institute Rev. Dr. J. G. Reaser, in so many ways most favorably known in the Presbyterian Church. Professor Reaser has been requested by the trustees to make the canvass which this Board by its certificate approves, in the Presbyteries of New Brunswick, Monmouth and West Jersey. The best effort of the Carthage community leaves their work incomplete. Some generous help in finishing and furnishing their building, and for the provision of needful apparatus, will be necessary in order to provide Dr. Reaser from the start with facilities for his work, and to insure, by God's blessing, his earliest success. To those who know him he needs no commendation.

Further detail concerning institutions and canvass must be delayed to future issues.

PUBLICATION.

INCREASE OF CONTRIBUTIONS.

With great pleasure the announcement is made that there has been a substantial increase of contributions to this Board. The total amount received last year between April 1 and September 1 was \$24,454; the amount received this year during the same period will reach at least \$36,000. The exact amount cannot be ascertained before going to press, as all the returns are not yet in; the increase, however, will be about \$12,000. Should this rate be continued, the contributions for the year will be about \$56,000.

While it is gratifying to contemplate such a possible increase, it should be recognized that the amount mentioned would be but little more than one-half of the \$100,000 recommended by the last Assembly—a sum absolutely necessary for the successful prosecution of our Sabbath-school and missionary work.

In this connection it is proper to call attention to the fact that *five hundred* less than half our churches made last year any contribution to this Board. Amongst the churches that have failed to contribute are many of the most wealthy, and in other di-

reactions most liberal, in our denomination. If the *thirty-seven hundred and sixty-two* non-contributing churches would give us on an average but *ten dollars*, the whole amount of contribution would reach nearly the *one hundred thousand dollars* recommended by the Assembly.

Will not *all* the branches of our Zion give us a portion of their fruit, that we may be enabled to do something proportionate to the wealth of the denomination for the more than *ten million* spiritually-destitute children of our land?

ADVANTAGES OF SABBATH-SCHOOL MISSION WORK.

Sabbath-school mission work is the most economical and most effective means of evangelizing the unreached millions in the land. The quickest and cheapest way to build up churches in new or godless districts is to start mission Sabbath-schools. This is now universally admitted. In one city of our country one hundred and fifty churches, and among them some of the strongest in that city, can trace back their origin to mission Sabbath-schools.

Nor is the advantage of this kind of evangelization confined to cities. In all the central west, the northwest, southwest and southern and western portions of our land there are tens of thousands of churches which have grown from Sabbath-schools.

Mission Sabbath-school work shares in the blessing mentioned in Proverbs 16:9—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." It is not opposed. Men would as soon think of opposing sunlight or water.

Something in the worst of men is the ally of the Christian school. It is their ambition for their children's improvement and education. Even the abandoned desire their offspring to be better than themselves. Multitudes of unbelieving Germans and of all races hate the church as the representative of religious despotism, but they love and reverence her as the educator of their children. It is touching to see them commit to her their dear children.

Another ally is the social instinct. How

powerful is this in new communities! Lonely hearts hunger and thirst for social life, sympathy and recognition. This longing sends the laboring and heavy laden in the sparsely-settled places to the new Sabbath-schools. There the forms of worship are readily adapted to every shade of culture and of life. The social Bible study, "the bairns' hymns," the festivals and holidays of the school, bring hearts near together. Then the teachers, with their devoted and loving Christian hearts, touch these sensitive souls. In these teachers the needy and young find their truest helpers, their most faithful friends, their wisest guides in all life's affairs. The personal character and influence of these teachers are the divinely-used powers in this work.

These reasons for mission Sabbath-school work apply not only to that work as carried on in mission schools, but to all efforts in church schools to reach and gather into them the poor or the careless children and youth. No Sabbath-school should omit such efforts.

EXTENT OF THE MISSIONARY FIELD.

It will be remembered that in the September number there were published, as indicating the extent of our field, letters from missionaries in India, Mexico and Brazil, as well as from different portions of our own land. We now lay before our readers an interesting petition from Africa. All quarters of the world call upon us for aid.

CLAY ASHLAND, ST. PAUL'S RIVER,
Near Monrovia, Liberia, Africa, May 9, 1887.

PRESBYTERIAN BOARD OF PUBLICATION.

GENTLEMEN:—We have a very interesting little Sabbath-school at this place, composed mostly of native African children. We have one great drawback, however—we lack suitable books, cards and songs. The school numbers forty-five altogether. Most of these are in their letters, simple spelling and reading lessons. Under the direction of our teacher and superintendent, Mr. Alfred B. King, we have saved our coppers until they now amount to five dollars. Stretch it as far as it will go toward supplying our present needs. We cannot wait any longer to accumulate more money just now

to buy all the books and literature we need. We have no objection to receiving a portion of the books we need now through your missionary department, if you consider us worthy. We are quite sure that they will be gratefully received and put to proper use. Our needs are:

1. Gospel Songs, Nos. 1, 2, 3 and 4 combined. We would like to get them through you, even if you do not publish them—half a dozen with music, and the rest the words only. We would take second-hand ones if you find them too costly.

2. Catechisms: Catechisms for Young Children, and the Shorter Catechism, at least fifty each. These and Gospel Songs are specially needed.

3. Primers of the simplest nature, to teach how to spell and read.

4. Cards: Alphabetical cards, Scripture readings, cards for the wall.

5. A few Bibles and Testaments.

6. Church Hymnals, as many as can be given for this purpose.

Praying that you will favorably consider our petition, and, if practicable, supply our needs,

Yours with Christian love,

WILLIAM H. DIGGS.

A colporteur in Iowa writes:

Enclosed you will find my report for the quarter. I have been greatly blessed in the work this winter, especially among the poor and needy, who receive the tracts and cheap books so thankfully, and I know of many who are reading them and trying to live different lives. Any one who has never done work of this kind does not realize the suffering and sorrow there is. A short time ago I wanted to make a few calls on the sick and needy before I should leave the town, as I was going in about three hours. I asked an old gentleman, an elder, to go with me, and we soon found a boy who had been sick for a long time with running sores on his limbs. We could not find room to sit down, there was so much disorder and confusion in the room, but the people appeared glad to have any one visit them and talk with them about the place where there is no poverty or sickness. We made several calls among that class of people. The elder thought that he had learned more of his duty, as an elder, in two or three hours with me, than he had ever thought of before.

Here is a good word from Minnesota:

I wish to return my thanks to you for your great kindness to us in granting us the supplies

asked for. Many "God bless you" have gone above for you from our devoted Sabbath-school workers and children. One church organization has already grown out of this work, and others are on the way. We are about to organize other schools, and hope to find you still generous if we need your aid. Some of these new organizations pay their own way from the start, and two of them are now helping others. I have more calls for this work than I am able to fill. We never get time to hunt out places for work, but they find us long before we are able to get around to them. May the good Lord fill your coffers with gold for the prosecution of his work!

TRUTH STRANGER THAN FICTION.

When we hear of the wonders wrought upon human souls through the reading of a single tract, forgetting that the power is of God who is wonderful in working, we but half yield credence to the stories; but this questioning does injustice to the truth. The following incident, given by one of the missionaries of the Philadelphia Tract and Mission Society, can be read without question. The persons to it are known, and their names can be given. Striking as it is, it is but one of many illustrations of what God is doing by this amazing agency—the press.

A messenger came to the house of a lady in my district, asking her if she lived a year ago where she was now living. Receiving an answer in the affirmative, he said, "A man living at ——— Street, and in a dying condition, is anxious to see you; will you grant him his request?" The lady suggested that the locality mentioned was of bad reputation; but if her husband, whom she would consult when he came home, was willing, they would both come down promptly. They called as promised, and the dying man asked the same question—if the lady and husband had lived a year ago where they were now living. Receiving the affirmative reply, he said, "You were chloroformed and robbed on such and such a night?" They replied that they were. Said he, "I was the man who robbed you, and as I am now dying, I wanted to ask your forgiveness. When I was in your bedroom, I saw a tract, with a picture on it, lying on the bureau, and strange to say, I took it home for my daughter to read. Somehow I

felt I must read it also, and as I read its contents, I was led to see what a great sinner I had been. It was the means of my conversion to Christ. I cannot restore you that of which I robbed you, as I am so poor, but I want to ask your forgiveness for the great crime I committed." The lady remarked that when the stupor passed from her on the night of the robbery, she looked for the tract which she had placed upon the bureau, and was surprised to find it gone. "Could it be possible," she asked herself, "that the robber has taken the tract?" And so it was; and God had made use of the tract to his conversion to Christ.

This missionary adds:

I myself shall never forget the tract I received fifty-nine years ago; the same year when this society was organized, and I believe it was one distributed by the society at that time. Then I was living with my widowed mother, on a farm not far from this house of worship. One day a Christian gentleman, riding on a white horse, and passing our house, threw a tract near the gate. His name was Robert Ralston. I discovered a picture upon the leaflet, which induced me to make further examination and read it. Reading it line after line, I came to a passage like this from one of the Psalms: "The wicked shall be turned into hell, with all the nations that forget God." This made a deep impression upon my mind never to be effaced. Years after reading this tract, I was led by the word and Spirit of God to give myself to the Lord Jesus Christ.

The following from the pen of the lamented Dr. Dulles will be read with interest. It was probably one of the last articles prepared by him for THE CHURCH:

THE ELMRIDGE SERIES.

The old story of "Eyes and No Eyes," of the boy who saw nothing in his walk and the boy who saw much in tree and flower and bird and animal life in going over the same ground, is being repeated everywhere by the boys and girls of our day. The number of those seeing nothing, or almost nothing, of the wonderful works of the Creator, is very great. It is to overcome this sightlessness of our young people—which, by the way, does not so greatly exceed that of their elders as we might suppose—that the "Elmridge Series" is prepared by their author, Mrs. Ella Rodman Church, and published by the Presbyterian Board of Publication. The volumes do not profess to be

scientific treatises on ornithology, botany, etc., but are attempts to open the eyes of their readers to the boundless stores of delightful wonders that lie enclosed in bird and beast, in flower and tree, and so to awaken in them the habit of observation and to lead them nearer to the Creator of all as well as to a vastly-increased enjoyment of his gifts. The first volume of the series is "Birds and their Ways;" the second, "Flyers and Crawlers;" the third, "Flower Talks at Elmridge;" the fourth, "Among the Trees at Elmridge," and the fifth, "Talks by the Seashore." All of these volumes are profusely illustrated and made attractive by good paper, print and binding. It seems a pity that those who are loud in their complaints of the "Sunday-school novel" do not take pains to have such volumes as these put in their own Sunday-school libraries. It is found that narratives outsell these books of fact, in which are invested far more labor and expense.

THE HUNDRED BEST BOOKS.

It is not often that we meet a more pithy setting forth of the value of the books of our Presbyterian Board than was given to the Synod of Wisconsin by the Rev. W. A. McAtee, of Madison, as a part of his report to the Synod on publication. In it he says:

In the early part of the present year a very interesting discussion was carried on in the public journals of England and America in regard to the hundred best books. The discussion was started by Sir John Lubbock, who, in a lecture to a workingmen's college on reading, ventured to indicate what he believed to be the one hundred supreme volumes in the literature of all time. The lecture and the list were given to the public, and a large number of literary men and women were invited to express their views in regard to the matter. Many freely responded, and we soon had Sir John Lubbock's list criticised and amended, or entirely reconstructed by such greater lights as Mr. Gladstone and Mr. Ruskin, and by such lesser lights as Miss Braddon and Oscar Wilde. Echoes of the discussion are still frequently heard, and only lately lists of the hundred best novels, of the hundred best books for children, of the hundred best American books, have appeared in our literary periodicals.

THE HUNDRED BEST RELIGIOUS BOOKS.

It would be a very rash experiment for any one to propose a list of the hundred best religious books, and this would not be the time

or place for the attempt. Yet if any one of us were called upon to prepare such a list, the very best place for us to go for suggestions would be to the catalogue of the Board of Publication of the Presbyterian Church. It is, indeed, a constant source of pleasure and pride to run one's eye over that richly-stocked list, and to see how much that is of the very best in the world's religious literature may be obtained with the imprint of the Presbyterian Board. In the departments of church history and biography, of systematic and practical theology, of commentaries and sermons, of personal religious experience, of defences of the common faith of the evangelical churches, of treatises on practical Christian duty and our pressing popular reforms, this catalogue is rich almost beyond comparison. We find here the choice works of Calvin, the reformer; of Baxter, Bunyan, Owen and Flavel, the great Puritan divines; of Edwards, the elder Alexander and Hodge, the great theologians; of church historians like Lorimer, Gillett and Moffatt; of biographers like McCrie and Bowen and Blackburn; of preachers like Davies and Hamilton and Newman Hall; of practical writers like Mott, Henry, George, Bonner, Dr. Spencer, Dr. Plumer and Bishop Ryle; and of fervid missionaries like Bird and Jessup and Henry; almost every department of religious literature, not forgetting religious fiction, is here represented at its best.

THE SUBJECTS DISCUSSED.

Amid the varied publications of the Board, I find under the head of temperance thirty-five separate titles; of the Sabbath, twenty-four titles; of the Sabbath-school, eighteen titles. Thirteen books and tracts treat of Protestantism; sixty-three of the Reformation; sixty-seven of Presbyterianism. Eighteen separate treatises are devoted to the Lord's Supper, twenty-six to the subject of benevolence, thirty-four to prayer. Amusements are treated in sixteen separate works; baptism in thirty-three; conversion and the first steps in a Christian life (inquirers directed) in seventy. Some dozens of volumes are devoted to foreign lands, and fifty-one titles relate to the work of missions at home and abroad. In the department of church history the catalogue is particularly rich, and eighty-seven titles are given to biography. A fuller analysis of the Board's catalogue would confirm the impression this hasty glance suggests. Considered from whatever point of view, its publications do the highest honor to the church it represents, and are worthy of the widest possible diffusion. If

they could have the place in our homes to which their value entitles them, the gain to the youth of our church and our country would be incomputable.

IGNORANCE ABOUT IT.

It is a sorrowful confession to make, but truth requires it, that this noble body of Christian literature—covering over twenty-five hundred titles in all—is almost unknown to the great body of our membership. The Niagara torrent of ephemeral newspapers, periodicals and books ever pouring from the press has almost buried out of sight the rich treasures at which we have glanced. The veriest trash, the most abominable and corrupting products of degraded minds and beastly hearts, is allowed to take their place in the formation of the character and the determination of the destiny of the youth of our land.

WHAT TO DO ABOUT IT.

No subject or question, your committee believes, is worthier of the mature consideration of pastors and elders than how to direct the reading of the young; of the mature also, so far as they are readers at all. Reading habits are most powerful educators, and character depends more on what the people read than what they hear. Our Board of Publication provides us with a set of most admirable helps in this unspeakably-important department of our work. If every family were provided with a choice selection from its attractive lists, much inferior mental food would thereby be ruled out. "The expulsive power" of a good book is equal to or co-ordinate with that of "a new affection." An annual sermon on religious reading, with the descriptive catalogue of the Board as a text, would hardly fail to lead to good results. A little lending library of the Board's books, owned by each minister and elder, and judiciously kept in use, would furnish an index to other treasures of the same kind. A congregational library, if it were actually worked, would serve the same end. A recommendation from the pulpit of some fresh books, or of some older one, bearing possibly on the topic of the sermon, or on some subject of present and pressing interest, would oftentimes awaken interest. Many of the tracts of the Board lend themselves admirably to the use of an earnest pastor, elder or private Christian. Scarcely a phase of doctrine or duty but may be found treated in a crisp and effective way in this cheap and handy form. Scattered in the pews, enclosed in a letter left on a visit, handed direct to a friend, they may prove the good seed falling into good ground.

CHURCH ERECTION.

THE GROWTH OF CHRISTIAN CHURCHES.

In view of the frequent intimations by infidel or pseudo-scientific writers that Christianity is losing its hold upon the world, the following statistics of the progress of our American churches, collated by the *Independent*, are well worth preserving for reference:

Four years ago we presented statistics showing that our churches, not including several denominational fragments, independent congregations, the Jews or the Mormons, had 115,610 churches, 81,717 ministers and 17,267,178 members. The totals for the same bodies are now 132,435 churches, 91,911 ministers and 19,018,977 members. No deduction has been made for members in mission fields abroad; but, on the other hand, the Methodist statistics of members do not include the ministers, and the Congregational statistics do not include the missionary membership of the American Board. If the exact figures could be known, it is quite as likely that they would be larger as that they would be smaller than those we have given.

The gains of the four years are magnificent. The net increase of members is 1,631,799. That is, the churches have in this period not only received enough new members to make good their losses by death, discipline and otherwise, but to increase the number of professing members by over sixteen hundred thousand. This allows, as will be noticed, only a comparatively slight gain to the Roman Catholic Church. Sixteen hundred thousand increase in four years is at the rate of 407,949 a year, or 1117 every day in the year, or 46 every hour in the day. Is not this a grand demonstration of the propagating power of Christianity?

The increase in churches has been 15,825. This means a gain of 8831 every year, and more than ten every day. And every new society means a new building, a new building means an investment of money, and such investments mean faith in the present and future of Christianity. The increase of ministers is 9694, which is about 12 per cent., and is at the rate of $6\frac{1}{2}$ a day, or 2423 a year. This, too, is an indication that the alleged decay of faith is

purely imaginary. The churches must have some vitality if they can go on adding 2400 ministers every year to the great army already in commission, and furnish means for their support.

It will be noticed that increase is the rule and decrease the exception. There are only two cases of decrease in the column of churches, three in that of ministers, and only one in that of communicants. The Universalists, the Swedenborgians and the Moravians have lost slightly—the Moravians, 1 church and 6 ministers; the Swedenborgians, 4 ministers; and the Universalists, 24 churches, 40 ministers and 688 members. Is not this general fact one of great significance?

The table of net gains shows that the Methodist family is at the head of the list, with the Baptists second, the Lutherans third, the Presbyterians fourth, the Episcopalians fifth, and the Congregationalists sixth. The order is a little different if the various families be arranged according to present strength in numbers. The Methodists are first, the Roman Catholics second, the Baptists third, the Presbyterians fourth, the Lutherans fifth, the Congregationalists sixth, and the Episcopalians seventh.

More than 132,000 churches, almost 92,000 ministers, and over 19,000,000 members in a population of less than sixty millions. What a mighty force in the education, civilization and elevation of our country!

A TOUCHING EXAMPLE.

The following letter, one of several that we have received with reference to the "*Wilson Memorial Fund*," is an indication of the interest aroused among those who knew Dr. Wilson. If it were possible for the fund to be completed by those who have had experience of the personal kindness and unflinching sympathy of our late honored associate, the good work would not be long delayed; but their desire far outruns their ability.

—, NEBRASKA.

DEAR BROTHER WHITE:—Inclosed please find five dollars from Rev. — and wife for

the Wilson Memorial Fund. We would rejoice if it were five hundred dollars instead of as many cents, but it is all we can give. Mr. — is not able to labor, and we have to husband our resources to keep off the Board of Relief. But we have known dear Dr. Wilson since 1836 intimately, and knew personally of his devotion to and labors for church erection, nobly giving the Board favor in all the churches. May God abundantly bless all your efforts to fill his place.

Respectfully yours in Christ,
MRS. —.

"MOTHER OF MANY CHURCHES."

The historic church of Setauket, Long Island, although nearly two hundred and fifty years old, is, as the following excerpt indicates, still full of youthful vigor. The Board of Church Erection in this case has no pecuniary interest in the good work, but none the less extends to the Rev. Mr. Littell and his people its affectionate congratulations.

Rev. William H. Littell, a commissioner to the last General Assembly, is happy over the dedication of a chapel at Stony Brook, Long Island, within the borders of his parish. He is the ninth pastor of the Presbyterian church at Setauket, Long Island, whose corporate name, "The First Presbyterian Church of Brookhaven," indicates that it is the first church organized in that town, thirteen miles square, extending across the island. The organization is lost in obscurity, but dates back prior to 1665. She is the mother of many churches, but still has under her care the services at Stony Brook, four miles distant, that have been held alternate Sabbaths for many years. These have resulted in efforts to secure a place of meeting, and these efforts have been crowned with success. A beautiful chapel opens its doors week by week to grateful worshipers. The cheerful interior of yellow pine is lighted by windows of rolled cathedral glass, and the opinion of Rev. John Irwin, of the Board of Church Erection, who preached the dedication sermon, is that more satisfactory results for the money expended cannot be found anywhere. The dedication occurred July 31 at 3.30 P.M. The pastor was assisted in the services by Mr. Irwin and neighboring ministers.

FROM THE FIELD.

LITCHFIELD, NEB., August 16, 1887.

DEAR BROTHER:—Your letter of August 3 is at hand, check and insurance receipt received in good order, for which we are very thankful. Nothing preventing, we shall dedicate our church August 28 free of debt. It will cost us about fifteen hundred dollars. It is a nice building, and we all send thanks to the Board of Church Erection, for without its help we could not have built. So God bless all of you, and God bless those who gave that the Board might give.

Yours with good wishes,
S. P. DILLON.

MEDFORD, OR., August 15, 1887.

REV. E. N. WHITE.

DEAR BROTHER:—Yesterday, just before preaching in Medford, I received your draft for \$500 from the Board of Erection Fund, to help us pay for our new church edifice in Medford. Mrs. W. and I were on our way to the church and Sabbath-school, and our hearts fairly danced with joy when we read your letter. Thank God and your noble Board! As we met one member of our church after another I shook your letter at them and said, \$500 to pay for our church! and so the news spread like wildfire and there was general rejoicing. This puts the church squarely on her feet, with no debt. We will now prepare to dedicate soon as we can make further arrangements, such as a couple of chairs for the pulpit, a table for the Bible, carpet for the pulpit and the aisles, lamps, etc. The ladies wish at least to try and get the pulpit in some sort of shipshape.

Well! Again receive our thanks for giving "that sponge" so good a squeeze. More anon.

Most truly yours, with delight,
M. A. WILLIAMS.

COLLEGE OF EMPORIA,
EMPORIA, KAN., August 15, 1887.

DEAR BROTHER:—Enclosed please find receipt from the trustees of the Cottonwood Falls church. All is prosperous with them and the outlook could not well be more favorable. On their behalf, I tender to you and the Board of Church Erection our heartfelt thanks. This gift will be fruitful in strengthening the Redeemer's cause in this promising field.

Fraternally yours,
JOHN F. HENDY.

MINISTERIAL RELIEF.

THE VETERANS.

A letter received at the office by yesterday's mail announces the death of one of the venerable servants of the church, who was in his eighty-ninth year, and who for several years received aid from the Board of Relief.

As may naturally be supposed, from the extreme old age of so many upon our roll and the broken health of others, such announcements are not infrequent. Our report to the last Assembly shows that during the year ending with its meeting the names of 28 persons (heads of families) were withdrawn from our roll by death.

Among the many touching and affecting letters that reach the office are those making these announcements. It is not only the children that write, with filial tributes to the beloved parent and with grateful mention of the loving and thoughtful care of the church which cheered his old age. Frequently we are told that the remittances from the Board, bringing as they did many comforts that would have been sadly missed in these humble homes, were even more prized by the aged veteran and his children as showing God's people were not unmindful of his services to the generation which had passed away, and that the church of Christ would not permit its faithful ministers to fall out of its sight and care when, beneath the burden of years, they fall out of the ranks of the on-moving host. But in addition to these appreciative and grateful letters, there are those from old friends and parishioners to whom the death of the patriarch brings back the memories of long-gone years, when the faithful minister wrought with them in his sacred work. It often happens, too, that others of a more recent generation send tributes to one whom they have known only in his old age, but whom they have learned to love and revere. Our records are full of such tributes, and, could they be laid before God's people,

would show the privilege, as well as the sacred duty, of the church to care for these blessed men, who, "having served their generation by the will of God," are laid aside, in their old age and often in extreme want, from the work they love so well.

The beloved and honored father who has just been called to his reward, at the age of nearly ninety, was one of these men. The paper which announces his departure says that during the many years of his life, spent in the community where he ended his days,

He drew to himself the close friendship of all those with whom he came in contact. Every one who knew him was his friend; and when the news came to our people that his life had reached its end, they all united in the expression that a noble, exemplary life was closed—a life devoted to labor for the good of others: self-sacrificing endeavors to contribute to the happiness, temporal and eternal, of those around him. The earthly career of this veteran of the cross was finished full of years, not only counting by the passage of time, but by that sure accounting of the work done, the good deeds accomplished and the brightness cast upon the lives of others.

The aged saint had requested that the funeral services should be quiet and unostentatious, but a great throng of those to whom he had long been known showed their love and respect by attending the last rites, which, the editor says, "were impressively solemn and beautiful, well befitting the pure and noble life just closed." A paper, in *memoriam*, was read by the pastor of the church, containing a brief review of this long and useful life, largely passed in missionary work, and upon this "laying the foundations for future church prosperity" the pastor of the Methodist church, who followed with an address, dwelt with special emphasis. Let me quote a few paragraphs from this paper:

—There was a large family of brothers and sisters, and each one was expected to do his and her part in providing for the care and increasing

wants of the family. Work on the farm and in the saw-mill, and rafting lumber down the Susquehanna river, making the return trip on foot, filled the time until his majority. About this time he made a profession of religion, uniting with the Presbyterian church, and he felt that he was called to prepare himself for the ministry.

His advantages for schooling had been limited; but with his Bible, two or three school-books and his scanty wardrobe, all wrapped in a bundle that he carried in his hand, he started on foot to the nearest available school, a distance of fifty miles from home, to prepare for his chosen profession. By teaching school in winters at first, and afterwards preaching during vacations and other available times, he worked his way through college and the theological seminary, and the same earnest, indomitable spirit has characterized his labors as a minister.

He was the associate and co-laborer of the Rev. Dr. Charles Finney, of Ohio, in his wonderful revival work, and with him and in his own special work he conducted over one hundred revivals of religion.

He never labored for popular applause, nor sought for easy places of work. Possessed of wonderful vitality and a constitution seldom equalled, he was to a certain extent reckless of his strength and health in carrying out what he thought to be his duty, until as years advanced he found that he had overtaxed his nervous vitality, and for a number of years he has been unable to attend to the active duties of his profession. But he never ceased his study of its inexhaustible fields of thought; and those of his ministerial brethren and Christian friends who have enjoyed conversation with him on the chosen themes of his study, even within the last few months, have remarked upon the depth of thought and wonderful clearness of comprehension of those themes that seemed to fill his soul.

August 24, 1831, he married Miss —, who was a true and faithful counsellor and assistant to him in his work, and in the later years of their declining life a true and loving companion until her death, January, 1887—just seven months of separation!

But the letter that lies open before me, written by a loving son who signs himself, "*with a sad heart*, Yours, etc.," recalls one written to me last year by his venerable father.

The readers of THE CHURCH can well

understand with what pinching economy this devoted man and his "true and faithful counsellor and assistant" must have lived and brought up their children on those mission fields where they were "laying the foundations of future church prosperity." There was little, if any, chance of laying by anything for their support in old age; yet it was not until the missionary was in his seventy-ninth year that any aid was sent from the Board to this aged couple. Then, as our records show, this devoted and self-denying servant of the church, nearly blind and after more than a half century of mission work, was "recommended" by his presbytery for an annual appropriation of \$300, and this sum was accordingly sent to him. Last year, in the letter to which I refer, he wrote me that his son, who had reduced this appropriation to \$200, was now in a condition to claim the privilege of taking the entire care of his aged parents; and with many expressions of gratitude for what the Board had done for him and with pardonable parental pride in this act of filial devotion, he says, "My son will now take your place, and the Board need not make me any further appropriation."

Thrice happy indeed is the minister's son, or any son, who is thus privileged to assume the whole care of his aged parents. It may involve great self-denial and close economy in his own personal and family expenses, but is there not a blessing in it?

But when the aged father (to whom the semi-annual appropriation of \$100 had already been sent) wrote to me, "I do not feel at liberty to receive it because my son now makes me *that*," I could not help thinking that the church, no less than the son, has its high privilege and sacred duty in such a case, and that for the church, too, there is a blessing in the discharge of this filial duty. Why should not this aged missionary, then in his eighty-eighth year, continue to receive from the church he has so long and so faithfully served this modest sum of \$200 during the few remaining years of his life?

In the letter from which I have quoted he says (referring to this \$100 sent to him from the Board), "I can use every penny of it

in defraying necessary expenses, as I have been under the doctor's care all the season up to this month, and my wife has been during the most of this month, and will be I know not how long." A grateful church, out of its abundant wealth, ought to be glad to send its aged servant this modest help, not merely because it was really needed "in defraying necessary expenses," but because it was fairly earned—"every penny of it"—during the long years the missionary had served the church upon a stipend barely sufficient for his annual support. The annuity should go to such men not as charity or as alms given to the worthy and deserving poor, but as the payment (in part) of what the church owes them. Just debts should be paid whether the creditor be poor or not.

It was under the profound conviction that some such "annuities" should be provided for the Veterans worn out in the pastorate of our church or in its missionary work, that I wrote the ministerial relief pages of this magazine for May and June. I will not repeat what I have there said; but will you not turn to your file of *THE CHURCH*, and read pages 437-440 and 533-536 in this connection? or, if you have sent your copies away, will you not allow me to send you others?

And will you not thoughtfully and seriously consider your own responsibility in this matter—especially in this centennial year?

APPROPRIATIONS DECLINED.

The delicacy which led this aged missionary to decline receiving the hundred dollars even after it was placed in his hands by the recommendation of his presbytery is not unusual among those upon our roll. It may be, in some cases, that long wrestling with hard and bitter poverty has somewhat blunted the delicate sensibilities which, as a rule, exist among cultured, educated Christian people. Such persons, through years of painful want, may come at last, asking no

questions and making no explanations, to get what they can from any source and hold on to what they can get. Can you really blame them? They would not do a conscious wrong, but the instinct of self-preservation may lead the best of people, after long and weary years of sickness and poverty, to do what they themselves, in more favored circumstances, would have regarded as wanting at least in delicacy. But our records show many instances, like the above, of sensitive and delicate honor. The February number of *THE CHURCH* (page 153) gives one of these. An aged minister, who has an invalid wife and daughter depending upon him and no possessions except a little home mortgaged to its full value, returns to the Board \$100 of the \$150 sent as his semi-annual appropriation. During these six months he had found temporary employment, and this seemed to him to render unnecessary the full appropriation recommended by the presbytery and voted by the Board! Many such instances might be given.

The following letter, which tells its own story, was received since this article was commenced. The one who "is in doubt" is a minister's widow in her eighty-third year, who, by the recommendation of presbytery, has been receiving from the Board an annual appropriation of \$150!

Mrs. — is in doubt whether she ought to keep the check or not, as she has rented her house, the tenants to take possession the 1st of September, and if she should have no sickness or extra expenses, and if the tenants pay the rent as agreed, she thinks she could manage to live upon the rent. She was eighty-two years old yesterday. She says if there are others suffering for aid and needing it more than she, she will willingly return it; so she will not sign the receipt until she hears from you.

Are there not many persons in the circumstances of this aged widow who would so emphasize the *ifs* in the above letter as to have no "doubt" whether this money, which is legally hers and is already in her hands, should be retained?

EDUCATION.

A REVIEW OF THE SITUATION AT THE CLOSE OF 1886-7.

Again we present a synopsis of the situation of our Presbyterian denomination as it regards the relation between churches and ministers indicated in the Minutes of the General Assembly for 1887. This is a matter of great importance for all persons, especially for ministers and elders, to understand, but which few have either time or inclination to explore for themselves. We have, however, done it for them with as much care and exactness as was possible, and invite their earnest consideration to the result.

First, for the churches. The whole number of them, as given in the summary, is 6436—a net gain of 155 over that given under the head of 1886. But this is four more than the number obtained by a different process. The new churches organized are put at 228, a large number showing the zeal of our mission boards. To this we must add three churches received from other bodies, making our fresh acquisitions amount to 231. But from this we must deduct two churches dismissed and 78 dissolved—in all 80. This would leave us 151 for our net gain—four less than the difference between the totals as given above. Which number is correct it is impossible to tell. Either figure shows a good advance.

As to their condition the following facts have to be noted. Of our 6436 churches, 1211 are marked vacant, that is, without pastor or stated supply. How many of these ought to have and might support a regular ministration either in whole or in part may be inferred from the following classification: the membership of 21 churches is over 300; of 6, between 300 and 250; of 19, between 250 and 200; of 20, between 200 and 150; of 83, between 150 and 100—making 149 having a membership of 100 and over. They constitute what we might call first-class churches.

Below 100 they range as follows: those of a membership from 100 to 75 number 65; those from 75 to 50 number 131—in all 196 that may be reckoned as second class, and ought to have a minister either with or without assistance.

Below this grade there are 313 churches which have from 50 to 25 members, 190 which have from 25 to 15 members, and 321 which have below 15 down to 1. How many of these are thrifty germs that would pay for the fostering, and how many are declining to extinction, we have no means of knowing. Undoubtedly a goodly number of them, being planted in our growing western towns, promise creditable enlargement.

What chance there is of supplying these 1211 vacancies, or even the 149 vacant churches which report above 100 members, may be seen by looking at the statistics respecting ministers. The whole number of these is 5634, an advance of 108 beyond that of last year. Of these, 88 were received from other bodies, while we gave in return 38, the balance being still heavily against us. But our list, it must be remembered, includes ministers in all positions—not only those in regular pastoral work at home, but also foreign missionaries, secretaries, professors, teachers, superintendents, agents, editors, all the honorably retired and the unemployed from whatever cause. These amount in all to 1689. Deduct these from the whole number, and there remain 3956 to supply the 6221 churches here at home—a difference of 2265.

Of the unemployed, there are three classes, those marked without charge (W. C.) numbering 472, a large proportion of whom are among the oldest in their presbyteries, more or less able to preach, often doing good work as occasional supplies, but too old to be invited to settle. Then there are 242 put down as evangelists (Ev.), many of whom are regularly employed—not all; and lastly

there are 95 marked *in transitu*. Of these we can say nothing. It may be they have an objective point in view, and it may be they are on the hunt. Taken together, those thus marked amount to 809. How many of these might be available to supply the vacancies above mentioned, who can tell? From what we know, it were safe to say at least one-half. The grand question is, How shall their merits be tested and known, and the churches that are suffering from want of care be induced to employ them? The demand for some expedient to utilize all this educated and ordained force grows more and more imperative as our churches increase and our vacancies and dissolutions multiply.

But doing the best we can in this direction, it must be seen that the present supply of ministers falls far short of the fields to be occupied. Counting in the 400 that might be employed and are not, we have 4356 ministers for 6221 home churches, a disparity still too great, as all must admit. Plain enough is it that the business of raising up ministers requires to be yet more industriously worked up.

The outlook for the future is somewhat brighter. The number of licentiates, most of whom are in the seminaries completing their course, is 357, just twenty more than in the year previous; and the number of candidates under care of presbytery has risen from 906 to 986, a good increase. Of these licentiates and candidates 696 were under care of the Board, scattered over a seven-years course of preparation. This would make our average supply for the future per year 192, so far as known. Of course there will be accessions from the ranks of the undetermined in our college classes from year to year; but will they appear in sufficient numbers to supply the existing and ever-growing need? Certainly these accessions cannot be secured without effort; and this effort should be made proportionate to the efforts made in behalf of our missions; otherwise there is danger that the work pushed in the latter direction prove to too great a degree a failure. Two hundred and eighty-eight churches organized and seventy-eight dissolved in one

year does not indicate steady progress. A net increase of 200 ministers annually is not sufficient to supply 1200 vacancies and match the yearly net increase of 155 churches, besides filling the other positions to which ministers are usually called. Unless greater productiveness is shown there is every prospect that our dissolutions will multiply as our dependence on other bodies for our ministerial supplies continue in increasing ratio.

We have been careful to make this exposition in full because of the tendency manifest in some quarters to draw from one set of facts encouragement to think we are doing satisfactorily well, when a broader survey would show that we are still far from coming up to our proper mark. Much joy was expressed at the increase reported in the number of candidates. But dividing these up by seven shows about eleven per year.

THE COST OF AN EDUCATION.

To correct misapprehensions and furnish the information which many are desiring, we would state what we have been able to learn from various sources on this subject. In some of our western colleges—what particular ones it would not be fair to advertise—it is possible for a student by close economy to get through for all expenses on \$300 per year. But the cost increases as we come to our more advanced institutions in the East. At Harvard a careful investigation shows that the expenditure ranged from the lowest at \$400 to the highest at \$4000. About one fourth of the graduating class spent between \$400 and \$600 a year during their four-years course. The same would hold good at Princeton and Yale and Amherst and other colleges of a high grade. But the very lowest expense would be prohibitory for poor boys were it not for scholarship funds that pay for the tuition, and still leave board and clothing and light and fuel and books, etc., to be provided for. But there are other than these absolutely necessary expenses which ought to be incurred if a student is to make most of his

course. It is the cost of membership in college societies, of subscription to the various college publications, of helping to support gymnastic clubs and things of this sort, which to refuse would be to ostracise a student from his fellows and cut him off from many important advantages. Very fitly writes a correspondent in one of our religious journals:

It is a grave error to assume that no expenses in college are necessary but those essential to life and study. Much of the best influence of every college is exerted outside of its lecture-rooms. Much of the highest and most lasting value of its course is due to the mutual relations and intercourse of the students. The interest in athletics, societies, etc., may become extravagant now and then, but this is a much less evil than the absence of such an interest would be. There is no student who does not need—we say it deliberately—to associate with his or her fellow students regularly and sympathetically in some of the many departments of college life outside of mere study. To graduate with a college diploma, even though one take the valedictory itself, without having entered into the true spirit of college life by bearing an active part in its manifold and stimulating experiences during the four years, is to have failed in a very large degree of securing the best results of the course. Each student, therefore, must settle the question for himself, how far it is right for him to spend money for other objects than bare necessities. Neither he nor the college authorities nor his friends should think it wrong for him to allow himself some freedom.

In view of such facts it will be seen that some aid will inevitably be needed even by the most energetic and skillful young men, if devoid of all resources save what is in themselves, to acquire a good education. There is no pampering in the gift of a scholarship of \$100 to which the Board has been compelled to reduce its offers to its candidates. They will still be obliged to struggle hard if they are to get through college out of debt, and if, with the burden of being obliged to raise somehow by their own means \$200 or \$300 per year, they do not stand high in scholarship they can hardly be considered blameworthy. A larger liberality will not hurt.

ARE THERE TOO MANY MINISTERS?

Strange as it may seem, the above question is still under discussion in some of our periodicals. The reason for a diversity of opinion is to be found in the different points of view taken by the disputants. Those who affirm that there are too many ministers look at the number of small churches in which our smaller communities are often split up denominationally, each struggling hard to support its minister adequately, and at once they draw their conclusion of "too many." The fact is, it is the churches that are too many. Evangelical Christians ought in such cases to overlook minor differences and coalesce in one organization. United they would be strong. Divided they are weak. And would they could unite! But as long as they will not, we need the ministers. Or, again, they look at the number of ministers unemployed and imagine the profession crowded. But the proper inference should rather be, either that the men are disqualified in some way for service, or that, if qualified, the vacant churches have not sense enough to see it.

But let us see what is said on the other side. Our quotation is from a western minister writing in the *Homiletical Review*:

The answer (yes) given to the question "Are there too many ministers?" in your last number, may do great harm. A few years ago a New York religious weekly raised the cry "Too many ministers." The cry was taken up and echoed over the land, in spite of some vigorous protests, until many felt they had a chronic grievance against the ministry and closed their wallets more tightly. What was the result? Many earnest young men having the ministry in view sorrowfully gave it up, because they thought they were not needed, and there was soon a dearth of ministers; hundreds of churches were left vacant and great loss was experienced. We are just now beginning to recover from the effects of that warning note. We have not enough men yet to supply the churches and mission fields which are calling for help.

And this is just the declaration that comes to us from several of the sister denominations. Especially loud is the call from the

larger churches, where strong men are needed. There are also many other important positions in the church requiring to be filled. Disastrous, therefore, is the intimation, from whatever source it comes, that there is a plethora of ministers. That there should be greater economy in the organization of churches there can be no doubt. Protestantism is weakening itself by its divisions, and it would seem a wiser policy that in our smaller towns our evangelical denominations should by some agreement consent to worship and work together. But until such agreement is reached duty requires that we follow up our advance in organizing churches with supplies of ministers to care for and sustain them.

INDIVIDUAL SCHOLARSHIPS.

We are happy to state that the persons contributing these now number twelve in all. More are hoped for. When desired the donor is put in communication with his candidate, and can thus ascertain where his money goes and watch the result of his benefaction in the future. This is pleasant and profitable to both parties in this interesting relation.

Clergymen's sore throat, an English surgeon declares, is due to the fact that speaking from an elevation to listeners below irritates and presses the vocal organs. The *Living Church*, commenting upon this, remarks: "If clergymen would hold the head erect and speak up, they would never have throat trouble; and even if already suffering to some extent, they may cure themselves by speaking in a right position. There are bad habits of phonation, breathing, etc., which a good teacher can easily correct, but the bending forward of the head and hanging over the sermon while reading it is worse than all, and any man can correct himself in it."

Probably this is true; but why make it so difficult by compelling the preacher to speak down from the pulpit to hearers seated on a lower level? The amphitheatrical arrangement of seats in tiers, rapidly rising from the level of the pulpit, making it necessary for the preacher to look up to see his audience, instead of curving his neck like a curb-bitted horse to look down on them, is a real emancipation of the minister's throat.

FREEDMEN.

ARE THE COLORED PEOPLE IMPROVING?

Since their emancipation it is very evident that great changes have come over the colored race, and great improvement. They have been lifted higher. But it is said, while all this is true, there is no change in their morals. If it is meant by this that *as a race* they have not been lifted up to a higher plane of morality, just as it may be said that the Chinese have not been, after all that missions and missionaries have done

for them, it is true; but if it is meant that there has been no improvement in the morals of families, communities and whole neighborhoods, where intelligent missionary work has been carried on among them, then it is utterly false. As a race they have been only partially reached by missionary and moralizing influences, and consequently the mass of them are still just where slavery left them; but where they have been reached, a man is willfully blind who cannot see a decided improvement in their

morals. It must be remembered that the morals which these people learned under slavery, if any at all, had first to be unlearned and a foundation laid for a true morality. This has been done with encouraging success where our missions have been planted. Of this there is abundant testimony. Take, for example, our colored Synod of Atlantic, which has in its bounds eighty-four colored ministers and about four hundred ruling elders. Look at their character and morals. We have taken pains to learn from white and colored people how these men stand in the communities in which they live for purity of life and consistent Christian conduct; and with few exceptions I find they have the confidence of both white and colored citizens, and will compare favorably in these respects with the same number of men in any Christian body. There are over fifteen thousand members in the churches under the care of this synod, and among them many men and women of deep and earnest piety.

An intelligent elder in the white Presbyterian church on Edisto Island, S. C., once a large slaveholder, said to me, "To know what you have done among and for this people here, you should have seen them twenty years ago, when your Board commenced its work here. Why," said he, "they live better, they talk and they work better. Many of those cabins you see, once the abode of ignorance and vice, are now Christian homes, in which you will get as good a meal and as clean a bed as you wish, and where you will see the household gathered reverently around the family altar every evening."

Said another southern gentleman in a town in South Carolina where we have a large mission, "Your missionary is doing the best work of any man in this county, white or black. You can trust the colored people who come from his mission."

Another man in Florida, who had noticed the influence of three graduates of our boarding-schools for colored girls, said, "Every such graduate means the regeneration of a home." Yes, and we can give instances where they have been the means

of the "regeneration" of a whole neighborhood. Read "*The Colored Teacher and her School*," which appeared in a former number of this magazine, as one of a number of such instances.

I draw these facts from the work under our own Board because I know whereof I speak; but similar facts can be given from the missionary work of other denominations substantiating the same truth. Think of it! There are in the fifteen southern states and the District of Columbia 16,759 colored schools, 44 normal schools, 38 colored institutions of secondary instruction, 16 colored universities and colleges, 22 colored schools of theology, 3 colored law schools, 2 medical schools and 2 deaf and dumb and blind asylums. When it is remembered that all this work is the outgrowth of earnest Christian principle, and carried on in faith and prayer by earnest Christian people, is it credible that the morals of those under such influences should remain the same as under slavery? Men prejudiced against the Negroes and opposed to the work of northern Christians among them may think so, but candid and impartial observers of facts cannot. I know there are men who profess to believe that the Negroes are in a worse condition morally than they were in slavery. Some have gone so far as to say that the money spent by northern Christians for their elevation and Christianization "*had as well been thrown into the sea.*" Such men are guilty of willful ignorance or deliberate misrepresentation of facts. There are thousands of the children of the freedmen taught every year to read and write in the schools under this Board alone, and yet the money expended in doing it "*had better been cast into the sea.*" There are not less than fifty thousand of the freedmen brought habitually under the influence of the gospel every month by the missionaries supported by this Board alone, 1923 of whom were hopefully converted during the past year, and yet a minister professing to have some intelligence says the money spent in doing this work "*had as well been thrown into the sea.*" Would it not be as well for the church to throw such men into the sea?

SHALL WE ENTER THE REGIONS BEYOND?

The Board of Missions for Freedmen has never had so many applications before it to open new missions among the freedmen as at the present time. Besides those that come to us from the territory already occupied, we have others of a most earnest and urgent character from Mississippi, Texas, Arkansas, Alabama and the Indian Territory. One brother in the Synod of Mississippi, where there are 650,337 freedmen, writes:

There is no portion of the South in which they (the freedmen) are so greatly neglected and stand in such need of the preached gospel from an educated ministry of their own.

Then he mentions the names of three or four colored men, with their addresses, and continues:

All these are well-to-do farmers, who will render any assistance in their power in furthering the interests of any colored minister you may see fit to send among them. I bespeak your kindly offices in behalf of this greatly-neglected people. Command my services as you may think proper in this matter.

This is only one among many such appeals. The same cry for help comes to us from Texas, Louisiana, Arkansas and the Indian Territory. Dr. Timothy Hill, the late efficient synodical missionary of Missouri, not long before his death wrote to our office as follows:

I have recently been attending the meeting of the new Presbytery of the Indian Territory, and I wish to call your attention to several things which concern your work. The number of colored people in the Indian Territory is large, and it is constantly increasing, both by natural increase and considerable additions by immigration, or Negroes coming from the states. The number among the Cherokees is not so large as in some of the other tribes, but in and around Fort Gibson there are a great many, and they are sadly neglected. We as Presbyterians have done absolutely nothing for them, and the preachers they have are exceedingly illiterate and sometimes of doubtful character. The number among the Creeks is much larger. Some one who is credited with accurate information has made the statement that at the present rate of increase of the blacks among the Creeks, it will take but fifteen years

for them to be in the majority of the Creek Nation, for they are Indian citizens. I am glad to hear that you have commenced work among the Choctaw Negroes. They are a very interesting and hopeful class. I hope you may be able to send among them two or more good preachers. It is well to have teachers, but preachers are specially needed. There are in the territory about 25,000 Negroes, once owned by the Indians. In Alabama there are 600,249 Negroes; in Louisiana, 485,794; in Texas, 394,001; and adding to these 650,337 in Mississippi, there are in those four states 2,130,381 freedmen among whom we have no preachers and only two schools. Brethren in the ministry and elders of the churches, shall we send preachers to the perishing thousands in these states? Your churches will answer this question in the affirmative if you will bring the matter before them. We desire to enter the above-named states this fall with five ministers each, enough to form a good working presbytery in each of these states. Shall we do so? Are there not twenty of our presbyteries that will each pledge the support of one of these brethren to be sent out? What an interest this would create in the presbytery supporting a missionary on the field, in our work among the freedmen, and at the same time send the glad news of the gospel to destitute thousands in the "regions beyond."

We do earnestly ask the presbyteries seriously to consider the question of taking the support of one of these brethren. The salary granted each of them will be about \$500. Are there not churches and Sabbath-schools and warm-hearted individual Christians that would pledge the whole or part of the salary of one of these missionaries? Who will be the first to tell us to go forward? With the present embarrassed condition of our treasury we dare not take any new responsibility, and we can only go forward as the money may be pledged for new work. How easy it would be for our church to send out these twenty men into those new and destitute fields where more than two millions of poor people stand reaching out their hands to us and begging for the bread of life! If the churches that made contributions last year will increase the amount ten per cent., we will send them; or if the 3351 churches that gave nothing last year will at once take a collection for the Board, we will

send them; or if the Sabbath-schools will give us their missionary collections for one month only, we will send them. Surely this is but a small thing to ask of a great rich church like ours, and *from* a people who owe so much to the freedmen, and *for* a people who have been so deeply wronged at our hands. Brethren, shall we enter the "regions beyond"? Shall we commission those twenty men? We cannot do so unless you come to our help. The men can be had if you will pledge their support. In the name of the blessed Master who came to preach the gospel to the poor, we ask again, *shall we commission them?*

The following article, written by Mrs. Mary E. Allen a year before her death, we reprint for the "Little Presbyterians" who read THE CHURCH AT HOME AND ABROAD.

THE CHILDREN OF THE FREEDMEN.

Two millions of them! What an army! If they were to start from New York westward, marching two abreast, one end of the procession would be lost in the smoke of Pittsburgh before the other had crossed the ferry at New York; and if you were to place them *single file*, the head boy would march into Chicago before the last girl had left New York. In some cities and towns in the South, about nine o'clock in the morning, it seems as if the streets are fairly black with these merry girls and boys on their way to school. No wonder, you will say, when there are two millions of them. But alas! not one half of this number have ever been to school in their lives, for there are not schools enough to go around among so many. So, thousands of these children grow to be men and women without being able to read a word in the Bible or to write their names, and some cannot even tell the name of the state they live in. It is not because they don't want to learn. Would you not think boys and girls are anxious to learn who gladly walk ten miles to school in the morning and home again in the evening all through the winter? This some of our scholars do; and in one school that I know of there are at least one hundred who walk five and six miles to school every day. But the walking is the least part of what many of these eager young people do to help themselves to an education. They may be seen in the summer, both girls and boys, toiling away in the fields all day long to earn money to pay their expenses while

at school in the winter. It is very hard, often, for their parents to spare them from home; but though they themselves are very poor and ignorant, and cannot read or write, they want their children to have better advantages. One girl writes:

"KIND TEACHER:—My parents say that if you will take me in on a scholarship they will plant small crops and spare me the whole term, for they want me to make all the improvement that I can. Father says to tell you to put in your letter what my board was the time I was there; he says he would have paid you but for his crop getting destroyed by the hail, and losing his mule. We had to work out to buy a mule to work the crop, and could not get a chance to work out to make any money, and we had no other way to make the money."

And let me tell you about a brave girl in South Carolina, whose parents are dead and she left to take care of her five younger sisters. They live in a lonely little cabin twelve miles in the country; but Georgia promised her mother to keep the children together, and she is bravely trying to do it, and to educate them too. She writes:

"I mean to let them come back to school in the fall, if the Lord spares me, and if I get along with the crop. I am ploughing every day. I ploughed over about six acres of corn last week, and I mean to work out this crop this year. I am thankful for one thing—I can turn my hand to anything in the house or on the farm; my mother trained me to work, and I feel satisfied about that part of it."

Don't you think such a girl as that deserves to succeed?

Sometimes the little sum of money that the students have earned and taken to school is all gone before the term ends; then they must either go home or hire out to work part of the day. So one of the teachers writes:

"The students are nearly all out of money, but find work in the village two or three hours in the mornings, and that supports them. Some of the girls find work in families the same way."

How you would be surprised if you could see some of the school-houses into which these little colored Americans are gathered! Sometimes it is an old farm-house or log shop, or a dilapidated church; and most of the time there are no desks, chairs, blackboards or maps, and but few books. One young lady teacher worked very hard with two of her older boy pupils to make some benches for the children to sit on. One of the colored teachers says, "I have

learned to *chop* as well as a boy." Another teacher writes:

"We teach in the old church, and have only six desks. Miss C. has the primary department, and keeps her little folks in the centre of the church, and hears her classes in the middle aisle. Miss M. has the intermediate classes, and they are in the back of the house; and I have the advanced pupils, and hear my classes in front of the pulpit. We have had four hundred on the roll, and when we all get to work we make lots of noise, I can tell you."

Noise! I should think so, shouldn't you? But wherever these schools are, whether on the prairies away out in the Indian Territory, or among the pines of South Carolina, under the oaks of Virginia, in the mountains of North Carolina, or on the banks of the Mississippi, they are crowded to overflowing with dusky, bright-eyed little lads and lasses, who are as merry and mischievous and learn as fast as any children in the land. Did you fancy they were dull and stupid? You were never more mistaken in your life. I cannot show you what I have seen of their penmanship, their map drawing, their examples in arithmetic and algebra, their answers in history, grammar, etc.; but I can give you a few specimens of their "compositions," taken from among a great number on my table.

Here is part of one, written by a little girl away out in Kansas, who must have a logical mind, I think, from the way in which she divides up her subject. She writes on

COAL MINES.

"I suppose coal mines are something like the salt mines. First, you must find a place for mining, and then prepare the opening. Second, you must have proper tools, such as picks, drills, shovels and many others that I do not know of. Third, you must have miners that understand the business, or you will not have very good success."

And here is the whole essay of a nine-year-old girl in Virginia, about

BOYS.

"Boys are very useful when they are not bad. They grow up to be very young men, and get an education, and become quite useful. Little boys are more useful than large boys, because the large boys are apt to be thinking about marrying, and that spoils them. But large boys are more useful than little boys in one way—they can do more work. Little boys can do a lot of work too; but some little boys won't go to Sunday-school; they stay at home and play,

and that is not right. Every boy should go to Sunday-school, for that is where they learn to be good and useful. The large boys should stay at home and work, and not think so much about marrying."

Don't you think that is a pretty sensible little girl? And now comes a South Carolina boy, who, in a manly way, writes about

THE COLORED AMERICANS.

"I say colored Americans, because we *are* colored Americans. We are not like the French, English or Spaniard, who come here to America to live a long time, or to get rich and return, but we are here to stay. We are naturalized. We have only been free about twenty-five years; but the colored man has grasped with earnestness at every spoke the wheel of progress has turned in these twenty-five years."

I wish I could give the whole of this essay; but this lad must make way for a North Carolinian, who writes in a sensible way about

TRADES.

"Every young man ought to learn a trade, whether he learns a profession or not; but many young men seem to think it a disgrace to learn a trade. This comes of being taught in school of nothing but great men, and of course they study for a profession. If, in his vacation, instead of teaching or loafing, he would learn a trade, why when he comes out of school, if he can't be a clerk or a teacher, he can be a brickmaker or carpenter. He can make more money following some of the trades. Mechanics get from two to four dollars a day. It is as well for a student to know the difference between a key-hole saw and a buck saw, as it is that he should tell you about Cæsar and the Gallic wars; or the difference between a jack-screw and a monkey-wrench, as to translate a line of Homer. It is true that professional men do many good things, but I would like to ask who it is that builds cities and railroads? Is it professional men? Is it professional men that make cities famous? or is it rolling mills, iron and steel factories and button factories? One of the chief reasons that the North whipped the South was that she could make her own implements of war. During the war the Union soldiers captured a locomotive which was badly broken up and had to be put in running order. The captain of the company asked if there were any that could do it to step forward. Instantly two-thirds stepped forward. How many rebels do you suppose could have done that? I think the United States ought to compel every young man to learn a trade."

Who of the white boys who read this can point out the mistake this boy makes about the building of cities and railroads?

And now I want you to see what a bright young girl has to say about a disease with a queer name.

COLORPHOBIA.

"The presence of colorphobia is usually seen and felt in railroad cars, hotels and places of amusement, and even in the house of God. People afflicted with colorphobia cannot even kneel together at the Lord's table in holy communion; but the white man must be served first, then the Negro. Scenes like this may be witnessed by going into any southern church, and in many northern ones for aught I know. The sufferers from colorphobia say, 'No political or social equality.' We have not asked for social equality. What do we care about eating at their tables or worshipping in their churches? But we say that we have certain rights which they deny us. For example, once in awhile we take a notion to do a bit of travelling, and we think we should be allowed to travel in any car we choose."

Another young girl, in a thoughtful paper, says:

"No change can be made that will at once benefit us; but we know that it will come some day, and then we will welcome it with rejoicing and thanksgiving."

It seems, however, that in one school, at least, the young people are not satisfied to wait the slow course of events, for one of them writes:

"The young men of this school have decided to be men of great renown, let it be preacher, doctor, or any other high office in life. Some of us expect to be presidents in Africa if possible, and the young ladies queens if necessary."

And from another school we have this rather grandiloquent burst about the heights which the Negroes have already reached:

"We can see the freedman in Congress making laws to protect his country; we can see the freedman in the dark jungles of Africa, trying to enlighten the dark minds of his forefathers, who have been bound in ignorance and misery all their lives."

And listen to what a boy whose home is in the Indian Territory has to say about slavery in that country:

"Slavery among the Creeks dates back about one hundred years. The Indians despised work themselves, so they got some of their white neighbors to get them some slaves, and that is the way the Indians got their slaves. Only citizens of this country can live here. A citizen

is a person who was born here, and his father and mother were citizens, then he is a citizen, and can build himself houses, and have a large farm if he chooses, and no man can take it away from him. If he takes four or five poles and puts it on a place where he wants to live, no man will take it. The old folks do not know of what use is education, and there are so many half-grown children who do not know A from B."

A sad state of things, is it not? A Virginia boy tells what he knows about the

PROGRESS OF THE FREEDMEN.

"Their progress, though it may seem slow, has been wonderful. Before the emancipation proclamation they had no churches of their own to which they could go on the holy Sabbath day; no educated ministers who would meet with them, to teach them the true and right way to live. True there were many devoted Christians then; many were just as faithful followers as we find now, but in the majority of cases this precious knowledge had to be obtained secretly. They could not meet together in whole families as they do now. Then where were the schools to which the children could be sent for instruction? There were none. All the education which any one could get was by learning in some sly way if the opportunity chanced to come. Now we see the freedman in his little cabin, and a great many have their dwellings and pleasant homes. They have been civilized, and are engaged in all manner of occupations."

And now we will see the ideas of a thirteen-year-old Virginia maiden about a subject which is important for boys as well as girls, and for white as well as colored children. It is

WORK.

"There are many kinds of work—farming and cultivating the land, and many other kinds. A woman's work is cutting out, sewing and making dresses, washing, ironing, knitting and teaching school. A man's work is sowing and cutting grain, and making tobacco, corn and garden vegetables, such as potatoes, tomatoes, beets, cucumbers, carrots and onions, and raising fruit to send away and make money to buy cloth, sugar, molasses, tea, coffee, spices, shoes, books and slates. Carpenters build houses and barns. There is something for every one to do. Children can help their mother in the garden, and their father to cultivate the land; teachers can teach; the dogs can catch hares; and the cats can catch rats and mice. There is work for every one."

In closing, I will copy part of a letter received a few days since from a girl who was never in school in her life till two years ago, when she made money enough by working in the field to take her to Scotia Seminary. She has not yet learned enough to teach others, but you will see that she has a real missionary spirit:

"I want to write to you about my people and my home, and ask you if you can help us. We have never had even a free school that was any account. The children do nothing but stay in the mill-pond and fight, and the men do very little on Sunday but gamble. There are only three men that I know of that can read and write, and none of the women can do either. Can you tell me anything I could do to help them? When I go home in vacation I have to hire out. This summer I want to stay at home and wash and iron or sew, or get my living any way I can. I wish I could take home one of the Scotia girls to teach on week days, and we could both work in a Sunday-school."

Now, children, are not such boys and girls worth educating? Many of them are growing up to be noble, intelligent Christian men and women. But what of the other million who have no schools? You have heard of the thirty thousand French boys who, long ago, went on a crusade to take the holy sepulchre from the infidels; and of the two hundred thousand American children who built the ship *Morning Star*, to carry the gospel to the heathen islanders. Now our six hundred thousand Presbyterian boys and girls can do something greater still. Ten cents a month from each of you will send teachers to two hundred and forty thousand of these poor helpless children for one year.

AN EARNEST WORKER.

A few months since we heard of a young colored brother who, having finished his education, had gone into the darkest and most benighted part of Virginia to labor for his people and for his blessed Master. He did this without consulting boards or presbyteries, impelled only by his desire to glorify his Lord and to do his part toward elevating and Christianizing his benighted people. He had determined to preach and teach, and get his bread by the toil of his own hands. The missionary spirit of the young brother impressed us very deeply, and we determined to send him a commission. He did not ask

aid from us, but we felt that if the support and sympathy of the Board would add to the efficiency of his work he should have it, and the following letter is his reply to the commission sent him. It is a pleasure to help such a brother, and we commend him and his work to the sympathy and prayers of all good people. Those who have aided him in his education will read his letter with special interest. To educate and send out such a man to teach and preach the gospel to the poor is a wise investment of money—it is "casting bread upon the waters," to be found increased tenfold "after many days."

HORSE PASTURE, HENRY CO., VA., August 1, 1887.

REV. R. H. ALLEN:—Your letter of July 5, with a "commission," was duly received. I herein accept the commission to work under the care of your Board for one year at least, if everything can go on agreeably with us. I do this not for the money you have promised me, but for the purpose that the Board and church may know of this needy section of Virginia. When I came here I did not expect the Freedmen's Board to sustain me. The Presbyterian Church spent about \$800 on me, helping me to acquire a fair education in order that I might be the better prepared to do the work of a gospel minister in our Master's vineyard. Now that I am out of school I do not depend upon the church for my bread. It is true that I need help, for the way I now work does not permit me to give my time wholly to preaching—that is, systematic preaching—as preaching does not put one cent into my pocket; at least it has not done it since I have been laboring for these benighted people. But when I say I am not devoting my time wholly to preaching, this does not mean that I am not devoting my whole time to the work of my Master. To tear down the kingdom of Satan and to build up the kingdom of Christ is the chief end of my being here; and everything I do, I do it for the glory of God. The people of this entire part of Virginia need exetic teaching from the word of God. They had and are still having preaching (?) among them all over the county. But what God-blessings attend that preaching? What does it contribute to the spiritual life and moral elevation of the people? The true answer, I fear, is *none*. Very few persons belong to any church whatever, and the majority of those who do seem to exert no influence for good upon the outside world. The longer I stay here and the more I learn of the

spiritual and moral life of this people, the deeper is fixed the conviction that the Presbyterian Church, as a servant of God, must awake to save these people.

My work during the month just ended has moved on with much interest and encouragement. My private school numbers over forty pupils, and they seem to take much interest in the Bible readings and "talks" every morning. It is in these young hearts that I am praying that God will plant the truth, there to spring up and bring forth deeds of righteousness. The "Afternoon Union Sabbath-school," organized at Martinsville in June, is very encouraging; the average attendance for July is more than 120. This school is now the leading religious effort for the young of Martinsville. This town is one of the most ungodly inland towns I ever heard of. The people (most of them) there seem to think that to frolic, dance and gratify the lust of the flesh is the chief end of man. My Sabbath-school at home (Chestnut Knob) is doing well. We are now raising money to buy a Sabbath-school library. We collected \$2.99 for this purpose yesterday. I have a good singing-class here that meets me every Wednesday night. I have a singing-class of nearly forty members that meets me every Thursday night, in Martinsville. In these classes I come in contact with my young people, and in this way I hope to win some to Christ through gospel songs. These young people have not been taught in Christian Sunday-schools, and therefore do not know much about Christian songs.

I have said that preaching did not put one cent into my pocket. My people are poor. I do not call for collections for my services in the pulpit. I get my living by daily toil. My great aim here has been to get these people to supply themselves with good religious literature. To this end I have used every cent of money I could collect. The homes of this county had no Bibles, no hymn-books and no religious papers in them. I have had some success in getting for the Chestnut Knob Presbyterian Sunday-school library two dozen "Gospel Hymns Consolidated," one dozen "Gem of Gems," 50 Bibles, 75 copies of the Westminster Lesson Leaf and 50 copies of the Primary Lesson Leaf, all of which have been paid for, mostly by the Sunday-school.

Since the work at Martinsville was organized, in June, the pupils there have paid for five dozen "Gospel Hymns Consolidated," 75 copies of the Westminster Lesson Leaf, 50 copies of the Primary Lesson Leaf, and two

dozen Infant Catechisms. I try to teach my people to give and help, but thus far it all has been given back to them. We use a rented hall at Martinsville that costs us three dollars a month. Of course the Sunday-school has this to pay. What can a man in such a field as this get for himself? Like Paul of old, he can but work daily for his daily bread. I might do as others do—preach and beg, and leave the masses in ignorance; but I prefer to preach and work, and help the people to become intelligent by putting into their hands Bibles, hymn-books, papers, etc. I love to preach to a thinking people. The Union school at Martinsville is organized only for four months. I am "prime mover" of that work, and what will become of it when the four months are out I cannot now even conjecture. I now go to Martinsville twice every week, Sunday afternoon and Thursday night. My work at home needs more attention now than I am able to give it; and when my public school opens in October, I shall have too much to do to give much attention directly to any other point. Besides the duties in the school-room, I am expecting then to be busy about the chapel we are now planning to build. We have called a meeting respecting it for Wednesday night of this week.

My work as it now stands is not under the care of any presbytery. It will properly come within the same presbytery as the church at Danville. I am about fifty miles west of Danville. I do not write you this letter as a monthly report. I have told you in it quite a number of things which I hope will be of interest to you, as you know very little about me and my field. However, during July I united in marriage one couple, preached twice, taught Sunday-school twice every Sabbath, and lectured or talked on some Scripture theme every Sabbath during the month.

Praying the blessing of heaven upon the Board's work throughout this Southland, and praying and laboring that the kingdoms of this world may soon become the kingdom of our Lord and his Christ, I am respectfully,

H. M. HOLMES.

OUR COLORED SOLDIERS.

The colored troops, after their muster-out, gave for the Lincoln monument more than \$50,000. Of the 178,000 colored soldiers, 80,000 had, with their great liberator, laid down their lives for the life of the nation.

What should be done for a people who have been so true to the country and the government? The national government ought to see that, at least, they shall be confirmed in all the rights and emoluments of citizenship; and the Christian people of the country ought to see to it that they have the gospel and Christian schools that they may share our Christian citizenship.

STANLEY AND LIVINGSTONE.

Mr. Stanley, in regard to the influence which Dr. Livingstone's character and work had upon him, said:

I have been in Africa for seventeen years, and I have never met a man who would kill me if I folded my hands. What I wanted, and what I have been endeavoring to ask for the poor Africans, has been the good offices of Christians, ever since Livingstone taught me during those four months that I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. I was out there, away from a worldly world. I saw this solitary old man there, and asked myself, "Why on earth does he stop here?" For months after we met I found myself listening to him and wondering at the old man's carrying out all that was said in the Bible. Little by little his sympathy for others became contagious; mine was awakened; seeing his pity, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man died so soon! How joyful he would have been if he could have seen what has since happened there!

THE COLOR LINE IN ART.

The Art Students' League of New York recently admitted to its membership Mr. George Alexander Bickles, a colored youth of nineteen years. He is the first colored student ever admitted to the League. A few of the students were inclined to be angry because he was admitted. They wanted to draw the color line. They tried to work up a feeling of antagonism

against the management. They called a meeting of the students, introduced a series of resolutions against the admission of colored students, but they were ingloriously defeated. To add to their chagrin, they were informed that even had their resolutions passed, the management would have taken no notice of them. Mr. Bickles is a bright young man, who until recently was a stable boy at Islip, L. I. He has a remarkable talent for drawing and painting, and his sketches are to be found in many a home in that Long Island village. Several prominent Brooklyn gentlemen having summer residences at Islip recognized the young man's ability, and urged him to quit the stable and study art. This is the reason why he is now a student of the Art League, and there is this to his credit, that he has been admitted to its membership upon the merit of his work. In addition to being a good painter, he is also a fine musician.—*American Missionary.*

A COLORED CHILD'S FAITH.

A little colored boy was in the room where his old grandmother was lying, suffering intense pain from rheumatism. It was in the evening. As he was leaving, and said good night to the old woman, she said, "Lewis, won't you ask God, in your prayers to-night, to make grandma better?" "Oh yes, I will, and God will make you better." He went right away and offered up his child's prayer that God might take away his grandma's pains and make her well. His mother, not knowing what had happened, incidentally asked him if he had prayed for his grandma. The little fellow, thinking that his mother knew all about it, replied, "Oh yes, I did; but God hasn't done so yet. I guess he is seeing about it; but he'll do it." Next morning he hastened to ask his grandma how she was. "I am better, thank God, this morning," came the answer. At once he jumped about the room, clapping his hands, and cried out, "Didn't I tell you God was seeing about it? And I am so glad that he did it! I knew he would."

THE CHURCH ABROAD.

FOREIGN MISSIONS.

It is painfully quiet in the Treasurer's office at 23 Centre Street. There is "no sound of a going in the tops of the mulberry trees" as yet; the breeze from Omaha has not reached the place. The great effort for foreign missions in 1887 still slumbers in the future. It is time for the clock to strike and the work begin. A few noble gifts from the wealthy and willing would have an excellent effect. We well remember how a half-dozen such examples started the great debt-lifting movement in the Baltimore Assembly of 1872. Prevention now is better than cure next spring, i. e., in the debt business. The current receipts to September 1 are \$12,000 less than last year.

The Free Church of Scotland is inaugurating a movement for special evangelistic work in its educational missions in India. We judge from references to the matter in the August number of the *Free Church Monthly* that this is designed as a *harvest work* in the fields where educational methods have sown the seed. "In more than one field," says the *Monthly*, "our educational missions have prepared the ground for vigorous evangelistic work to gather in results." Christian laymen, believing that the time has come for such a movement, have made special contributions for the purpose. Mr. J. Campbell White, of Glasgow, has offered \$5000 to start this new development; and Principal Miller, of Madras, has offered \$3000 "if the church sends a missionary to the Conjeveram district." These announcements are accompanied by an appeal to the congregations of the Free Church to respond to these generous offers and to entreat quarterly associations to increase their contributions. The fact is stated that about three hundred congregations are still without missionary associations. How many congregations in our great Presbyterian Church are without missionary associations? Rather how few are there that make any such or-

ganized efforts for collecting funds? The *Monthly* goes on to say that past experience shows that the formation of congregational associations has in no way interfered with congregational finance, and has at the same time largely increased the missionary revenue. A special effort is to be made to increase the number of such associations.

The Church Missionary Society proposes a similar movement to that named above on the part of the Free Church of Scotland, namely, "the sending of a body of carefully-selected evangelists, who, going two by two, shall visit the five great mission fields of the Society in India, Tinnevely, Travancore, Bengal, the Punjab, Bombay and Ceylon, and some other field to be selected.

The *Church Missionary Intelligencer* for August, in speaking of this movement, says, "Letters from all parts of India show that much interest is being aroused by the coming special winter mission. The bishops, the missionaries, and the native clergy and laity are preparing to give their hearty co-operation. Careful programmes are being arranged with a view to utilizing the time of the mission-preachers' sojourn in India to the uttermost. Prayer-meetings are being held in various places to implore the blessing of God upon the effort. We regret to say that only eight of the ten brethren previously named are actually to go. Colonel Stewart and Mr. Harington, being still in the employ of the government of India (some of the preachers are laymen, it would seem), find themselves precluded from taking so public a part in direct missionary work. No one of the preachers receives any pay; only his expenses are borne. For this purpose six thousand dollars has already been specially contributed."

God grant that these great movements on the part of Christians in Great Britain may arouse a holy emulation on the part of our own Christian people in this land. It must

be acknowledged that as yet we fall behind the movement and spirit of some of the Christian bodies over the water. We are accustomed to think that we are more flexible and versatile than they. Often we are not a little boastful as to the originality and enterprise of the American; and yet almost every monthly issue of the foreign missionary exchanges describes some new movement, some new and more earnest method of arousing interest or of raising funds, while we are content to jog on with the old methods, still confining our efforts to the very inadequate resource of a single annual collection for foreign missions.

As an illustration of the unscrupulousness of many current assertions in regard to foreign missions, we were lately apprised of a declaration made by one of the noted infidel writers of this country, who professes to understand all about India, that the work in that country was so utterly fruitless that the Church Missionary Society was on the point of giving up its fields. That would be a singular result to follow so soon after the great simultaneous meetings which were held in February last, and the unusually large number of missionaries who were sent out last year. Turning to recent reports for facts, we find that the increase in India missions alone of the Church Missionary Society was 5022 persons, the total number of members being 23,733. And now, feeling that the time has come to thrust out into the deep and draw in a still larger draught into its missionary net, it makes arrangement for the special evangelists above named.

Do not lightly throw aside the pink circulars which have been widely scattered among the churches and Sabbath-schools. We mean the ones with the missionary jug of the trout and fly, and the Presbyterian barrel with a hole in the top for contributions to the Christmas offering. There are barrels and barrels. Of *gun* barrels the world has had enough. Unfortunately, they have made their influence felt in every land and clime. *Whisky* barrels are spreading

their devastations everywhere on the mission fields. So boundless and baneful is this awful traffic that it is becoming a serious question whether our civilization is not a curse to savage tribes. But *Sunday-school* barrels will wipe out the curse of both gunpowder and rum if we can only have enough of them. Do not let us stop at the \$75,000 for which the General Assembly asked. One hundred thousand from the Sunday-schools would put a Centennial doxology into the mouths of the Assembly at Philadelphia next May. The angels in heaven would hear of it also, and rejoice.

Prince Kanwar Harnam Singh, of Kapurthala, and his wife, were among those who came from India to attend the Queen's Semi-Centennial Jubilee. He became a Christian, and united with the church in 1873, at a serious sacrifice of his worldly interests. He is an uncle of the present Rajah of Kapurthala. In 1875 he married the daughter of the Rev. Golak Nath, of Jalandur, a native minister of the American Presbyterian Mission. "She is an excellent Christian lady," says the *Church Missionary Intelligencer*, "and was at one time connected with the Zenana Society." Our Christian women will be glad to know that she is a sister of the accomplished Mrs. Chatterjee, who has interested so many of our woman's missionary societies during the last summer. On the 11th of July the Church Missionary Society Committee received the prince and princess. The latter was accompanied by the dowager Lady Dynevor, Lady Kennaway, Lady Locock, the Hon. Alice Rice, Mrs. Wigram, Mrs. R. Williams, Mrs. H. E. Buxton and other lady friends. An address delivered by the president of the committee was responded to by the Prince Harnam Singh.

He dwelt with very great earnestness and power upon the general influence of missions in India, the fact that the Scriptures are far more widely disseminated than is generally supposed in this country, and that the leaven of Christianity extends beyond the visible membership of the mission

churches. He alluded to the great difficulties and obstacles which must be overcome on the part of a Hindoo in accepting the gospel, the need of training up a native agency, and especially of overcoming the too marked distinction now made between European missionaries and the native ministry, even where they are equals in education and power. The prince emphasized the fact that the opposition to Christianity is now greater than ever, for the simple reason that the India of to-day is different from that of twenty years ago, and that its influential people, armed with Christless education, are constructing out of many false systems a multiform eclecticism. He evidently feels the need of a thoroughly-trained missionary force, in order that the grapple, which must be more intellectual than it has been, may be met with power and success.

Prince Harnam emphasized the good accomplished by zenana work, especially the value of female medical aid to the women of India, who are debarred by cruel and unreasonable prejudices from obtaining the most ordinary benefits of science. He paid a passing tribute to the Countess of Dufferin, whose efforts in this direction are meeting with so great success.

The address was altogether one of great clearness and power. Its perusal reminds one of the clear exposition which our honored friend Chatterjee, brother-in-law of the prince, has given to so many of our congregations as well as to the late General Assembly.

The Society for the Suppression of the Opium Trade in China has determined to change somewhat its tactics. Since it cannot move the imperturbable lust of pelf which actuates the British government, it will proceed to persuade, if possible, the Chinese people to let the stuff alone. The society will employ an agent in China to act in unison with the missionaries, to superintend the work, collect information, establish agencies, employ native helpers, publish tracts, hold meetings, give lectures, establish opium ref-

uges, form abstinence societies, memorialize native officials, and use all lawful means to arouse the people to a sense of the ruinous nature of the vice of opium smoking. It is the old story of the liquor trade over again—government authorities, on the one hand, promoting the trade, or at least giving it license; Christian people and reformers, on the other, striving to save the masses from the terrible effects of the government's sanction. "Buy, you must buy, you *shall* buy, but you must not smoke."

Some of our missionary exchanges from over the water come to us uncut and even unsewed. We do not propose to read them a lecture; we would rather pay them the compliment to say that after cutting and tearing and digging and otherwise penetrating, we do get a good deal of valuable material somewhere in their intricate and hidden recesses. Still, we are not quite sure whether on this side of the ocean the average missionary interest of the laity is such that more than one reader out of ten would undertake the amount of surgery above described. Here in America we find it necessary to make such information as open and conspicuous as possible, to thrust it into the faces of the people, so to speak. If truth is to be made so plain that "he that runs may read," we must remember that this is impossible if the runner has to stop and fumble for his paper-cutter. One of these excellent exchanges has a chapter or a department entitled "The Children's Bread;" but when the hungry child seeking the bread opens out the sheet, he finds the first and second pages easily enough, but the next one is number twenty-three, and that is followed by eighteen, and seven. On the same side of the sheet, bottom side up, are pages six, nineteen, twenty-two, and three. This may afford a good exercise in mental arithmetic, but we question whether it is a help to the cause of missions. But then, everybody is not in such a desperate hurry as the average American, old or young. Possibly also some good hints may be vouchsafed to us.

A recent letter from Rev. B. C. Henry records a new recognition of the value of medical missions by the Chinese authorities. Mr. Jeremiassen, lay missionary of the Board in Hainan, has for the last few months been greatly occupied with the soldiers of the garrison at his interior station, and has been so successful during the prevalence of an epidemic that the officials have furnished him with a temporary hospital. General Feng, the officer in command, has recently telegraphed the viceroy in Canton that "but for Mr. Jeremiassen he would have had no soldiers left." The prestige thus gained for the mission in Hainan is of incalculable value at a time when beginnings are made of gospel influence in that field. It opens to our efforts an island of a million and a half of hitherto neglected people.

A part of the work assigned to General Feng and his force is the opening of roads into the country of the Lees (aboriginal tribes), in which enterprise he has been greatly assisted by the maps which Mr. Jeremiassen had prepared.

Our missionaries have been looking forward with great interest to the formation of a mission among the Lees. They are a very manly race, and of so simple a faith that they are thought to be much more impressive than the Buddhist or Confucianist Chinese.

Meanwhile, Dr. McCandless has been greatly prospered in his medical work at Kieng-Chow, our chief Hainan station.

With all these openings for spiritual instruction and influence we have only Rev. Frank P. Gilman and wife for directly spiritual work. One man and wife to a million and a half! Is the Presbyterian Church satisfied with this? A call came long ago for more men, and Mr. Henry repeats it with emphasis. Some one—at least one man and his wife—*must* go. Who will volunteer?

We ask every reader of *THE CHURCH* to give special attention to the following letter of Rev. Hubert Brown in regard to the late Roman Catholic assassinations in Mex-

ico; and if, having read the sickening account himself, he will pass the letter over to some friend or neighbor who doubts whether Mexico ought to be considered a mission field, and who believes, as a Presbyterian pastor not long since expressed it, that it is wrong to interfere with the Christianity of a sister republic, he will accomplish a good end.

Still later accounts from the same source paint the atrocities in still darker colors.

The following, written in Mexico August 25, is a translation of a letter from a brother of one of the murdered men:

Saturday, the 6th of August, Mr. Jose Vergara, cure of Teloloapan, went down to Ahuacatlan and preached on the following Sabbath. He counselled his hearers, mainly Indians, to do a notable thing. Kill, said he, the Protestant preacher, who is a minister of Satan. You shall not suffer for it; I and the jefe politico (a civil officer) will protect you. This priest had promised the bishop of Chilapa two years before that he would exterminate the Protestant congregations in all that region, and for this object had been sent to Teloloapan.

At twelve o'clock Sunday night the trouble began. Prominent in the riot were several drunken women. Six of the brethren who were with Abraham went to see the local judge and ask his protection. Far from granting it, the judge put all six in the common prison, leaving only Abraham and Felipe Zaragoza in the house.

The judge next had an alarm rung on the court-house bell, which summoned all the inhabitants of the town, about two hundred Indians, beside a multitude of women. He then sent them to kill Abraham. When they could not open the door, he ordered them to tear up the roof, and thus an entrance was effected. Abraham was seated upon the bed with his head in his hands. He was struck over the head with a machet (a short sword), and shot several times. Felipe, whose wife had already been killed, ran to Abraham's relief, but the intruders grappled with him and wounded him in the left shoulder. They next dragged Abraham into the street, stoning and hacking his dead body in fiendish fury. They also put a Bible under Zaragoza's head and heaped ridicule upon him and it. The work was finished by robbing the dead men of what money they had.

The murderers next went to the jail and called for the six imprisoned brethren, wishing to visit them with a like fate, throwing at them leaves of the Bible before referred to. Others went to the house of Miguel Cipriano and put him to death. The three bodies were buried in the common cemetery of Ahuacatitlan. The imprisoned brethren are still confined.

The Church Missionary Intelligencer, in speaking of new recruits, says:

Our friends ought to know that the number of missionaries accepted for service now exceeds the number for which the estimates committee consider that they have provided in their budget. Would it be now desired that the committee should refuse offers? We know well that this would be a fatal step at a time when so many of Christ's servants are conscious of a call to the foreign field. On the contrary, we must surely go on accepting suitable men; and, indeed, we must have many more before even our existing work is properly provided for, without reckoning the calls everywhere for extension.

Now, then, we want two things. We want, first, men (and women too) who can go out at their own charges, or at the charge of their families and intimate friends, to work heartily in the society's ranks, although drawing no allowances from it. We want, secondly, larger gifts from those who are not called to go forth, to maintain those in the field who have no means of maintaining themselves; and much prayer that God will give us both the men and the money.

The example of Dr. and Mrs. Scudder in going as missionaries to Japan at their own charges, is being followed by others. A widow lady, a graduate of Vassar College, has determined to go to Japan as a self-supported missionary, and she will be accompanied by two young ladies whose personal friends will defray all their expenses and thus far relieve the American Board. Are there not many in the Presbyterian Church who are possessed of wealth, and for whom Providence has opened the way for just such enterprises, and has, perhaps, at the same time, by bereavement or other means shut up other ways of diversion and comfort.

Nay, there is a broader question which we ask: Is there not a still larger number of

those who have been entrusted with large means, who, though not able themselves to go in person, are ready to say, "Furnish us the men and the women, and we will insure their support"? We are satisfied that if the work of missions is to advance as it should, this personal element must become an important factor.

The United Methodist Free Churches of Great Britain are moving for a closer union of the different Methodist communities with each other. This is a movement in the right direction. It might be carried out at least on the mission fields.

The Christian Missionary Church of Belgium has just held a jubilee. The attendance was very large; the spirit was hopeful, grateful and joyful. "The air was full of brotherly kindness and charity." "There were no difficult or burning questions on hand." On one of the three evenings of the jubilee a "stirring and magnificent address" was delivered to a crowded audience by M. de Pressensé, senator, and pastor of the Free Church of France, on "the eternal mission of the church." On the next evening, Pastor Appia, of Paris, delivered a powerful allocution on foreign missions. A resumé of the history of the church for a half century was given by Secretary M. Kennedy.

It is sometimes asked whether the wife of a missionary is herself really a missionary. The following tribute paid by Rev. Dr. Nevius, of Chefoo, to the late Mrs. Douthwaite, wife of a missionary of an English board, will help to answer the question satisfactorily:

Of Mrs. Douthwaite's life in this place it is needless for me to speak at length to those who knew her. She was always actively and lovingly engaged in work for others, caring for the sick, giving help to those who needed it, teaching in her day-school at Shangkwang, or assisting in the hospital at Fu-san; while no social gathering seemed quite complete without her presence. It is not strange that she was a favorite both with foreigners and natives. In

her manners she was genial and attractive, gentle, animated and self-possessed, and perfectly simple and natural. How much we shall miss her! And not least in this house, where, in leading us in the praises of God, her whole soul seemed poured out through the touch of her cunning fingers and her melodious and sympathetic voice. With her varied gifts of body, mind and soul, her perfect physical health, and an almost youthful exuberance of spirits, and a constantly-growing experience and fitness for the work, it seemed that the past was only a prelude to a career of greater usefulness in the future. A hospital and dispensary for the Chinese out-patients is now being constructed in Chefoo with one department for women, with which it was intended that Mrs. Douthwaite should be connected.

It was in her visits to her day-school in Shangkwang, or to some poor women in Gentai, that she contracted the disease of which she died.

Here is a recent order from the Turkish government which will be looked upon as a curiosity. It is dated February 14, 1302. The beginning of the *fourteenth century* would seem to be about the proper place for it in the order of history. The date seems so appropriate that the mind almost hesitates to recognize the fact that Mohammedans date from the Hegira, and that this 1302 really means 1887. For this age of laxity, as it is often said to be, here certainly is a hard lump of conservatism which is sufficiently solid and immovable. On the whole we are persuaded that such an order as this will accomplish good in the long run. Its contrast with the spirit of the age is so striking, its blind bigotry is so pronounced and perverse, that it must attract the attention of educated Moslems and of the whole waking and progressive population of the East.

[TRANSLATION.]

To the Moslem Muchtars and Members of the Local Council of the village of N. N., under the Lywa of Jerusalem.

An order has been received from the Sublime Home Ministry dated February 14, 1302, No. 167, to the effect that his Majesty the Sultan forbids the entry of Moslem children to any foreign school in the Ottoman dominions, and that any person not being strictly careful about this order

will certainly have to bear the consequences. It has also been decided in the medjlis of the Lywa that if any Moslem child be sent to any of the schools above mentioned, his father, guardian, or the person who sent him there, will be liable to the punishment prescribed by the law. Should the Muchtars fail to inform the local government, they will expose themselves to the severest punishment. Consequently it is your duty, Muchtars, to give the necessary information and notice to all the inhabitants of your village, and to be continually very watchful to prevent any person from daring to do any such act contrary to the will of his Majesty the Sultan. For this reason we are sending you this order.

MOHAMMED RAOUF,
Governor of the Lywa of Jerusalem.

Whatever may be said of the pure precepts of Buddhism and Confucianism, the great masses of the people of China are worshippers of animals under the deep-seated influence of the old Taoism. A curious article on this subject from the pen of Rev. G. Owen is published in the July number of the *Church Recorder*.

The five animals most revered are the fox, the weasel, the hedgehog, the serpent and the rat. These are supposed to be more crafty, mysterious and uncanny than others, and are more to be dreaded if unappeased. They are known as the "Five Animal Genii." They have been found cunning enough to render themselves immortal, and can assume bodily or invisible forms at will.

They may bewitch people or enter their bodies as demoniacal possessions. When presented as objects of worship they are pictured in the form of mandarins.

It is well to understand ancient Buddhism, and it is equally important to know what the people of Buddhist countries do actually and commonly worship.

The Swedish missionaries on the Abyssinian coast, after a great trial of their patience, are finding their reward.

They were last year driven back in their attempt to reach the Galla-land by King Menelek, of Shoa.

Worse than this, Menelek, under pressure

from King John of Abyssinia, gave to the Christian missionaries the alternative of joining the Abyssinian church and worshipping the Virgin Mary, or leaving the country. They chose the latter and retired to Massowa.

Meanwhile, the Italian cruisers have captured some slave-trading dhows on the Red Sea, and made over some of the poor victims to the Swedish missionaries, while the traders are thrown into prison.

With no thanks to King John, they have two flourishing schools with eighty pupils, of whom thirty-five are liberated slaves from the Galla tribe.

United States Minister Denby, in a paper read before the Peking Oriental Society entitled "China Before the Treaties," openly declared that the missionaries precede commerce and prepare the way for it; that they are the forerunners who render possible a foreign residence; that their educational and literary labors have instructed foreigners as to China, and the Chinese as to foreigners; that their philanthropy has elicited the respect and confidence of the Chinese, and that to them and the early and, in fact, the only pioneers and translators, the legations owe a debt of gratitude. The *Interior* in comment upon this says:

The impartial and truthful words of Minister Denby, spoken after a thorough observation, clearly indicate that the secular and political results of foreign missions have more than repaid to the United States alone all the money they have cost those who have supported them, and they have not cost our government one dollar.

Rev. B. C. Henry, of the Canton mission, recently met with a new sect of religionists in the interior called the Kam-tah, or the Golden Elixir. This is an eclectic sect professing to adopt and combine whatever is best in the three great religions of China, Confucianism, Taoism and Buddhism, and they are reported to be persons of high aims and pure lives, mostly scholars.

Mr. Henry wrote that some of these people had visited the Presbyterian chapel in Lien Chow, and after an examination of a

copy of the New Testament said, "This is truly a sacred book." Who knows but here is to be opened a grand field for our Canton mission? If whatever is good in the old systems of China is rapidly accepted, why may not the gospel of Jesus Christ find a ready hearing? Who will go, and who will rejoice to share the expenses?

The Japanese jinricksha is making the tour of the world. It first migrated to Shanghai, then to Hongkong and Singapore and Burmah. Finally it has reached Delhi. Probably the time will soon come when the donkey of Cairo must go, and the donkey boy close upon his heels. The best of all is that the "rick" is taking the place (slowly of course) of the unspeakable carts of Peking. Meanwhile it is said that the hickory for the light, springy wheels is sent out from America. The world is getting to be wonderfully mixed. God grant that every vehicle and every new line of enterprise may speed the truths of Immanuel.

Think of a memorial in Peking on the subject of drainage. We have seen green water dammed up in the Peking gutters for sprinkling purposes. The world moves!

The Roman Catholics seem to be having their own way with the Chinese government. Not only is the new Peitang cathedral in Peking to be built, but the Marquis Tseng was present to represent the government at the laying of the corner-stone.

The government of Formosa has signed a contract with Jardine, Matheson & Co. for the construction of eighty miles of railroad.

On the 22d of June the young Chinese emperor worshipped in state at the Temple of Earth. The earth certainly makes better returns than most heathen deities.

The new railroad from Taku (at the mouth of the Peiho) to Tientsin has received government sanction, but let it be understood that no foreigner gets the contract.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

PERSIA.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain (Ps. 127: 1).

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isa. 55: 10, 11).

MISSIONS IN PERSIA.

WESTERN MISSION.

OROOMIAH (near Lake Oroomiah): Population, 40,000; occupied as a mission station of the American Board, 1834; transferred to this Board, 1871; missionary laborers—Rev. Messrs. J. H. Shedd, D.D., B. Labaree, F. G. Coan, and their wives; Joseph P. Cochran, M.D., Mr. Arthur A. Hargrave, and their wives; Mrs. D. P. Cochran, Miss N. J. Dean, Miss M. K. Van Duzee, Miss M. Morgan, Miss E. G. Cochran.

TABRIZ: 150 miles east of Oroomiah, and 360 miles northwest of Teheran (the metropolis of Persia), population, 150,000; station established, 1873; missionary laborers—Rev. Messrs. J. M. Oldfather, S. G. Wilson, and their wives; G. W. Holmes, M.D., and his wife; Miss Mary Jewett, Mrs. L. C. Van Hook, Miss G. Y. Holliday.

SALMAS: A plain situated 50 miles north of Oroomiah, almost midway between it and Tabriz; it is 12 by 30 miles in extent, and contains a population of about 85,000; occupied as a station, 1834. The missionaries are located in the village of Hefedewan; missionary laborers—Rev. J. N. Wright and wife; Miss C. O. Van Duzee.

In this country: Rev. B. Labaree and Mr. Arthur A. Hargrave and their wives.

EASTERN MISSION.

TEHRAN (capital of Persia, population, 200,000): Work begun in 1872; missionary laborers—Rev.

Messrs. J. L. Potter, S. L. Ward and W. W. Torrence, M.D., and their wives; Miss S. J. Bassett, Miss Anna Schenck, Miss Cora Bartlett, Miss Annie G. Dale.

HAMADAN (200 miles southwest of Teheran): Occupied 1880; missionary laborers—Rev. James W. Hawkes, E. W. Alexander, M.D., and their wives; Miss Annie Montgomery, Miss Charlotte G. Montgomery.

SPIRITUAL PROGRESS IN PERSIA.

The last two years have witnessed much spiritual progress in Persia. At the annual meeting of the West Persia mission, held last fall, it was found that a larger number of persons had been received into the churches during the year under review than in any former year. At the meeting of presbytery in the spring previous, one of the native pastors called attention to the fact that as many converts had been won during the winter then just past as in all the first quarter of a century of the mission history, though in those years there were some most memorable revivals.

In the last report of the mission it is stated that there are now 1932 members of the churches in west Persia, as against 713 fifteen years ago. In the same time the churches have increased from 9 to 20. Following the week of prayer last January, a revival began and extended to seventeen congregations, until the number of inquirers was over 500. "One interesting feature of this work of grace was that it was conducted wholly by the native pastors with little aid from the missionaries, and the especial blessing which accompanied the labors of the two native evangelists. Wherever they went the spirit of the Lord seemed present in peculiar power. Many of the converts were men in middle life and early manhood. Many hardened and profligate men were reached and brought to Christ. Some hard drinkers made their stand for Christ by giving up their wine, and all received into the church are total abstainers."

Those who have followed the narratives given by the missionaries at Oroomiah

during the year will recall the cheering news sent by Dr. Shedd last fall of a revival in the college of such power that Dr. Shedd wrote, "There has been nothing like it since the memorable revivals of old times at Seir. Of the 79 in college, 70, including all in the second and highest college classes, are counted as followers of Christ. Some of the theological class [which numbers 18] are young men of especially earnest piety."

The female seminary also has presented the pleasant sight of a daily prayer-meeting attended voluntarily by nearly all the 42 pupils. The mission has 94 village schools, with 2050 scholars, a gain of 269 over the previous year. The whole number of scholars in all the schools was 2266. Fifteen years ago it was only 873.

In Tabriz the school work has been much interfered with and hindered by an unusual outburst of opposition. It is not thought that this will last long. Of the class received into the boys' school four years ago, nine are now church members and three others show the work of grace in their hearts. In Salmas the new building for the girls' school has been completed, and the success of the school has been surprising.

In east Persia all the forms of missionary work have been in progress only a few years, and visible results are not yet so abundant as in the older Nestorian field. In the three churches at Teheran, Hamadan and Resht are 120 members. Forty-five girls are enrolled in the school at Teheran. In Hamadan, 119. The boys' high school at Hamadan numbers about 50 pupils, of whom five have asked to be baptized. In Teheran Dr. Torrence, in addition to his medical duties, superintends another school for boys. In both eastern and western Persia this spectacle of Christian education is most inspiring. It is a statement which will make the heart of the church throb with thankfulness that through her missionaries there have been planted in that land, once utterly dark, 115 Christian schools, where more than 2700 children and youth are being taught not only in secular but in sacred knowledge. In the Sabbath-schools are found over 5000 scholars. In the East

and West are more than 2000 members of the churches, of whom 326 were added last year.

This is not all. During the past year the press has issued 768,000 pages. The medical force, Drs. Cochran, Holmes, Torrence and Alexander, with Mrs. and Miss Cochran and the assistants whom they have trained, have cared for nearly 15,000 patients, and are instructing some of the brightest of the native Christian youth in practical medicine. In the hospital at Oroomiah Christ is daily preached through his word, both in the chapel and in the wards. Patients are taught to read, are sent away with copies of the Scripture, and are kindly and faithfully led to Christ himself. Mr. Labaree writes, "Evidences abound of the benign influence of this hospital work upon the souls of those whose suffering bodies have been here treated, and in opening the way for the spread of gospel light and teaching in dark and remote places." From the last report of the hospital, which has been already published in part, we take one illustrative case:

A young Koordish shepherd was deeply interested in Christian truth, but was not inclined to believe anything without the strongest evidence. One of the hardest things for him to accept was Christ's free forgiveness of sin. With his hot Koordish blood he could not see how God could forgive until he had first taken revenge. He one day heard the passage read where Christ likens himself to the Good Shepherd. The young man eagerly asked, "Does Jesus truly love me as I love my sheep?" and then added, "Now I can understand how he can forgive my sins." Toward spring he returned to his dark mountain home, where pillage and bloodshed were scenes of almost daily occurrence. Good report came constantly of his Christian-like deportment, although exposed to great peril from his Mohammedan friends for his confession of the Lord Jesus. He has lately returned to the hospital, and desires to be baptized. In other parts of the mountains of Koordistan, difficult of access, missionaries and native helpers on recent tours have found old hospital patients giving them a hearty welcome, and ready to promote their mission of gospel light.

A hospital, we are glad to write, is now in course of erection at Teheran under Dr.

Torrence's care, while dispensaries and private practice and the instruction of medical classes fill the hands of Dr. Holmes at Tabriz and Dr. Alexander at Hamadan full of work. In Tabriz Dr. Holmes has been appointed consulting physician to his royal highness the heir apparent of the throne of Persia, having won his confidence and gratitude in caring for his children during an outbreak of diphtheria. The prince summoned him to the palace, invested him with a robe of honor, and regards him with a measure of favor, enabling him to exert no small influence in behalf of the rights of the missionaries. Rev. Mr. Hawkes, of Hamadan, writes that "almost a continuous stream of patients visit the dispensary," and Dr. Alexander himself adds, "Every day I feel the need of a hospital—a small one, well fitted up, where we could receive a few patients and pay special attention to their higher needs." We cordially endorse the thought expressed in the Annual Report—"It is earnestly hoped that some friend of missions may do for Hamadan what Mrs. Ferry has so generously done for Teheran, and give Dr. Alexander what he so much needs."

A large part of the energies of the missionaries at Teheran during the past year has been of necessity given to the erection of buildings for the chapel, the hospital, the schools and a residence for the missionaries. This work, for men whose special training has certainly been neither in the direction of finance nor architecture, nor the sinuosities and uncertainties of Persian law, involves a vast amount of perplexing and wearisome labor. A graphic picture of this, with an interesting description of the enlarged plans of the mission, from the pen of Rev. J. L. Potter, of Teheran, will be found in the July number of *THE CHURCH AT HOME AND ABROAD*, page 88. We hope that it will be read. This part of the work of our missionaries, and the enormous draft which it makes on their time and strength, together with the perplexities, the miscalculations and the disappointments, to which they are made liable at every step, is not always appreciated.

To all our missionary brethren and sisters in Persia, and to the many fellow disciples gathered by them into the Christian Church, we send our cordial and affectionate greeting. In the monthly concerts of our churches, far and near, throughout America and on other mission fields, they will this month be warmly remembered. A cloud of prayer will rise to God in their behalf. May the coming winter be the third in which, notwithstanding all obstacles, they shall be gladdened by the scenes of widespread revival!

REINFORCEMENTS FOR PERSIA.

Rev. Messrs. E. W. McDowell, John C. Mechlin and E. W. St. Pierre, with their wives, leave this month for the West Persia mission, Messrs. McDowell and St. Pierre to be stationed probably at Oroomiah, Mr. Mechlin at Salmas. Mr. William A. Shedd, the son of Rev. J. H. Shedd, has also gone from Marietta, Ohio, to Oroomiah temporarily, being able by his perfect knowledge of the language to at once render help to the mission in a most critical hour of its history. Miss Emma Roberts has been appointed to the same mission, and will be associated with Miss C. O. Van Duzee at Salmas.

Mr. and Mrs. Lewis F. Esselstyn leave in October for Teheran, in the East Persia mission, where Rev. J. L. Potter has for two years been the only clerical missionary. He has lately, however, been aided by the transfer of Rev. S. L. Ward from Tabriz to Teheran.

Of these newly-appointed missionaries, Messrs. McDowell and Mechlin are from the Allegheny Theological Seminary, Mr. St. Pierre from Chicago and Mr. Esselstyn from Auburn.

THE WORK OF THREE NESTORIAN VILLAGERS.

Allusion has been made in another article to the work done for the evangelization of Mohammedans in Persia by devoted colporteurs from revived Christian churches. A notice of some of these, from the pen of Rev. Mr. Labaree of Oroomiah, will set vividly before our readers the gifts of knowledge and courage imparted to these

men by the grace of God, as well as the unspeakable value of the work done by our missionaries among the humble Nestorian villages from which these colporteurs sprang. Mr. Labaree writes as follows:

Some years ago, in my circuit among the villages of Oroomiah, I became deeply interested in a class of young men uniting with the church in Ada about the same time. Out of this class there have gone forth three colporteurs, who have made an interesting record for themselves and greatly advanced the cause of Christ in Persia.

THE YOUNG HERDSMAN.

One of these was a very poor boy, who gained his livelihood by tending the village herd. The missionary riding over the grazing lands of that village was pretty sure to have a visit with Shimoon. He had learned to read in the mission village-school, and his New Testament was his constant companion as he tended his cattle. He usually had a question to ask upon some verse or passage. His memory was a remarkable one. It was almost impossible to mention a verse or sentence of which he could not tell the chapter and verse. *He was a living concordance.* He ultimately graduated from herding cattle, took a short course of study, and entered the colporteur service. I believe he is in it still. In this capacity he has travelled much in Persia and in Russia, and has been the agent of circulating very many copies of God's word among all classes. His wonderful knowledge of the Scriptures has been a recommendation for him among aliens and enemies, greatly increasing his opportunities for good.

Of the second man, Deacon Tomna, I will only say that he remains a tried and successful agent of the American Bible Society, by whom he has been employed now for several years.

THE APOSTOLIC COLPORTEUR.

The third man has been for a long time in the service of Dr. Bruce of Ispahan, as one of the British and Foreign Bible Society's colporteurs. He has probably sold in Persia more copies of the Christian Scriptures, in whole or in part, than any man living. Rather short in stature, thick set and well built, his head large and firmly placed upon his shoulders, his face full of resolution and his eye twinkling with good nature, you read at once the lion-hearted, enterprising, genial colporteur which his remarkable record proves him to be. Dr. Bruce seldom omits to express his profound obligation to the American missionaries for this noble Christian colleague. The annual reports of the

British Bible Society contain large extracts from his most interesting journals. His travels take him long distances into the interior, away from all ordinary protection; now a month to the east and now a month to the west; to Bagdad, to Bushire on the Persian Gulf, and even into the kingdom of Muscat, among wild and fanatical populations. But he knows no fear. He has suffered great indignities at the hands of mullahs and fanatics; has been bastinadoed; his life has been in danger; but he finds his way back to these places of greatest peril another time.

The report of the British and Foreign Bible Society for 1885, after narrating how, in a certain town, for the crime of selling the Scriptures, he was seized, and bastinadoed till his feet bled, goes on to say: "It is not possible, without a sympathetic glow of feeling, to read Benjamin's entry in his diary: 'When I think of those who will come after me, and be able to sell the holy word freely (for I hope there will soon be religious liberty in this country), I feel very glad and comforted in thus suffering for Christ's sake.' 'The same day,' the courageous fellow adds, 'I was able to sell eight copies in that bigoted town.'"

Another extract from his diary is as follows: "October 8. In ——— the Mohammedans were very glad to see the Bible in their own tongue, for this was the first time they had seen it. . . . Our work being new in this place, the people were afraid to buy books openly; however, we sold twenty-eight copies that day. Thanks be unto God for his help and grace. We have made twenty-two marches from Ispahan to this place, and have had only six working days. In them we sold one hundred and eighty copies. Let us lift up our hearts to our heavenly Father and pray him to bless his word, which is being disseminated in this land, and make it bear fruit to the honor and glory of our Saviour."

Again he writes: "November 27. On our journey to this place we visited Neyriz. The people are more enlightened than in the purely Mohammedan towns through which we passed on the road, as many of them are Babees. And many of them disputed with us about the sale of New Testaments. Perhaps you will be surprised at my saying they are enlightened, and then saying they disputed with us; but they did not dispute like the people in other places, but only for not selling more Testaments to them. Having sold twenty-five copies, we told them we must keep some for other towns. They said, 'Do you think other

people will have more desire to buy these books than we have?"

An old and experienced missionary of the English Church Missionary Society, passing through Persia on his way to India, met with this Benjamin, and thus writes of him: "I count it a matter for gratitude to God that the leading colporteur connected with the (English) mission at Julfa (Ispahan), supported by the Bible Society, is a man of no ordinary Christian spirit. He knows nothing of education as it is understood in the West; but he has a heart full of love, a faith that God can work as great wonders now as in the past, and a zeal which persecution and suffering have only served to increase. I met this man and his helper in Shiraz, and I will not presume to state that I tried to encourage him in his good work, for he is one of those bright spirits who seem to bring sunshine wherever they go; but I must say that I greatly enjoyed my intercourse with him, and our mutual commendation of each other to the safe keeping of our God, when we knelt before the throne of grace. Surely God has some blessing in store for this land, now so barren of everything except vanity and lies, when he has given to it such of his servants as Robert Bruce, Benjamin, the colporteur, and others whom it has been my joy to meet in it."

WELCOME ENGLISH ALLIES.

No review of the progress of the Redeemer's kingdom in Persia would be complete without a notice of the important work carried on by Dr. Robert Bruce and his colleagues of the English Church Missionary Society. Their spirit and their methods are widely different from those of the Ritualists sent out by another English society.

Dr. Bruce has been in Persia some eighteen years, with his headquarters at Ispahan. His time has been largely devoted to an elaborate revision of Henry Martyn's translation of the Bible, also to the preparation of other Christian literature in Persian with a view to reaching the Mohammedans. Among this class he is recognized, throughout central and southern Persia, as a learned and able reasoner for the Christian faith against their own. While supremely interested in the evangelization of these Moslems, the opportunities for such labor are at present so restricted that he has de-

voted much missionary effort to the Armenians of Ispahan. These are found in that city in one of those providential colonies which enables him to live there and work until a time of religious liberty shall come. From among the Armenians he has been enabled, by the blessing of God, to form an evangelical church of nearly a hundred members. They seem to be an earnest, active community. Their Young Men's Christian Association is doing good service in carrying the gospel to the neighboring villages. Dr. Bruce has an able medical colleague who is at present establishing a hospital in Ispahan. Though of the Church of England, Dr. Bruce and his colleagues are on very fraternal relations with our own missionaries in their adjacent field of work.

THE ENGLISH RITUALIST MISSION TO THE NESTORIANS.

For fifty years our American missionaries have virtually occupied the Nestorian field alone. No rival mission, save that of the Roman Catholic Lazarists, has embarrassed their labors. Recently the Church of England has broken the spell, and planted a strong mission by the side of our own.

From the early days of Drs. Perkins and Grant a party of the Anglican Church has earnestly advocated such an enterprise. They have affected great concern for this feeble Nestorian branch of the eastern church, lest it become a prey to the "schismatic" Independents or Presbyterians on the one hand, or to the Roman Catholic Church on the other; but it is only within the past year that this half century of agitation, with its visitations, correspondence and loud appeal, has borne practical fruit. An agent, it is true, was sent out five or six years ago by a committee, under the patronage of the Archbishop of Canterbury, but accomplished nothing to speak of, and was withdrawn. Last summer two clergymen, under the auspices of the same committee, arrived at Oroomiah, locating in premises adjoining those of our own missionaries. Reinforcements are on their way this summer. It is understood that they are learned

and accomplished gentlemen. At the head of the mission is the Rev. Canon McLean. They are laying their foundations quietly, but their work is broad and deep.

As yet it does not appear that they have met with all the success that they had reason to expect. Their high ritualistic teachings and practices, their denunciation of Nestorian dogmas and their peculiar dress give a strongly papal coloring to their mission.

The higher dignitaries of the old Nestorian Church, with two or three exceptions—men who have long dreamed of and solicited some such material succor from the Protestant Church of England—look askance upon their new friends. They cannot easily swallow the dogmas, detested for centuries, of "Mary the mother of God," nor easily tolerate in these would-be religious teachers their disregard of the sanctity of the Sabbath, nor their denunciation of Nestorian heresies. We read that two bishops of Persian dioceses have addressed letters to the Archbishop of Canterbury, thanking him in flattering Oriental phrase for the help of these missionaries. But when we hear that these two Persian bishops have a notoriously bad record at home and abroad, that they have sold themselves at one time or another, now to the Roman Catholic Church and now to the Russian, and that the printed reports issued under the sanction of the Archbishop of Canterbury himself denounce them as deserving of deposition from their sacred office, we perceive how much value is to be attached to their support of the new mission. Over against this endorsement we are able to state that two Nestorian young men, who, after receiving a partial education from our missionaries, came to this country a few years ago, and have nearly completed their theological education in the General Theological Seminary of the Episcopal Church in New York city, have declined missionary service among their own people in Persia, accepting rather appointments as missionaries to Japan under the Episcopal Board of Foreign Missions. They prefer to make this great sacrifice to returning to their native land and affiliating

with importers of such alien doctrines and practices. They refuse to put themselves in such antagonism to the Presbyterian missionaries, of whose inestimable benefits to their people they speak in loudest praise.

On the part of our Presbyterian Church, which, as successor to the American Board, has occupied the Nestorian field for fifty years, this invasion of its mission territory calls for an emphatic protest. We have reason to know that prominent members of the Church of England in London have warmly expressed themselves to this effect.

The movement is in open disregard of all missionary courtesy. It is irreconcilable with the spirit of true Christianity. It puts light value on the reformation in life and character accomplished in thousands of the Nestorian people. It practically ignores the priceless spiritual blessings which God has rained down upon the preaching of his word for half a century of missionary toil in that field. It even thrusts itself forward to proclaim to the Nestorians, from the pulpit and the teacher's chair, that Presbyterian Christianity is without a shadow of historical warrant or foundation. Its missionaries say to our own, "What you and we have in common in religion is so undefined" that we are not in a position even to consult with you on the general interests of Christ's kingdom in Persia. And yet, while these men set themselves up as the zealous protectors of the Nestorian Church as against schismatic teachers, they openly attack as a heretic the revered teacher with whose name it is indissolubly identified. To accomplish their aims they must wipe out its Nestorianism.

Had these missionaries in their zeal to reform this ancient church of its heresies established themselves in the Koordish mountains, at one of the centres of ecclesiastical influence, as for instance near the Nestorian Patriarch himself, we could have made no valid objection. The field was open to them and calls loudly for missionary culture. Our missionaries have not had large success in it. But avoiding these strongholds of the church, they plant themselves on its outskirts. Passing by the more respectable and influential ecclesiastics, they

ally themselves with two of the most debased and sordid bishops in the Nestorian episcopate. Moreover they come and plant themselves by the very side of our missionaries and their long-established work, making antagonism to them practically the foremost article in their creed. They become the cause of strifes and collisions where peace and good feeling existed before. They are an encouragement to base and corrupt ecclesiastics to trample on privileges our congregations have enjoyed for many years. They open rival schools where educational institutions already abound. We could cite specific instances where their presence has developed just these evils, but space forbids.

Personally the gentlemen constituting this mission have shown themselves genial and courteous. They have reciprocated in a friendly spirit the social attentions our missionaries were foremost to show them. They are kind enough to say to our brethren, "We assure you of our warm admiration for the zeal and religious earnestness, as well as so many other good qualities, which, we are conscious, shows us an example which we should do well could we imitate." They have taken some pains to prevent unpleasantness between their adherents and members of our congregations. But no amenities in social relations can undo the great wrong they are inflicting upon the work, so blessed of God, which the Presbyterian Church of America has been instrumental in accomplishing among the Nestorian people. Were their teaching of a character to reform men's lives and save their souls, we might be silent. But since it is supremely in the interests of an ecclesiasticism that only flatters the consciences of the wicked and depraved, we must utter our earnest protest.

EXILE OF AN EVANGELICAL 'LEADER.

REV. S. G. WILSON, TABRIZ, PERSIA.

The cable perhaps conveyed to you the news of the expulsion of the Rev. Abraham Amirkhaniantz from the Caucasus. He was the translator and agent of the British and Foreign Bible Society at Tiflis, and the leader of the evangelical Armenians in the Caucasus. One

morning he was awakened by a violent knocking at the door. The policemen begged his pardon for the intrusion, but summoned him before the prefect. He was taken off, and informed that orders had come from St. Petersburg for his arrest on the charge of proselytizing, and that he would be imprisoned to await further orders. In prison he seized the opportunity to preach Christ to the jailers and his fellow prisoners, so that they declared there had never been such a man in the prison.

BANISHED TO SIBERIA.

After about ten days an order came from headquarters that he, with two other evangelical preachers, should leave within three days for Orenburg, on the confines of Siberia, to remain in exile for four years. There was no chance for appeal. Without delay he arranged his business, sold off his household goods, and prepared to depart. The morning of his leaving, the street of the German colony in which he lived was filled with a crowd of spectators, saying good-byes, and expressing their regret and sympathy as well as they could under police surveillance. His wife chose to suffer with him, so with their seven children they went forth across the snowy Caucasus toward the Siberian frontier, exiles for the word of God and for the testimony of Jesus.

This is but another instance of the religious intolerance of Russia, which is manifesting itself so strongly of late. Mr. Amirkhaniantz, in his character as evangelical preacher, was naturally an object of suspicion by the government, but a special cause of dislike arose several years ago. A Russian priest in Tiflis challenged the adherents of other churches to engage in public discussion on questions of religion. It was an authorized debate, in which freedom of speech was one of the implied privileges. Mr. Amirkhaniantz used his keen and trained powers of intellect to expose the errors of the Orthodox church regarding image-worship, the saints and other superstitions, at which the authorities took umbrage, and he became a marked man.

A REMARKABLE LINGUIST.

This devoted evangelist was educated at Basle University and ordained in the Lutheran church.

For a year he was a missionary of the Basle society at Tabriz, and afterwards became Bible agent and translator at Tiflis. He is a remarkable linguist, speaking Armenian (his mother tongue), Turkish, Persian, Russian, German and English, and having a knowledge of a number of other languages ancient and modern. He has translated the Bible into two dialects, the Ararat Armenian and the Azerbaijan Turkish. The latter has an interesting incident connected with it. During his travels in the Caucasus, he accidentally came across a manuscript of a portion of the New Testament in Azerbaijan Turkish. He recognized it as the work of the German missionaries, assisted by his father, before the former were expelled by the Czar Nicolas in 1838. This discovery led to an inquiry as to whether the remaining books of the New Testament had been translated, and after thorough search all, except Romans, were found in the archives of the British and Foreign Bible Society in London. Mr. Amirkhaniantz translated Romans, and the version with so interesting a history has been used by us for about ten years, and is being distributed among the 3,000,000 Tartar Turks of the Caucasus and Persia. Afterwards he translated the Old Testament, and it was submitted for revision to our mission, and Mr. Wright brought it into more complete conformity to our north Persian dialect. The manuscript had undergone final revision at the hands of the translator before the decree of banishment was issued.

The Russian and Gregorian Armenian ecclesiastics have, like Herod and Pilate, joined together to compass the overthrow of this representative of evangelical truth. His influence in encouraging and upbuilding the evangelical communities of the Caucasus, and in undermining the Gregorian Armenian church, was great. The Catholicos once tried to bribe him to silence by offering him a professorship in the college at Etchmiadzin, with a salary of \$2500, but he would not hide his light under a bushel. His banishment has been a great cause of rejoicing to them, and in Tabriz the news was received with exultation. The bishop declared that so he would drive out the American missionaries. This is but an idle boast, but unquestionably the influence and example

of Russia are constantly felt in opposition to religious liberty in Persia. We receive consolation from the knowledge that wherever this earnest witness may be, though in the wilds of Siberia, he will find opportunity to labor for his Master.

FROM OUR LATEST LETTERS.

Miss Bassett writes from Teheran of their

SCHOOL IN A GARDEN.

Perhaps you know that owing to the buildings not being finished when our lease expired in April, there was nothing for us to do but to find some garden and move to it with our girls. This garden, which is called Sarossaob, is nearly nine miles from the city up the mountain side, and is sufficiently large to accommodate the three families, besides ourselves and our girls. It was quite cold when we moved up, but perfectly lovely; the fresh green grass and the trees were charming; then past our place rushed a mountain streamlet, which rippled and gurgled among the great rocks in its channel like a rollicsome child. Frequent showers fell, and the strangeness of it all was a delight to us. Day by day it became warmer and the streamlet dwindled and became smaller and smaller, until now, when we would like to have it to cool the heated air, it has vanished altogether, leaving only the sandy bed and great rocks to show us where it was. The regular school duties were carried on just as if we were in the city, and last week we finished up with examinations, to which the friends and relatives of the pupils were invited. Nearly sixty were present, and carpets were spread under the trees. The girls did very nicely and the friends were delighted. We were especially proud of the Bible-classes. My little girls have been studying the Gospel of Luke during the winter and spring, and were able to answer all questions upon it and recite from memory large portions of it.

Rev. Mr. Coan writes of two very different scenes of mission activity—the college and the shoe shop :

ALUMNI MEETING.

We have just had very interesting closing exercises at the college. The general standing and grade of work seems higher than ever, and our

college is a power for good. Following the commencement exercises was a meeting of the alumni to discuss the condition of the people—spiritual, intellectual and temporal. Papers prepared on each phase of the question were read, and animated discussions followed. All of Wednesday and Thursday were most pleasantly passed in this way.

In the spiritual field special causes for encouragement were noted. In the active revivals of the past two winters a growing and deepening piety and consecration of the members.

On the intellectual side it was interesting to note that the people are taking more interest in education, and the grade of the schools is rising. A committee are at work preparing a dictionary and grammar of the language. Thirty-six thousand words are already collected. This work is certainly a most important one, bearing on the structure and improvement of the language.

TRAINING SHOEMAKERS.

It was voted that there is cause for alarm and immediate action in the very large number who go to Russia yearly—part to honestly earn a living, many to beg and gather means dishonestly, all to be led into many temptations and return discontented and a sore to the nation. Many new diseases are being brought in, before unknown here. This evil is sapping the nation and acting directly against our work. The need was shown of grappling with it, just as with the temperance question at home, and bringing all the influences possible from all sources to bear against it. This brought up the question of employment for the natives at home, and we have now as the result a company who are doing all they can to revive the trades and introduce new industries. I know of no way in which we can help the spiritual work more than by teaching the people the bane of idleness and the dignity of labor. Our shoe shop, started one year ago, has done well, and we now have ten boys who, instead of drifting aimlessly about, will soon have the means of earning an honest living in their villages. The shop is paying its own way now. This year seventy-five dollars were subscribed to send a man to some place to learn the trade of curing leather. Now men are to be put at the trades of blacksmithing and making hats. It is strange how the trades have gradually drifted almost entirely into Moslem hands. I believe, if in time we can have what might be called an

industrial school, where five or six trades could be taught, it would be an incalculable blessing to the people and in direct line with our gospel work.

THE MOHAMMEDAN OUTLOOK IN PERSIA.

REV. BENJAMIN LABAREE, OROOMIAH.

The success of modern missions kindles the enthusiasm of all earnest Christians. It fairly glows as the records of progress accumulate from the widely-scattered armies of the cross. Ancient beliefs are waning in power, and the religion of Jesus is planting itself upon their waste places. Its coming triumph over all the dominant creeds among men becomes more and more assured. One notable exception, however, confronts us. Mohammedanism defiantly holds its own. Christianity has thus far made small impression upon its scores of millions. It is true that Mohammedan empires are crumbling away before the selfish aggressions of nominally Christian nations. As a political power Islam is doubtless doomed to fall, as it rose, by the edge of the sword; but as a religious faith it is yielding to none. It rules over the spiritual destinies of its one hundred and seventy-five millions of human souls with a vigor apparently unimpaired. Wrapped in their conceit and pride, they disdain the humble teachings of the gospel of Christ. We hear of but few Mohammedans abandoning Islam to become followers of Jesus.

But these are not sufficient reasons for absolute discouragement. The circumstances are not so formidable nor the resistance so invincible as to withstand the full power of the church of Christ were it put forth in a crusade of faith and well-directed effort against this gigantic system of error. A more determined purpose, more fervent prayer and a higher measure of self-denial shall yet compass the triumph of Christianity over Islam. There is even now more of hopefulness in the situation than fifty or twenty-five years ago.

We wish here to note some of the more interesting points in the outlook in Persia. The Mohammedanism of that land has some features peculiar to itself deserving of consideration; and the providences of God with refer-

ence to that field demand the thoughtful study of the church of Christ.

1. The fact may not be borne in mind by all that the creed of the Persian Mohammedans is strictly a heresy. They are known as Sheahs, in distinction from the Soonnees or orthodox Moslems. The Sheahs hate and curse vehemently the first three caliphs as usurpers of a place that belonged to Ali, Mohammed's son-in-law. A Persian is filled with contempt toward the Christian as of an unclean race, but toward the Turk his heart is big with bitter animosities for his alleged insults and injuries to the family of the prophet. Let a Turk and Christian fall into the hands of a Persian highwayman, and the Soonnee gets much the roughest treatment. As a schismatic offshoot from the regular Mohammedan faith, the Persian creed is extremely vulnerable. It is in the awkward position of accepting the Koran as collated and compiled by Mohammed's successor, Osman, whom it denounces as a base usurper. This is a weak joint in the armor of the Sheah apologist. The heresy in the Persian creed, moreover, furnishes a soil in which dissent and liberalism flourish. The results we shall notice further on.

2. Another point in which the Mohammedanism of Persia differs from that in Turkey is the dual relation between church and state. The religion of the state is Mohammedan, but the head of the state is not the head of the church. A certain mullah residing near Baghdad, in Turkey, is the high priest of the Sheah faith. He wields no temporal power. He exercises his spiritual authority through his written communications with the Moslem clergy in Persia. While the ecclesiastical body is acknowledged as the oracle of the sacred law, the civil power jealously guards against their encroaching upon the rights of the secular arm. Scarcely a year passes that we do not hear of some ambitious mullah being summoned to court to give account for his meddlesomeness in strictly secular matters. Large as their influence still is, the past fifty years have witnessed a great abridgment of their authority. Dr. Bruce, of the Church Missionary Society, writing from Ispahan, says, "They actually have no power here."

He regards it as one of the encouraging signs of the times.

3. One cannot come into close relations with the Persian mind on religious subjects without being surprised to find how very extensively it is honeycombed with unbelief. There is the ancient sect of Soofees still existing and pervading all classes of church and state. The old name is largely discarded, but the new one, in which they boast, "Arifha," and which is nothing more than the Persian for "Rationalists," better characterizes their religious methods and opinions. The Ali Illahees is another ancient creed. Its votaries count half a million, perhaps. They conceal their actual beliefs from the Mohammedans, to whom, from fear, they outwardly conform. In reality they are pagans, without book or written creed; but Ali and Christ, with other mythical saints, they regard as incarnations of divinity. They are particularly accessible to the Christians. The Babee secret faith is of quite recent origin. The sect numbers probably three or four hundred thousand. Persecuted by the government for its supposed political tendencies, many of its adherents have suffered martyrdom in their devotion to an absurd creed. They are on very free and friendly relations with Christian missionaries, preachers and colporteurs.

Other minor sects might be enumerated; which reveal the wide extent of secret unbelief among the Persians. Even the Mohammedan priests are largely tinctured with it. Mr. Benjamin, late United States minister at Teheran, describes some of these sects in his valuable book on Persia, and says, "They prove the Persians to be in a developing and transitional rather than a dormant state, and preparing in due time to receive impressions of the truth in a nobler form than any with which they are now familiar." It is true the penalty of death for apostasy from Islam remains in force. The spirit of persecution unto death is still rife. There are times of excitement when the Christian population feels as if it were treading upon a slumbering volcano, and yet we believe that a positive degeneracy and disintegration of faith in Islam is in process throughout the land. The barriers to

Christianity are subsiding. It is time for the gospel of Christ to push itself forward upon the attention of the Persian religious mind.

The hopefulness of the outlook finds emphasis when we consider some special circumstances in God's early and recent dealings with the Persian nation.

1. It is a fact which the devout believer in divine Providence ruling in the affairs of nations must ponder with deep interest, that of all the foreign kingdoms mentioned in connection with God's "chosen people" in the sacred records, Persia alone retains an independent existence to the present time. All those nations which set themselves in opposition to the Jews and oppressed them have been blotted out. Persia, the one kingdom of which alone it is recorded that she was an aid and protection to the chosen nation, still has a name and a place among the sovereignties of the world. Is this a mere accident? There are no accidents in God's government of men or nations. We must believe there is a divine purpose in it. Is it not ground for expecting gracious blessings upon that nation in the future? Is it not also a reason for the church's following closely here in the steps of the divine Leader?

2. Again, since Persia became Mohammedan and so far closed to Christian truth, God has opened special ways of access to the people. His providence has, in the turmoil of the centuries, planted here and there through the land fragments of Christian churches. To relight in these the candlestick of the Spirit's presence, long since extinct, has been an essential step toward illuminating the surrounding mass of Mohammedan darkness. Moslem rule has permitted such missionary effort. Thus a vantage ground of grandest consequence has been given the messengers of the cross from which to diffuse true views of the Christian religion and to prepare the way for aggressive action as the Lord gives opportunity. Already much has been accomplished. Altogether a new type of Christianity has been set up in the land. Princes and governors, mullahs and laymen, loudly proclaim the higher order of Christian character which now confronts them, inspiring their respect and confidence. But not only is the banner which for centuries has been tram-

pled in the dust of superstition and Moslem contempt raised aloft once more; it is pressing on against its proud adversaries. Thirty years ago there was scarcely a Christian in Persia who could preach or even pray in the language spoken by the Moslems. Now there is a little army of them. The record of what one of the humblest of them did in his lifetime was given in *THE CHURCH AT HOME AND ABROAD* for May. Thirty years since there was great reluctance on the part of the evangelized Christians to laboring for the conversion of Mohammedans. Race prejudice, bitterness toward their oppressors, fear of the consequences, held them back. Now there is great readiness to engage in such labor, and God has some chosen enthusiastic spirits engaged in it.

3. Further evidence of God's gracious purposes toward this land are traceable in the striking providences with which he has shielded missionary work in Persia since its establishment. The times of Nehemiah and Esther furnish no more signal instances of his protecting care over his servants than have been experienced by Christian missionaries in this empire during the last fifty years. Many have been the plots of Satan to put the missionaries out of the country or to hedge in their work. They have one and all met with conspicuous failure. One determined foe, breathing out threats of destruction when he should return from an urgent military expedition, came back a corpse, having fallen by the hand of an assassin. Another official, under detailed instructions to root us out if possible, began wilily a system of persecutions against the mission, but by his high-handed conduct in other directions provoked the Russian government to demand his removal. In the dark days that followed the Koordish war of 1880, when our enemies held their heads high and boasted of our speedy expulsion, a telegram from the English government, at the request of Secretary Evarts at Washington, warned the Persian authorities amply to protect us. Then were the Sanballats and Tobiahs, who had sought our destruction, "much cast down in their own eyes; for they perceived that this work was wrought of our God." It has come to be a common belief among Persians, espe-

dially in Oroomiah, that no weapon formed against this cause will prosper. God favors it. His sovereign providence protects it. To the missionaries these providences are but the pillar of cloud and fire showing the way in which we are to follow on.

4. There is striking encouragement for the people of God in regard to Persia in the fact that so many volumes of the Christian Scriptures have been bought by the Moslems within the last few years. Two years ago the British and Foreign Bible Society reported 12,000 portions of God's word sold in two years. These largely went to Mohammedans. The figures of the American Bible Society do not enable us to separate the sales in the language of the Moslems; but we know they have been very considerable during the last six years. The purchase of these books points to a wide interest in them and an extending acquaintance with Christian truth. Christian colporteurs, in their distribution of these volumes, are doing a noble work as well as by their bold exposition of the only way of salvation by Christ. Some remarkable instances are on record of deep impression made by the simple study of God's word, without any oral instruction. This increased circulation of the Christian Scriptures has aroused the attention of the Mullahs, and on the ground that they were "damaging to Islam" an attempt has recently been made to restrict their distribution. But we believe it is only local and temporary. Such enactments are not now like the laws of the ancient Medes and Persians. They are soon forgotten and the good work goes on.

5. There is still more direct encouragement for the evangelization of the Mohammedans in the evident operations of the Holy Spirit upon the hearts of some. God has begun to work among them. The seed sown is taking root. The first fruits of redeemed Moslems have been gathered into the church. The company of such is yet small. Some of these may be only imitations of the real. But the experience of some of these converts, to human view, has been deep and thorough. Their reception of Christ not as a teacher and leader alone, but as a personal friend and spiritual possession, has been beautiful to witness. Christ formed in

them is recorded in aspect of countenance and tone of voice. Their sensitiveness to sin, their thirst for deeper spiritual instruction, their efforts to lead others to Christ, their apprehension of the privilege of prayer, their new conceptions of domestic duties and joys, their patience under trial, all bear rich testimony to their new birth into the kingdom of God. Some of the most precious moments of a long missionary life have been those spent in the spiritual fellowship of some of these saints of the Lord.

While it has been thought best that too much publicity should not be given to their change of faith, so inflammable is the Persian populace, yet these converts are marked men in the community. Their names are banded about as renegades. They have had to endure much bitter treatment from their nearest friends. Some have been beaten and in sharp peril of their lives. They have gone in and out in momentary fear of the assassin's dagger. Yet they hold on, "rejoicing that they are counted worthy to suffer shame for his name." And they are quietly winning others also to "this way."

Can we mistake these leadings of divine Providence in regard to this Mohammedan population in Persia? Are not the facts adduced voices from heaven to the church of Christ to go forward? We have not space to dwell on the sad, hopeless condition of these millions of souls without the gospel of Christ. It is pitiable to see them groping, stumbling after entrance into their sensual paradise through senseless rites. It is deeply moving to an awakened Christian soul to note the nobler but fruitless efforts of some to cast off the yoke of sin, without a saving knowledge of the only Redeemer. It is a thrilling joy to see how precious is this Redeemer to such as have renounced the "false prophet" to be saved by him "without money and without price." Shall we not with a mightier faith, more fervent prayer and reliance on God, and a loftier courage, push forward the evangelization of these benighted millions? The problem is a difficult one, but not insurmountable. The resources at the command of the church for its solution are simply infinite.

GENERAL ARTICLES.

THREE MORE MARTYRS IN MEXICO.

The name of Gomez will be treasured in the memory of the future Mexican Presbyterian Church. Another faithful soldier of the Master, of that name, has fallen battling bravely for his Captain at one of the outposts of evangelical Christianity. Guerrero bids fair to win an unenviable reputation as the most fanatical and persecuting state in the republic. Witness Acapulco, Chilpancingo, and of late years Tuxpan, with its church in ashes and its pastor imprisoned on false charges; witness the fact that for a year or more our men had to labor in secret, and the still more significant fact that the liberal governor General Arce, our avowed friend, had to tell Mr. Zaveleta, "Leave Tuxpan for awhile; I cannot protect you just at present."

The words I wrote some months ago are finding a bloody verification. The golden crown the priesthood desire to put next December on the head of a virgin, she of Guadalupe, at once Indian maid and mother of God to thousands of aborigines, is to be stained, so it seems, with the blood of more than one martyr. God grant that the number increase not too greatly.

Way south in Guerrero, hot-bed of fanaticism, somewhere in its steep sierras is to be found the little town of Ahuacualtitlan. We must try to imagine the scene there a week ago to-day. In a little room are gathered the faithful, among them their elder Felipe Zaragosa, their young minister Rev. Abraham Gomez, and the brave pioneer of work in that state Rev. Felix Gomez. Some time, either at service, before or after, on that Sabbath day, the scene of Almolya del Rio was probably re-enacted. All we know as yet is contained in two brief dispatches, in substance as follows: In Ahuacualtitlan, August 7, were assassinated Abraham Gomez, Cipriano Gomez and Felipe Zaragosa; wounded, Felix Gomez.

Mr. Zaragosa was a member of our last presbytery, and seemed to be a simple, earnest convert from among the people. He attended

our session clad in the white-cotton clothing of the Indian, sitting silent and attentive. He brought with him a young man who is now studying in the seminary.

Among the young men at Tlalpan when I first began work there, three years ago this September, was a quiet, studious fellow, with the swarthy and rather stolid features of the Indian. Of the two Abrahams in the school, Franco was more brilliant and better educated, but Gomez seemed to have solid, if less showy, elements of worth. He had learned to play the organ better than most of his comrades, always led the singing, and in speaking his voice was seen to be more thoroughly trained. What he said was generally good and well thought out; but I noticed his real piety most in his prayers. The last which I heard just before his departure for Guerrero was especially tender and spiritual, as I noticed at the time. Mr. Gomez was licensed on leaving the seminary, and then two years later, at the last meeting of presbytery, was ordained and sent to Guerrero. He went bravely and cheerfully to that dangerous field. His last letter was full of hope. Then came the terrible news that the Lord, in his mysterious providence, has called another of our best workers to himself. First the eloquent Vincente Hurtado, then the quiet, faithful Abraham Gomez.

I read the sad news to the young men in the seminary, and it made on some an impression I had not anticipated. They wrote Mr. Thomson and myself a short notice, stating that *any one of those who signed it was willing to go to Guerrero and carry on the work in fanatical Ahuacualtitlan*. So you see that even in sorrow there is a thrill of joy that, in these times of trial, true courage glows in our Christians' hearts, and they fear not death if met in the Lord's service.

Full particulars of the disgraceful murder I will communicate to you as soon as learned.

HUBERT W. BROWN.

MEXICO CITY, August 14, 1887.

A FELT WANT.

The Church Missionary Society of London has just completed arrangements for the sending out of what is called "a mission" to visit its various fields of labor in India and Ceylon. This mission is to be conducted very much as that which recently did effective service in Sierra Leone and Lagos. It is to consist of five clergymen and five laymen, who are to serve without remuneration, and are to go two and two in their tour of visitation. It is expected that they will sail next October, so as to spend the winter of 1887-8 on mission ground. The object of the mission is twofold: the quickening of the native Christians, many of whom have fallen into a lifeless spiritual state, and the reaching of educated young men whose faith in Hinduism is shaken, but who have not accepted Christianity. A native pastor, writing to the Church Missionary Society from the Malabar coast, says:

In our native churches we are thoroughly aware that a stagnation and formality have already crept in. Therefore our communicants, instead of being missionaries to the heathen, are simply professing Christians. Our Hindu countrymen, though convinced of the folly of idolatry and insufficiency of Hinduism to satisfy their internal cravings after happiness, yet look for living epistles to be read by all and imitated.

A Travencore missionary also writes:

The proposed mission is most urgently needed; an apathy and coldness has settled down on many of our older Christians and on many of our readers and pastors also. We missionaries ourselves need stirring up. One can hardly realize in England, where the means of grace are so abundant, what it is to be isolated among the deadening influences of heathenism for years, conducting services and speaking in what is, even after some years, not like one's own language.

What is true of the missions under the care of the Church Missionary Society is doubtless equally true of the churches gathered by all denominations of Christians. There is great need of a fresh baptism of the Holy Spirit. This is not to be wondered at when the former condition of these converts

from heathenism is remembered and the surroundings in the midst of which their Christian character must be developed are duly considered. Paul's epistles give painful evidence of similar difficulties encountered in planting Christian churches in the midst of heathen institutions during the apostolic age. How much of earnest instruction and affectionate pleading and faithful warning was needed to keep the early converts "unspotted from the world"! How the apostle wrestled in prayer in their behalf, "bowing his knees unto the Father of our Lord Jesus Christ"! Ought we to be less anxious, less zealous, less prayerful, with reference to those who have been gathered out of heathenism in our day, and who constitute the chief centres of Christian light in such countries as India, China, Africa and Japan? It may not be thought wise to send a "mission" to do the work of evangelists and strengthen the hands of the brethren on the field, but we can surely unite in seeking the quickening of the Holy Spirit on the native churches.

PAPAL INDULGENCES IN CHILI.

Tetzel is dead, but the blasphemous traffic which covered his name with infamy still lives. It is true indulgences are no longer offered for sale with bold effrontery in such a way as to challenge public attention, but they are none the less offered for sale. Luther's protest ringing through the centuries makes it impossible to hawk them through the streets of Germany or to press them upon the faithful under the shadow of the Vatican, but they are to be found with the seal of the Holy See virtually upon them in many parts of South America, where Romanism still retains much of its pre-Reformation superstition and indulges in high-handed imposture. Within the past year, in one of the cities of Chili, a country foremost among her sister republics in the degree of liberty enjoyed, and well advanced in the appliances of modern civilization, indulgences were offered for sale at the house of one of our missionaries, and one was purchased by him. To those who regard it

as a waste of energy and means to send missionaries to Roman Catholic countries on the ground that they already have the truth, we commend the careful perusal of the following statement of facts, which has been translated for these columns :

Sample of Indulgences sold throughout Chili from 25 Cents to \$16 in Price.

A summary of the privileges and pardons which the apostolic chair concedes by the Bull of Holy Crusade and Rescript of May 18, 1878, which extends the old concession of indulgences to the Republic of Chili and to all its faithful residents and citizens during the years 1887-1888.

The Holy See, desiring to reward with spiritual and temporal benefits those faithful Chilians who, moved by holy zeal for the faith, co-operate to promote its greatest glory and power, as the faithful and prudent steward of the abundant merits of our Lord Jesus Christ and his saints, it has deigned to dispense to them the indulgences, pardons and privileges of the Bull of the Holy Crusade, if from love to our holy religion they comply diligently and devoutly with the term of the concession, which, translated to our idiom and reduced to the present summary, is of the following tenor :

To all the faithful Christians residing in this republic, or who may come to it during the time of this proclamation, commencing with the first day of the two years, may contribute each one in his own town according to their several ability for the conversion of unbelievers and to other pious objects as designated by the Holy See; his holiness grants the same plenary indulgence which he has been accustomed to grant to those who go to the conquest of the Holy Land, and in the year of jubilee, if, repenting of their sins, they make confession with the mouth, or, not being able to confess, shall truly desire to do so. . . .

Item. That during the said time of the proclamation, within the limits of the said republic (but not without), they can eat meat by the advice of physicians both of the soul and the body on the fast days of the whole year, and even during Lent, and also milk and eggs at discretion, so that those who eat meat are understood by this indulgence to satisfy the laws of the fast, the same as others who observe the form of it. In which indulgence are included religious members of any military order.

Item. For those who, to implore divine aid for the union and victory of faithful Christians over the unbelievers, shall fast voluntarily on days not prescribed as fast days, or, being legitimately hindered from fasting, shall perform any other pious work at the discretion of their confessor or parish priest, and pray both for the said union and victory, this much will be mercifully abated to them : fifteen years and fifteen Lents of penances imposed upon them, in whatever manner they may be due; in addition, they are in all the prayers, charities and pilgrimages (even that to Jerusalem), and of other good work which may be performed in the church militant and by each of its members.

Item. Those who shall devoutly visit on each day of the Romish seasons five churches or altars, or, failing these, five times to one altar, and shall pray for the union and victory of the Christian princes over unbelievers, shall obtain all and each of the indulgences of the said seasons for themselves, and this by means of prayers for the dead will also obtain said indulgences for whose favor the said visit or prayer may be made.

Item. That all and each of the aforesaid, provided they confess and receive absolution of their sins, shall obtain from their confessor plenary indulgence once for this life and once in the article of death, and also commutation of vows in any subsidy for the crusade, with the exception of the ultramarine vows of chastity and religion.

Item. If it happen that during the said time any one should die without confession, whether because of the suddenness of death or for lack of a confessor, he shall obtain the same plenary indulgence as if he had died repentant and had before confessed during the time prescribed by the church, provided he has not been more negligent through confidence in this concession.

And it is declared that in each place of preaching two summaries of the said bull may be taken, and thus may be enjoyed two-fold all the indulgences, pardons and privileges which are therein expressed. . . .

And, inasmuch as you have given twenty-five cents in silver current coin, which is the value placed by us on this holy bull, you receive this summary (which you are to preserve, writing in it your name), and we declare that to you are granted and you may enjoy all the indulgences, privileges and pardons referred to in the above.

Given in this city of Santiago this 28th of November, 1886.

SOURCES OF INCOME.

The bishop of Winchester, at a recent meeting of the Society for the Propagation of the Gospel, stated that "almost all the funds of the society are derived from the clergy and the poor." This certainly speaks well for the clergy in the matter of the consecration of their substance, while it casts a doubt on their efficiency in developing in their people the grace of beneficence. It also indicates a commendable spirit of sacrifice on the part of the poor in building up the kingdom of Christ. The statement, however, leaves unexplained the lack of interest in the work of the society on the part of large givers, many of whom are to be found in the ranks of English Christians.

It is believed that a searching analysis of the sources of income for the benevolent work of the Presbyterian Church, certainly of the Board of Foreign Missions, could not be expressed in the terms used by the bishop of Winchester. It is doubtless true that both the ministers and the poor in our church do proportionately well their part in supporting its great benevolent enterprises. A somewhat extended acquaintance with Presbyterian ministers, and some familiarity with their views and practice in the matter of Christian beneficence, justifies the opinion that no class of persons in the church give more generally, systematically or liberally than they to the Lord's work, though many of them give from very slender incomes. It is believed also to be increasingly true not only that "to the poor the gospel is preached," but that the poor have a large share in preaching it to others. A glance at the miscellaneous gifts recorded on our treasurer's books, however, and also at the legacies which pass into the hands of the Board from year to year, shows that the work of foreign missions is by no means indebted mainly to the gifts of ministers of the gospel or to the poor of Christ's flock. There is reason to believe also that, were it possible to make even an approximate analysis of collections in many of the churches, a similar result would be reached. From what is known of the inside history of beneficence in those churches which pour large

gifts into the treasury of the Board, it is evident that the cause of foreign missions is very greatly indebted to persons of wealth who have dedicated their substance to the Lord. It is noticeable that there is an increasing tendency on the part of persons of means, both East and West, to contribute more largely to the missionary enterprise. It is gratifying to observe also of late a disposition on the part of persons of means to contribute enough to the Board to support a missionary on the field, and on the part of others to club together in sufficient numbers to accomplish the same end. All this goes to show that the cause of foreign missions in the Presbyterian Church derives its support from both rich and poor. The widow's mite still has a place in the Lord's treasury, while the gifts of the wealthy are increasingly frequent. This is as it should be. It is evident, however, that if the receipts of the Board are to be at all commensurate with the demands of the work, there must be a decided increase in the list of givers, both large and small, as well as a steady advance on the part of those already enrolled as supporters of the work. The appeal is to the rich to give of their abundance, and to the poor to withhold not their smaller gifts, but each according to his ability to stand by the great work of foreign missions, and so fulfill the Lord's command to "preach the gospel to every creature."

FOREIGN MISSIONS AND POLITICS.

They seem to have nothing to do with each other, yet such combination of religious and political interests appears in a number of mission fields. Both the church and the state must be held in some measure accountable for this state of things. The investigation which followed the dreadful events in Madagascar, Tonkin and China have clearly shown two things: that the Roman Catholic Church makes ample use of the worldly arm in her missionary work, and that in her colonial policy France regards it as a political dogma that the Roman Catholic mission is the most effective auxiliary. It looks as if the Pope has become aware of the unhappy consequences of the alliance of mis-

sions and politics, for he has founded a legation at the imperial court of Peking for the protection of the Catholic Christians in the celestial empire. His purpose to free them from French protection is evident. It remains to be seen, however, whether he will be successful or not. Rome cannot dispense with worldly support and cannot be thought of as a purely spiritual power.

"It is timely to take notice of these things," says Dr. Warneck, one of the great authorities on missions. He himself furnished the best information on the point in his still unrefuted book, "Protestant Answer to Romish Accusations against Evangelical Missions."

The national colors of the French Catholic missions have become a tradition. Therefore did the French minister of the marine and the colonies think himself justified when in the year 1884 he demanded of the Protestant Missionary Society of Paris that it should immediately place its missionaries in Madagascar at his disposal, in order that they might with the Romish missionaries support the plans of the government. The prompt and commendable answer of the directors was a decided refusal.

The loving help which the French government and the Papal Church lent each other in Madagascar may remind Christians everywhere of those shameful acts on the island of Tahiti and other islands of the South Sea. Warneck collects the epithets by which the Romish Church has honored France. She is "the incomparable Catholic France;" "the arm of God;" "the soldier of the church;" "the hope and support of the church;" "the sword of France does everywhere fulfill the work of God," and "she regards a persecution of Catholics as a humiliation of her own greatness." Thus the papal missionaries virtually announce again and again, "we go also for the sake of France."

The Tonkin tragedy with the bloody Chinese epilogue is still fresh in our memory. The Catholic Tonkinese, under the leadership of their priests, have acted as a political party and were therefore justly accused of high treason by their own countrymen. The missionaries had organized their converts in military fashion. One stormed with his catechumens fortified places; another was killed in

open fight; a third regretted that he could not shoot down the escaping enemies because his convert company ran short of ammunition. This recalls that celebrated Christianization of Japan through the Jesuits, with the tragic event by which the empire for nearly one hundred and fifty years was hermetically closed against other nations, and especially against the gospel. A German emperor once caught a Romish prelate who, equipped for war, had fought in open battle. He held him as a prisoner. The pope demanded of the emperor that his son should be set free, but the monarch sent the bishop's blood-stained armor to Rome with the suggestive advice, "Look and see whether this be your son's coat."

When the missionary follows the merchant and the merchant the annexing soldier, this will always be the case. But missions must never be unfaithful to their aim and spiritual character. They must never be made an instrument of finance and politics; and national tendencies especially must be kept carefully out of them. National jealousies are not only offensive from a spiritual point of view, but also very damaging to the cause.

J. RUDOLPH.

ELIZABETH, N. J.

THE NEZ PERCE MISSION.

In 1832 four Indians were walking the streets of St. Louis. In that frontier town, where hundreds of Indians annually congregated, this was not a strange sight; but these four were epoch makers, hence they deserve particular attention. They had braved the fatigue and dangers of a long journey through a strange land in search of the white man's book and religion. They were members of the Flat Head and Nez Perce tribes. But the limits of this paper do not admit of an account of the origin and termination of this wonderful movement on the part of the mountain Indians of Oregon Territory. Suffice it to say that the poor heathen, looking for light, considered their mission a failure. They fell in with persons indifferent to their spiritual interests, and they had to return to their people without the book. In his farewell address to a number of friends

who had assembled on the eve of their departure, one of the men said, "I came to you over a trail of many moons from the setting sun. I came with one eye partly opened, for more light for my people, who sit in darkness. I go back with both eyes closed. I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us—the braves of many winters and wars—we leave asleep here by your great water and wigwams. My people sent me to get the white man's Book of Heaven. You make my feet heavy with burdens of gifts, but the book is not among them. When I tell my poor, blind people, after one more snow, that I did not bring the book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting-grounds. No white man will go with them, and no white man's book, to make the way plain."—[Barrow's *American Commonwealth*, Oregon.] This sad lament of those dusky men was destined to touch the hearts of the American people and awaken an interest in the heathen tribes of the Northwest. A sympathetic listener was impressed by the earnestness of the speaker, and wrote an account of what he had seen and heard to some friends in Pittsburgh. This under God was the pivot on which turned the destiny of these tribes and that of Oregon. When the facts became known the Methodist Board of Missions and the American Board of Commissioners for Foreign Missions at once took measures to send forward explorers to prepare the way for the establishment of Christian missions in the far northwest territory. Revs. Jason and Daniel Lee, of the Methodist Society, crossed the mountains with Captain Wyeth and a party of scientific explorers. Captain Wyeth stopped and established Fort Hall, but the missionaries and scientific men, with a party of Hudson's Bay traders, proceeded to Fort Nez Perce on the Columbia, near what is now Wallula Junction. The missionaries descended the Columbia in bateaux to Vancouver, and from there they pushed on

to the broad and fertile valley of the Multnomah, now Willamette, river, where they established the first mission station in Oregon Territory.

MISSIONARY EXPLORERS.

In 1835 the American Board of Commissioners for Foreign Missions sent forward a committee consisting of Rev. Samuel Parker, of Ithaca, N. Y., and Marcus Whitman, M.D., of Rushville, N. Y., to explore the country and report as to the feasibility of establishing missions among the Indians. In due time they arrived at the American rendezvous in the Rocky Mountains. This was a half-way meeting place, where Americans and Indians congregated in great numbers for the purpose of trafficking in furs, blankets, beads, etc. Messrs. Parker and Whitman met several Nez Perces at the rendezvous. One of that number was Halh-halh-hut-sote (lawyer), the illustrious leader of his people in political and religious affairs. It was mutually arranged that Mr. Parker should continue the journey under the conduct of the returning Nez Perces, while Dr. Whitman should return to the states, report matters to the Board, and secure material and missionaries sufficient to establish a mission among the Nez Perces. After hearing his favorable report, the Board commissioned the doctor and his wife and the Rev. Henry H. Spalding and wife, to labor in this field. In the spring of 1836 this party, with some others sent out to reinforce the Pawnee mission, made their way to Liberty Landing on the Missouri river. There a young man by the name of W. H. Gray, the future historian of Oregon, joined the expedition as its secular agent. After a tedious and perilous journey across the plains and over mountains, they arrived at Fort Walla Walla on the second day of September, a little over four months from the time they left the Missouri. A delegation of Nez Perces met them on the way with demonstrations of joy, and conducted them through their country. After a few days rest the party proceeded down the Columbia to Fort Vancouver to present their compliments and credentials to the powers that were, the honorable Hudson's Bay Company. After consultation with Dr. McLaughlin, agent of that powerful company that then

had undisputed political control over this vast region, it was decided that the male missionaries should return to the Walla Walla country and establish their mission stations.

STATIONS SELECTED.

From Fort Walla Walla they made a detour over the country, accompanied by Captain Parnbrun of the company. Taking into consideration accessibility, quality of soil, water facilities, etc., the explorers decided that the most eligible site for Dr. Whitman's station among the Cayuse Indians was on the Walla Walla river near the mouth of Mill creek, a point now historically known as Waiyilatpoo, some seven miles from the flourishing city of Walla Walla. In a short time mission tents, goods, horses and cattle were on the ground, and work commenced. After a few days Messrs. Whitman and Spalding came about one hundred and fifty miles further east to select a location for the Nez Perce mission. In company with a number of the head men of the tribe they examined the country up the Clearwater river, and decided on a spot two miles up the beautiful Lapwai valley, where there are springs of wonderfully cold water. Dr. Whitman returned to assist in erecting buildings at his station, while Mr. Spalding went to Vancouver after the ladies. About the middle of November Mrs. Whitman joined her husband, and together they set up an altar to the living God in their own rudedwelling at Waiyilatpoo. Mr. Spalding and wife, with Mr. Gray, arrived at their station on the 29th day of November, and in about twenty days they had a log house ready for occupation. Let me ask you to pause and read some extracts from a letter written by brave, noble Mrs. Spalding to her "ever-dear parents, brothers and sisters." It is dated Nez Perces mission house, February 16, 1837.

"Permit me to call upon you to rejoice with us that our journeyings have at length ceased, and we are now comfortably located amongst a people with whom we shall be happy to spend the remnant of our earthly pilgrimage. . . . Our establishment is in a beautiful valley on a tributary of the Koos-koos-ky (a stream which I think is noticed on your map). It is the first considerable branch of the Snake or Lewis

river, putting in from the east about one hundred and twenty miles from its junction with the Clark river. Mr. Spalding, immediately after fixing upon a location, returned to Vancouver and purchased a comfortable supply of provisions and all necessary articles for keeping house in this country—materials and tools for building and farming. We left Vancouver for Walla Walla November 8, and reached that post the 18th. A journey from Walla Walla to Vancouver is usually performed in four days, but ten days is allowed to be a quick passage up the river from Vancouver to Walla Walla, on account of the rapids. On reaching Walla Walla we found a large party of Nez Perces waiting to transport our effects to their country. They appeared to manifest great joy in view of having us locate in their country. On the 21st the Indians left Walla Walla with our goods packed on horses. Mr. Spalding and myself, with several Indians who remained to escort us, left the next day. Mr. Gray and several others went in search of a number of our horses that had strayed, and did not overtake us till the fifth night. The Indians with our goods travelled with such speed that we did not overtake but a part of them till the fifth night, when we all camped together for the Sabbath. Monday the 28th we travelled about six miles, and crossed the Snake river with all our effects in Indian canoes, camped for the night within a short distance of the crossing place, which is at the mouth of the Koos-koos-ky. The next day we arrived at this endeared spot. I need not specify any particulars to satisfy you why this spot is endeared to me, if you will only reflect for a moment upon the thousands of miles I have journeyed on horseback through rugged, barren, uninhabited regions to reach it. We lived in a lodge of buffalo hides three weeks and three days, during which time Mr. Spalding and Mr. Gray, with the assistance of the natives, erected and made comfortable a part of the dwelling we now occupy. It is 42 by 18. Eighteen feet of one end is devoted to ourselves, the remainder is our school-room, place of worship and resort for Indians. . . . About one hundred attend the school, and from forty to sixty morning and evening worship; a great multitude every Sab-

bath." Here you have the origin of the Nez Perce mission. A little over four years after the sad lament that the book was not found in St. Louis, in the providence of God a gospel tree was planted in the very midst of the Nez Perces, and from that day they commenced to drink in the teachings of that book as the parched earth absorbs the drops of the long-delayed rain. In December, 1842, Dr. White, agent of Indian affairs, visited the station for the purpose of establishing a code of laws to regulate the Indians in their intercourse with each other and with the white people. In his report to the commissioner he used the following language: "I was happily surprised and greatly interested at seeing such numbers so far advanced and so eagerly pursuing after knowledge. I visited their little plantations, rude to be sure, but successfully carried on so far as raising the necessaries of life is concerned."

WORK ACCOMPLISHED.

A letter written the next spring (April 28, 1843) by Mrs. Spalding to her parents gives some idea of the good these devoted missionaries were able to do. I copy from her letter before me as follows: "These people are so desirous to receive instruction and to improve in the arts of civilized life that it makes the heavy burden comparatively light. It is true, we often find ourselves deluged with cares and overcome with fatigue, yet we have the satisfaction of feeling that we do not labor in vain, nor spend our strength for naught. . . . A glorious work of redeeming grace has been wrought amongst this people the past winter. About seventy who have been more particularly examined appear to have understandingly consecrated themselves to God. These people have not only been unusually interested in the means of grace the past season, but in learning to read, write, etc. Our school much of the time the past winter numbered over two hundred. There were quite too many for our time and strength and the accommodations we have; yet many of them made good progress in learning." And so the work went on till it was suddenly terminated by the horrible butchery of Dr. Whitman and many of his associates at Waiilatpoo, November 29, 1847.

During those eleven years under divine guidance a wonderful change was wrought in the condition of the Nez Perces. Up to that time the land was uncultivated; not a hoe, plough or other farm implement was to be seen. The people subsisted on roots, fish and wild game. They were ignorant of books, the Sabbath and human salvation. But under the instructions of the devoted missionaries the desert soon began to bud and blossom; soon there were fields of waving grain, gardens of vegetables, orchards of fruit, bands of horses, herds of cattle, and best of all, a school attended by hundreds of the people, and a church of near a hundred members adorning the Christian faith. After the massacre, Mr. and Mrs. Spalding, with their children, were escorted by a number of Nez Perces to Fort Walla Walla, and thence with others they were taken to the Willamette valley for safety. Mrs. Spalding suffered from exposure and anxiety, and contracted a disease from which she died some three years afterwards. In the absence of Mr. Spalding five or six of the leading men of the tribe took charge of the religious work, and regular services were sustained until his return, which did not occur until the fall of 1862. He came back under government appointment as superintendent of teaching. In a letter written by agent J. W. Anderson to the governor of Idaho Territory, under date of February 22, 1865, the following bit of information is found: "Every Sabbath the Indians in great numbers attend Mr. Spalding's preaching, and I was greatly astonished at the orderly and dignified deportment of the congregation. Although Mr. Spalding had been absent from the tribe many years, yet they retained all the forms of worship he had taught them. Many of them have prayers night and morning in their lodges. The Nez Perces have always maintained friendly relations with the Americans. This is, no doubt, in a great measure to be attributed to the influence and teachings of Mr. Spalding."

He taught and preached for three years, when, for the want of proper accommodations, the school was discontinued and he was dismissed from department service. He immediately returned to the Willamette valley, where he had previously married a second time. The native

helpers again took hold of the religious work, in which they were ably assisted by George Waters and other good men from the Yakama reservation.

In 1871, Mr. Spalding came back to his old field of labor as a missionary of the Presbyterian Board of Foreign Missions. He entered upon the work with his accustomed zeal, and soon had the privilege of baptizing hundreds of converts to Christianity. November 12, 1871, he baptized forty-five on profession of their faith in Christ, and in the joy of his heart he made the following entry in his private record book: "This is a glorious day. Bless the Lord, O my soul, that I am permitted to return in my old age and at once to witness the wonderful work of God upon the hearts of this people." He preached at Hallapowai, Assotin, Lapwai, North Fork and Kamiah, and in company with native helpers made visits to the Spokane Indians, among whom missionaries Eells and Walker formerly labored. At last the worn-out body fell in the harness, and the fearless missionary was no more. His remains lie buried yonder beneath that clump of locust-trees. His grave is marked by a marble headstone, on which is the following inscription: "Rev. Henry Harmon Spalding, born at Bath, N. Y., November 26, 1803. Commenced the Nez Perce mission in 1836. Died among his people at Lapwai, Ind. Ter., August 3, 1874, aged 70 years, 8 months and 7 days. Blest with many souls as seals to his ministry." Mr. Spalding had his faults, of course, but in many respects he was an extraordinary man. His name is yet a household word in all this region.

During the years 1871 to 1875 inclusive, several ministers preached to the Nez Perces either in an official capacity as missionaries of the Board or voluntarily while connected with the schools conducted by the Indian Department. In the record I find these names: Revs. George Ainslie, H. T. Cowley, S. N. D. Martin, Warren Norton, R. N. Fee, W. J. Monteith and J. R. Thompson and Prof. J. M. Coyner. In 1877, Miss S. L. McBeth was commissioned by the Board as missionary teacher to labor among the men of the tribe, and two years later her

sister, Miss K. C. McBeth, was sent out to take up a similar work among the women. November 9, 1878, the writer arrived here under commission as missionary to the Nez Perces and neighboring tribes.

Fifty years after the arrival of the pioneer missionaries, let us take a survey of the field and then decide "as to the feasibility (and I may now add utility) of establishing missions among the Indians." *Two hundred happy homes where the spirit of peace and righteousness reigns. Six regularly-organized churches, with twenty ruling elders and upwards of seven hundred enrolled members. Two licentiates and eight ordained ministers of the gospel.* Of the churches, three are Nez Perce, two Spokane and one Umatilla. The latter is an instance where the blood of the martyrs became the seed of the church. Not many miles distant the lamented Whitman and his brave companion were cruelly murdered by the heathen they came to save. The ministers are all full-blood Nez Perces, and they are intelligent, earnest, devoted and efficient workers. Three of the number are pastors-elect, and arrangements have been made for their installation in the near future. Knowing of equally if not more satisfactory results obtained in other fields, certainly the friends and supporters of Indian missions have cause to thank God, take courage and go forward with renewed zeal in the work of leading the long-despised and mistreated red men to civilization, to the church and to heaven.

G. L. DIFFENBAUGH.

NEZ PERCE MISSION, June 2, 1887.

P. S.—In the proper connection, I forgot to make mention of the organization of "the First Presbyterian Church in Oregon Territory," which occurred at Waiilatpoo, August 18, 1838. Rev. H. H. Spalding was elected pastor, and Dr. Marcus Whitman ruling elder.

G. L. D.

The spirit of missions is the spirit of our Master; the very genius of his religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness.—*David Livingstone.*

LETTERS FROM THE FIELD.

INDIA.

The following letter from Miss Lizzie M. Pendleton, of our Dehra station, has been received by the Woman's Board of the Northwest:

JUBILEE CELEBRATION.

Our new term opened in the middle of February according to custom, but there was more trouble than usual in getting the girls back on time, owing to the fact that the celebration of the Queen's jubilee came just after the time of opening, and many parents kept their children back for that. We loyally celebrated the event ourselves, by illuminating our great building. The Indian method of illumination is quite effective. They place little saucers close together on every ledge or place where rows can be made. These saucers have a little oil and a wick in them, and when lighted make a fine effect. We had about sixteen hundred on our house, which is a very good one for making a show. There were seven distinct rows of light from bottom to top, and the building looked quite like a fairy palace. The English flag floated from the tower, and the American stars and stripes from the driveway. Our children enjoyed the sight immensely, and marched up and down in front singing "God Save the Queen" over and over. They had another occasion for showing their patriotism later in the term, when the Countess of Dufferin, wife of our viceroy, visited the school. They came to our valley for a little rest from all their official duties, and the countess kindly consented to pay our school a visit. She was ill on the day appointed, yet she came notwithstanding. Our girls recited some lessons before her, and sang some of their pretty songs. She expressed herself as being much pleased with what she saw and heard, especially with the Euclid demonstrations, which seemed to her quite wonderful in native girls. They also walked over the building and admired our beautiful dormitories and shady play-grounds. Lady Dufferin is much interested in medical work among the women of India, and had, just before coming to Dehra, been inspecting one of her schools in Agra, where girls are being trained for medical work. She inquired whether any of our girls were looking forward to such work.

MISSION-TRAINED WORKERS.

We added to our staff of helpers at the beginning of the year one teacher whom we had trained; and now at the beginning of this new term another has been added. It is a satisfaction to us to have workers of our own training. We are allowing two teachers to leave us now. One has been in the school as helper for twelve years, and uniformly faithful and efficient. She is to have the remainder of the year for rest, as she seemed to be a good deal run down and in need of it. The other teacher goes to the plains to take up zenana work. A number of our girls have recently engaged in it. In February one of our day scholars went away for this work, and she reports herself as very much interested in it. We are gratified by the accounts we get of the work of these girls. During my winter vacation I visited the different girls' schools of northern India, and while on my rounds had an opportunity of seeing the work of a number of the Dehra girls. In Lodiana I found one in the mission dispensary work; in Amritsur, one being trained for a nurse; in Lahore, a Bible-woman; in Fyzabad, three zenana workers, etc. There has been nothing in connection with my missionary work that has given me such encouragement as to thus see that Dehra girls are making themselves an important place in the evangelization of India. In Fyzabad, where in the winter there were three girls from this school, there will be seven in July, as they have found four more to add to the number. A recent letter begged for still another.

UNHEALTHY SEASON.

Our school work has gone on smoothly and satisfactorily, with girls studious and exemplary in conduct. In that respect it has been the easiest half year I have known in Dehra. The health of the school has been wonderfully good, notwithstanding the fact that the city has been full of diseases of one sort and another. Smallpox and measles have been almost like plagues, and great numbers have died. The missionary lady who has charge of the zenana work in Dehra caught measles in some of her zenanas and was ill here in our house. Since then it has broken out in the school. As it has only begun, we cannot tell how much it

will spread, or how much trouble it will give us. The rains must soon break, and then probably there will be much less sickness. I have never known so unhealthy a season since I came to Dehra. All over the country it seems to be the same—all sorts of diseases and many deaths. Our girls are making progress, we think, in spiritual things. Our prayer-meetings are well attended and the girls take part, while in their everyday life we see such efforts to do right that it is very gratifying to their teachers.

WEST AFRICA.

PREACHING IN THE VERNACULAR.

GLIMAH, VEI COUNTRY, June 30, 1887.

REV. THOMAS H. ROBERTS:—As this is the farm season here, and the birds are now troubling the rice, the parents generally take most of my Sabbath-school away soon in the morning to drive birds. But I have been able to get a school every Sunday when my health would permit me to teach them. One Sunday I asked the class who made them and all things. One lad about eleven answered promptly and briskly, "Karmba!" (God.) Being surprised at his knowledge and readiness, I asked him who told him so, or how did he know it. He said that God had put it in his head. Questions similar to these have often made the Sabbath-school very interesting.

I am happy to say that I have again acquired my native tongue. I can now converse in it. Just before I became hoarse I preached and prayed for the first time in Vei. I told them the story of Joseph. Afterwards I drew lessons from Joseph's life and applied them. They listened most attentively and enjoyed it. I surprised them agreeably, because they did not know that I was going to speak to them in Vei. As they went out after service some said, "He gave it to us in Vei to-day." There is a decided advantage in preaching to the people in their own language. The gospel sounds sweeter and is more effectual. Ten days afterwards I heard a boy telling another the story of Joseph, just like I had told them on Sunday. I shall now adopt this method, and strive to become more and more perfect. As the language is imperfect and barren, it is difficult to express abstract ideas. I have to stick mostly to concrete subjects, and that very concrete.

VEI CHARACTERS.

I am now mastering the Vei characters or mode of writing. I have read through a little pamphlet of forty pages of Vei characters, printed in London in 1851, and also three pages in Mr. S. W. Koelle's Vei grammar. These characters just referred to were the original characters. But they are now out of use. Only few of the old men can read them. There have been, with few exceptions, new characters formed. They call them Vei gbolo nama, "the new Vei book." These new characters are about two hundred in number. I have one hundred and eighty-five of them. I hope to be able to read and write in both the old and new school characters in a few months. The letters are many but not difficult to one who knows the language. When you learn the alphabet, you can read and write. By the help of God, I hope to make some use of these characters for the spread of the Master's kingdom.

RUMOR OF WAR.

Early in April the whole Vei country was in a state of excitement on account of a war rumor. Work was suspended right in the midst of the farming season. Having no barricade in the country, the natives were leaving their homes and young rice farms to go down to Robertspport. The war had not crossed the boundary line, as they had thought. The Kossos from the interior had come down on the Veis in the English territory and plundered several towns, and taken captive all the women and children. Before the English troops could reach the spot (near the Hanoh river), the men had gone up in the country with their plunder. The rumor that they were going to cross over this side created the great panic. There is still a fear over the country, for they know not what hour of the night their enemies are coming. They have built walls or barricades around many of the towns. They cannot fight unless they are in one of these enclosures.

HUMAN SACRIFICE.

It is said for a fact that King Duamba Combo, in consulting a Mohammedan priest whether the war should come to his country and how to stop it, was told by the priest or false prophet to do the following things: To make a sacrifice of one of the chiefs. The king did not agree to that; for, said he, that would certainly bring war among ourselves; for his children and people would fight for him. So, instead of this, the king was told (1) to

get a woman who is in a delicate state and bury her alive. This is said to have been done. (2) To catch some person who was found walking alone. (3) To catch so many live snakes (I have forgotten the number). (4) To catch one hundred rats alive. There were many other things named, but these are all that I remember.

MEXICO.

SHELTERING THE FLOCK.

SAN MIGUEL DEL MEZQUITAL.

REV. DAVID J. STEWART:—The place where I am living and laboring is a small town of about 6000 inhabitants. There is another town called San Juan (St. John) of about the same size, two and a half miles distant from here. Here in San Miguel we have a small congregation. Last year we were put in a strait, as we had to leave the house I had rented, and after trying for two or three weeks to rent a house it was impossible to get one, so I was compelled to buy a small lot and build, making myself responsible for the time being. We have now a large hall or chapel which will seat two hundred. It was dedicated on April 10, exclusively for worship. Besides, I have built a small room for living in. By the contributions of the congregation the lot is now paid for and a part on the building. We have a small congregation of thirty-one—twenty-one of whom are adults—at a small town twenty miles north called Santa Clara. I visit and preach to them every two weeks. They meet in the house of one of the brethren. In San Juan we have some believers, and I hope to be able this year to hold services there. I visit them and am endeavoring to have them meet together for worship. In San Bartolo, twenty-four miles to the north of Santa Clara, we had when I first came a congregation of sixty, but through the persecution indirect of the hacendados (or landlord), imposing very heavy rents, they were compelled to leave. There is only one family there—the rest being in and about Lerdo—so worship has not been held in San Bartolo for over a year. The progress for the last year has been slow. The difficulties are so great that I have been tempted sometimes almost to give up.

The three great difficulties are ignorance, fanaticism and moral degradation. The Romish Church, or the priests under her, try to create a complete social ostracism between their members and Protestants, under pains and threats.

FRUIT-GATHERING.

But the Lord has given us some fruits of our work. We had a very important and interesting accession to this congregation this last year of a professor of music fifty-eight years of age, with his wife and four children, and his father-in-law, a gray-headed man of sixty-five, who had been a very devoted Catholic, but who, on the day of his reception into our number, embraced the brethren with tears of holy joy streaming down his cheeks. These with two others, adults, and two children are the number received into the congregation here last year. Six adults and five children in all were received into the congregation of Santa Clara; two adults and three children during the last year. I have a young man studying with me for the ministry. He has been studying about a year and a half. He is quite intelligent, studious and exceptional as a Mexican in his conduct. Aided by him, I keep up a small daily school. In the same school I give free lessons in English to three young men of business. I hope by the blessing of the Lord to break down somewhat public prejudice and fanaticism, and one cannot fail to see advance in this respect.

POVERTY A BARRIER.

Another great difficulty to our work is the wretched poverty of the people, a want of self-reliance or a tendency to seek patrons or protectors. We have often been taxed to know what to do, or how to meet the wants of the really poor; and when we consider that a man, poor by circumstances, who receives twenty-five or thirty cents a day exposes himself to have this scanty support taken from him if he accepts the gospel and embraces Protestantism, you can see that it requires a faith in God, a resolution which the Spirit alone can produce. Some persons who attend our services, and even join the church afterwards with a view of seeking protection or worldly interest, when they discover that we cannot give them the worldly protection they seek, turn aside from following the gospel. There is no doubt, however, that while these difficulties tend to lessen the number of those who belong to the church, they also tend to purify the membership.

BRAZIL.

SCATTERED SHEEP.

CAMPANA, MINAS.

REV. DONALD C. MACCLAREN:—Some months

since I made a regular visit to Crujend and Lorena, passing the Sabbath in the little city where I celebrated the Lord's Supper for the first time in nearly three years. Only three members, however, participated. In Cruz, where I passed Monday and Tuesday, preaching both nights, I found the brethren encouraged by the fact that five persons had attended the services (conducted by themselves) for the first time after the commencement of their prayer-meeting. Returning I met Sr. Edwardo at Tsea Coracoes, and we went together on a trip of two hundred miles on horseback and muleback. We were gone two and a half weeks, visiting Lorosas, Bom Jesus dos Predoces and Cama Verde. The uprising of the latter village and the remarkable series of providences leading thereto I reserve for an early article.

At the end of May I again visited my two churches, going this time overland and preaching at the mineral springs of Lambary and Itagubec. I received five persons on profession in Crujend and baptized two children in Lorena, where there were several encouraging signs of returning life. Here for the past ten days we have had many signs of the spiritual blessing, general interest, large attendance on daily meetings, and already a number of earnest inquirers. My stay here, soon to draw to a close, has been a most profitable experience.

Rev. D. C. McCoy, of Peking, China, writes:

On the third Sabbath of March we organized a new church in this city, to be known as the Second Presbyterian Church of Peking. Three elders had been chosen and were ordained. The new church is a colony from the First. It comprises fourteen names in all. They chose a native brother as pastor or stated supply, and promise him his entire support. They have adopted proportionate giving, and I think will easily meet their engagement. Last Sabbath was their first communion, and there were five additions, all on confession of faith. Two of these were my own son and daughter. The occasion, as you may well believe, was one of unspeakable joy. The First Church received five members on the same day. Three or four weeks before this I baptized six men at a station about forty miles northeast of the capital. I return to the same place to-morrow to spend the Sabbath.

"SUDDEN GLORY."

Rev. H. H. Jessup, D.D., of Beirut, writes:

One of our most godly and faithful Syrian helpers has just been called to his reward. M. Andraus el Ofsar has been a wayside preacher and colporteur for fifteen years. He has preached and read the Bible in every khan on the Damascus road and in the adjacent villages, commending Christ to thousands of peasants, muleteers and travellers, Moslems, Druzes, Jews, Maronites, Greeks and Bedawin. He was on his way to the region north of Mt. Hermon to visit the villages of the Shadaliyeh Moslems who read the Bible and accept of Christ as the Saviour of men, when, by a sudden fall from his mule in a rocky ascent near the very summit of Lebanon, he was instantly killed. He was universally beloved and is widely mourned. He says in his last written report, the last he wrote on earth, "I have hope that ere long there will be in Syria a reformation greater than that of Germany. Let us pray the Lord to hasten the day, for the harvest is great and the laborers are few. The Lord send laborers into his harvest."

A CONTRAST.

On my arrival in Canton in 1833 I was officially reported with two other Americans as *fankwai*, or "foreign devils," who had come to live under his tutelage. In 1874 as secretary of the American embassy at Peking, I accompanied the Hon. B. P. Avery to the presence of the emperor Tungchi, when the minister of the United States presented his letter of credence on a footing of perfect equality with the "son of heaven." With two such experiences in a lifetime, and mindful of the immense intellectual and moral development which is needed to bring an independent government from the position of forcing one of them to that of yielding to the other, it is not strange that I am assured of a great future for the sons of Han; but the progress of pure Christianity will be the only adequate means to save the conflicting elements involved in such a growth from destroying each other.—S. Wells Williams.

For directions as to correspondence with officers of this Board, see standing notice on third page of cover; as to bequests, on fourth page of cover.

EDITORIAL.

Mr. Amirkhaniantz, whose banishment to Siberia is mentioned on page 390, is not prevented from receiving and correcting the proof sheets of the Turkish Old Testament, on the translation of which he

has spent so many years of labor. This later information comes to us from the agent of the British and Foreign Bible Society in Germany, where the book is printing.

We heartily agree with the *Illustrated Christian Weekly* in what it thus says of a national convention of teachers held in Chicago in July last:

We are delighted to be able to record the position these educators took in regard to the relation of religion to education. . . . The following admirable resolutions were unanimously adopted:

Resolved, That the attempt to separate the cultivation of the moral and intellectual powers which prevails to a certain extent in the school system of to-day is unphilosophical, injurious to children, and dangerous to the state. And further,

Resolved, That in the judgment of this association the Bible should be recognized as the text-book of ethics, and that the word of God, which made free schools, should hold an honored place in them.

In the same direction was the address of Hon. J. L. Pickard, formerly superintendent of schools in Chicago. He claimed that

the future educational policy of our land should be progressive, leavening, American, catholic and religious. The following paragraph gives a fair expression of the sentiment of the address:

"No more fatal error can be indulged than that a character is complete without the religious element. The school may accept the home and the church as its allies, but cannot safely rely upon them, as the one is often inefficient and the other grossly neglected. The essential factors in character building—morality, religion and knowledge—must find a home and a promoter in the school of the future."

Such utterances as these are encouraging. For, after all, it is very largely upon the character and purpose of the teacher that we must depend for the religious influences that are to be exerted in our schools. When twelve thousand teachers from all over the land approve such utterances as these, it is a most hopeful sign for the future.

High motives are worthier than low, and more effective too, I think. In advocating missions especially they will not only be more elevating to both speakers and hearers, but far more influential in swelling the sum of the offerings. They who cannot join the foremost ranks might be glad—by furnishing supplies—to swell those ranks and make them more efficient. Are private comfort and convenience to be considered at all in this connection? Is it not a shame even to suggest that it is worthy any one who places his hope on Christ to cal-

culate how he can promote missions with the least possible inconvenience to himself?

I wish the missionary speakers would ring out the promises more clearly and frequently; appeal to enthusiasm; put the work before the hearts of the people; and press upon their consciences the fact that it is a supreme Christian duty to give freely as they have freely received, and to give continually as they are all the time receiving, and not only to give, but to work and to pray.—*Spirit of Missions*.

In the *Bible Society Record* we find the following from Rev. I. G. Bliss, of Constantinople:

In one of the cities of central Turkey lives a most devoted Christian woman who is now totally blind. Both she and her husband are quite advanced in years, and find many trials on account of their poverty. They wear garments well patched, but manage always to appear neat. They are members of the Evangelical Protestant Church, and regularly attend the Sabbath-school and weekly prayer-meeting. In a recent interview with one of the missionary ladies of the place, the fact was elicited that these good people, having no Bible, confined their reading to the New Testament and Psalms. The good woman, being dependent on her son for all that she hears from the word of God, expressed great regret that she could not at least hear the Sunday-school lessons in the Old Testament read in her own home before going to the school. Uncomplainingly and very modestly she added that if they were only able to get an entire Bible her son could read these lessons to her and she would have a better understanding of what was said in the school. The missionary sister soon obtained one for her as a gift. The aged woman took it and pressed it to her bosom, saying, "*Sweeter than honey and the honey-comb*. Is it really mine?" On being assured that it was her very own, she expressed her gratitude by saying, "You could have given me nothing so precious. Let me ask one question: Does it give it all, from Adam to Revelation?" The following Sabbath the son came to add his earnest thanks for the gift to his aged parents, and said, "I rise early every day to read a portion to father and mother."

In a village in the same part of the country lives a young man who for weeks walked daily a distance of two hours to attend a mission school that he might learn to read. He is not a Protestant, but interested in getting and doing good. He afterwards gathered fifteen to twenty little boys about him and taught them to read. He was very

poor himself, but would take no pay for his loving service. When asked by a missionary lady why he did not accept some remuneration, he replied, "The parents of the boys do not yet know the value to their children of learning to read, and so I do not speak of pay." It was found that this young man had no Bible and that there was not a copy of God's word in the village. The missionary lady purchased a Bible and presented it to him. Most hearty were the thanks he expressed for this, to him, most valuable and timely gift. Who can tell what a blessing that book may prove to that young man and others in that village!

The following incidents are related by Miss Chamberlain, of Sivas, Turkey:

A few days since a girl burst into my room, saying, "Oh, teacher, I am afraid I have not money enough for a Bible; but please give me one, for father has promised to read with me." The six cents that were wanting were not to be thought of in the presence of such an eager girl.

In one of our villages, some fifteen years since, a Bible-seller was thrown down stairs, dragged out of the village and beaten. One of the perpetrators of this cruel act sent for a coarse-print Testament, and he and his wife are reported to be quite changed in their daily life.

A little girl of the Gregorians came to our Sabbath-school, and for learning the Golden Texts she received a Testament. This she carefully kept, as she had an old one. The following year she gained another Testament, and the third year something else. Then she brought her long-kept treasures and a few cents, and entreated that she might exchange them for a Bible; and the tears streamed down her face as she said, "I have waited these years for it." I often see her on the Sabbath, and look to see where her mark is, for she reads day by day the word for which she labored so long. It is her own treasure, the only thing she has on earth that is her very own, save the threadbare clothes she wears.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, W. H. M. S., 125; Westminster, "M. C. D.," 5; Churchville, 25.
155 00

COLORADO.—*Boulder*—Cheyenne, 10. *Santa Fe*—Las Vegas Spanish, 5 75.
15 75

COLUMBIA.—*Idaho*—Bend, 12; Brenta, 4; Davenport, 19. *Oregon*—Eagle Point, 5; Grant's Pass, 3 95; Lafayette, 7; Medford, 10 75; Spring Valley, 20. *Puget Sound*—Renton, 2 50; Rev. C. C. McCarthy, 7 50.
91 70

DAKOTA.—*Central Dakota*—Beulah, 2 95; Hitchcock (sab-sch.), 2; Howell, 60 cts. *Southern Dakota*—Rev. B. T. Belcar, 10 50.
20 05

ILLINOIS.—*Bloomington*—Waynesville, 5. *Chicago*—Lake Forest 1st, 29 53. *Freeport*—Foreston Ger., 26 80. *Mattoon*—Ashmore, 9; Humboldt (sab-sch.), 14 55; Neoga, 6 77. *Rock River*—Aledo, 15. *Schuyler*—Camp Point, 13 47. *Springfield*—Fisgah, 5 93; Springfield 2d Portuguese sab-sch., 1 20; Unity, 2 80; Rev. W. L. Tarbet and wife, 3 87.
143 87

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 17 50; Lafayette 2d, 72 19. *Fort Wayne*—Auburn, 10 80. *Indianapolis*—White Lick, 10. *Logansport*—Tassinong, 8. *Muncie*—Wabash, 7 50.
125 99

IOWA.—*Onondell Bluffs*—Bedford, 12 35; Clarinda, 6. *Des Moines*—Proulx City, 4 92; Seymour, 3 72. *Dubuque*—Lansing 1st, 9. *Fort Dodge*—Callopie, Children's Day, 15 25. *Iowa*—Montrose, 21 40. *Waterloo*—Cedar Valley, 4; East Friedland Ger. (sab-sch.), 2 60; 31 47.
113 11

KANSAS.—*Larned*—Chase, 7 50; Ellinwood, 2 51. *Neosho*—Louisburg, 2 20. *Solomon*—Belleville, 2; Ellsworth, 9 14; Fountain, 3. *Topeka*—Willow Springs, 7 15.
33 50

KENTUCKY.—*Ebeneser*—Newport Columbia St. sab-sch., Children's Day off, 5 50; Valley, 1 25.
6 75

MICHIGAN.—*Detroit*—Stony Creek, 21 50. *Grand Rapids*—Ludington, 10; Petoskey, 4 50. *Lansing*—Concord, 10 50; Marshall, 17 78; Rev. E. Jamieson, 6. *Monroe*—Erie, 5 35; Monroe, 38; Raisin, 6.
154 35

MINNESOTA.—*St. Paul*—Duluth 1st, 48 74; St. James, 22 35; Two Harbors, 13 35.
84 44

MISSOURI.—*Osage*—Kansas City 4th, 4. *Palmira*—Macon, 2. *Platte*—Akron, 5; Albany, 7 37; Mt. Zion, 3; Stanberry, 5; Weston, 2 50. *St. Louis*—Emmanuel Ger., 10; Pacific, 8 62; St. Louis 2d Ger., 3; Zoar, 25.
70 49

NEBRASKA.—*Hastings*—Nelson, 2. *Kearney*—Salem Ger., 292. *Niobrara*—Colderidge, 4 89; Hartington, 3 50. *Omaha*—Omaha 2d, 75 52; Castellar St., 17 23.
106 11

NEW JERSEY.—*Elizabeth*—Elizabeth Marshall St., 6 08; Pluckamin (Washington Valley Union sab-sch., 2 77), 17 11. *Jersey City*—Hackensack (sab-sch.), 5; 11. *Monmouth*—Farmington, 60; Providence, 5. *Morris* and *Orange*—Morris Plains, 13 70. *Newark*—Montclair M. C. C., 18. *New Brunswick*—Trenton 5th, 17. *Newton*—Andover, 2 61; Hacketts-town, 50.
200 50

NEW YORK.—*Albany*—Albany West End, 21; Ballston Spa, 21; Greenbush sab-sch., 12 87; Hamilton Union, 15; Jefferson, 5; West Galway, 5 50. *Boston*—Antrim, 33; Newburyport 1st, 89 81; Providence, 15. *Brooklyn*—Brooklyn 1st, 26; 2d, 290 49; Throop Ave., 21. *Buffalo*—East Aurora (sab-sch., 14), 25. *Cayuga*—Oswego, 10. *Champlain*—Peru, 3. *Chemung*—Mecklenburgh, 6. *Genesee*—Bergen, 31 97; Elba, 5. *Genesee*—Genesee 1st, 38 95; North, 5. *Hudson*—Good Will, 13 20; Palisades, 82 35; Ridgebury, 3 11; Stony Point, 22 23. *Long Island*—Bellport, 15; Betauket, 64; South Haven, 9 45; Southampton, 143 51. *Lyons*—Wolcott 1st, 7 70. *Nassau*—Newtown, 10. *New York*—New York Covenant, 10. *Niagara*—Wilson (sab-sch.), 10, 15. *North River*—Marlborough, 19 19; Poughkeepsie, 62 20. *Osage*—Cherry Valley, 53 13; Oneonta, 26 33. *Rochester*—Rochester Brick, 350; North, 100; Sparta 1st, 20. *St. Lawrence*—Louisville, 5. *Steuben*—Howard, 10. *Troy*—Argyle, 9; Cohoes, 20. *Ulster*—Deerfield, 3; Grant, 3; Northwood, 3; Ohio, 1. *Westchester*—Sing Sing, 406 50; South Salem sab-sch., 57 76.
2302 75

NORTH DAKOTA.—*Pembina*—Bottineau, Amity Station, 1 40; Minnewaukon, 6.
7 40

OHIO.—*Bellefontaine*—Belle Centre, 11; Huntsville, 5; Spring Hills, 3 83; West Liberty, 2 97. *Cincinnati*—Cincinnati 6th, 5; Clifton sab-sch., 15 14; Mt. Carmel, 9. *Cleveland*

—Guilford, 42; Orwell, 3. *Columbus*—Blendon, 20; Columbus 2d, 182 97. *Dayton*—Monroe, 2 53. *Lima*—Middlepoint, 4; Wapakoneta, 5; West Union, 5 70. *Mahoning*—Kinsman, 24; Middle Sandy, 10; North Jackson, 12; Youngstown 1st, 83 67. *Mauumee*—Edgerton, 5. *St. Clairsville*—Buchanan, 6 25; New Castle, 8; Nottingham, 28; Woodsfield, 3. *Stowbeneville*—Bethesda (sab-sch., 10), 19; Corinth sab-sch., 20; Hopedale, 6; Two Ridges, 13 21. *Wooster*—Wooster Westminster sab-sch., 8. *Zanesville*—Martinsburgh, 2; Norwich, 10.
580 27

PACIFIC.—*Benicia*—Callstoga, 3; Fulton, 5; Pope Valley, 4. *Sacramento*—Vacaville, 4. *San Francisco*—San Francisco 1st, J. D. Thompson, 1000. *San José*—Monterey, 5; Santa Clara, 15.
1041 00

PENNSYLVANIA.—*Allegheny*—Fairmount, 5 16. *Blairsville*—Centerville, 3. *Buller*—Pleasant Valley, 4. *Carlisle*—Dauphin, 10. *Chester*—Darby Borough sab-sch., 15; Marple, 19 75. *Clarion*—Oil City 2d, 4. *Erie*—Cochranon, 5; Tide-out, 41. *Huntingdon*—Little Valley, 6; Shellsburgh, 6. *Kittanning*—Elder's Ridge, 34; Marion, 9. *Lackawanna*—Athens, 20; Montrose, 50; Prompton, 4; Waymart, 6. *Northumberland*—Shiloh, 6 21. *Philadelphia*—Philadelphia 2d, H. R. Hatfield, 50. *Philadelphia North*—Manayunk, 40. *Pittsburgh*—Bethany sab-sch., 44 20; Lebanon sab-sch., 30; Long Island, 10 47; Mingo, 10; Pittsburgh East Liberty, 67; Shady Side, 47. *Redstone*—Tent sab-sch., 1 78. *Washington*—Cross Creek, 77; East Buffalo sab-sch., 6 70; New Cumberland, 60; Upper Buffalo sab-sch., 7 09. *Westminster*—Little Britain, 6 75.
706 11

TENNESSEE.—*Kingston*—Kismet, 1 56; Wartburg, 1 84. *Union*—Madisonville, 3 56.
6 96

UTAH.—*Utah*—American Fork, 10. *Wood River*—Boise City sab-sch., 14.
24 00

WISCONSIN.—*La Crosse*—Mauston Ger., 5. *Lake Superior*—Negaunee, 20 88. *Milwaukee*—Ottawa, 1 71. *Winnebago*—Robinsonville, 1 58.
29 12

Woman's Executive Committee of Home Missions..... 2,500 00

Total received from churches, August, 1887..... 8,519 30

Legacy of Mary Brooks, dec'd, late of Philadelphia, Pa., 5848 95; Legacy, in part, of James McQueen, dec'd, late of Crawford Co., Pa., 200; Legacy, in part, of Mrs. Aurelia S. Henry, dec'd, late of Geneva, N. Y., 300; Balance of legacy of James M. Mills, dec'd, late of N. Y., 133 77; Estate of Margaret Keltons, dec'd, late of Chester Co., Pa., 87 95; Legacy of Mrs. Jane Hays, dec'd, late of Cannonsburg, Pa., 95..... 6,886 68

Brooks Sayre, Summit, N. J., 6; Rev. W. B. Chamberlin, Eureka Springs, Ark., 6; "Friends" 300; Robert Walker and wife, Clinton, Ill., 50; Rev. W. J. Wright, L.L.D., Hyannisport, Mass., 10; Miss Maggie Mussetter, Caldwell, Idaho, 5; "A friend" 150; W. R. Janeway, New Brunswick, N. J., 3600; "J.," 10; Rev. E. A. Craig, Lime Springs, Iowa, 1; Mrs. Ellen E. Wiggins, Northwood Centre, 10 50; "A. B.," sp. 200; "A friend," Washington, D. C., 1; "Tithings," 5 25; "C. Ark.," 9; R. Tallmadge, M.D., Trumansburg, N. Y., 10; Sharon K. Scott, Dayton, O., for debt, 30; Enos S. Swan, M.D., Smithfield, Ky., 50; Prof. J. S. Simonton, Washington, Pa., 40; Rev. L. B. Crittenden, Central Park, Mont., 3; Rev. R. B. Love, Millport, O., 10; Mrs. L. B. Atwater, Windham, N. Y., 2; Interest on Permanent Fund, 410..... 4,916 75

Total received for Home Missions, August, 1887... \$20,131 78

Total received for Home Missions from April 1, 1887..... 220,637 47

Total for same period of time last year..... 125,624 50

RECEIPTS FOR SUSTENTATION, AUGUST, 1887.

ILLINOIS.— <i>Cairo</i> —Harrisburg, 5. <i>Chicago</i> —Woodlawn Park, 11 16. <i>Peoria</i> —Prospect, 16 30. <i>Rock River</i> —Aledo, 40 cts. <i>Springfield</i> —Plagah, 99 cts.; Unity, 30 cts.; Rev. W. L. Tarbet and wife, 65 cts. 34 89
IOWA.— <i>Council Bluffs</i> —Clarinda, 75 cts. <i>Iowa</i> —Montrose, 1. 1 75
KANSAS.— <i>Larned</i> —Larned, 5 00
MICHIGAN.— <i>Lansing</i> —Concord 1st, 85
MISSOURI.— <i>St. Louis</i> —Zoar, 8; Emmanuel, 2. 5 00
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth Marshall St., 2. <i>Newton</i> —Belvidere 1st, 10. 12 00
OHIO.— <i>Bellefontaine</i> —Spring Hills, 13 cts.; West Liberty, 10 cts. <i>Chillicothe</i> —Plagah, 4 50. <i>Dayton</i> —Pequa, 20 50.
PACIFIC.— <i>Benicia</i> —Mendocino, 25 25
PENNSYLVANIA.— <i>Blairsville</i> —Poke Run, 6. <i>Clarion</i> —Oak Grove, 1; Oil City 2d, 1. <i>Erie</i> —Cochran, 4. <i>Pittsburgh</i> —Fairview, 12; Shady Side, 11 65. 85 65
WISCONSIN.— <i>Milwaukee</i> —Ottawa, 6

Total received for Sustainment, August, 1887..... \$139 93

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, AUGUST, 1887.

<i>Albany</i> —Broadalbin, 6; West Milton, 5; West Galway, 1 50. <i>Binghamton</i> —Cannonsville, 10; Windsor, 10 25. <i>Brooklyn</i> —West New Brighton, 4 40. <i>Buffalo</i> —Franklinville, 10 50; Olean, 20; Conewango, 5; Ellicottville, 10. <i>Columbia</i> —Hudson, 100 65. <i>Geneva</i> —Warsaw, 25. <i>Geneva</i> —Seneca Castle, 12. <i>Hudson</i> —Good Will, 44 cts. <i>Long Island</i> —Holbrook, 1. <i>Lyons</i> —Wolfcott 1st, 5 85. <i>New York</i> —4th Ave, 12 50. <i>North River</i> —South Amenia, 12 55; Poughkeepsie, 1 74. <i>Otego</i> —Unadilla, 13 55. <i>Rochester</i> —Rochester Brick, 15. <i>St. Lawrence</i> —De Kalb, 3; De Kalb Junction, 2; Merristown, 11; Gouverneur, 42; Platts, 3. <i>Steuben</i> —Jasper, 10. <i>Troy</i> —Argyle, 6; Brunswick, 14 52. 574 25
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O. D. EATON, Treasurer,
(P. O. Box 1968) 290 Broadway, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, AUGUST, 1887.

BALTIMORE.— <i>Baltimore</i> —Bethel, 8 00
COLORADO.— <i>Pueblo</i> —Mesa, 40 00
ILLINOIS.— <i>Rock River</i> —Aledo, 2 40; Pontiac, 4. <i>Springfield</i> —Plagah, 1 98; Unity, 76 cts. 9 14
INDIANA.— <i>Crawfordsville</i> —Ladoga, 1 92; Lafayette 2d, 28 07. <i>Logansport</i> —La Porte, 22 09. <i>Muncie</i> —Wabash, 1 75. 53 83
IOWA.— <i>Des Moines</i> —Promise City, 2; Seymour, 3. 5 00
KANSAS.— <i>Neosho</i> —Iola, 5; Dillon, 1 10. 6 10
MICHIGAN.— <i>Lansing</i> —Concord, 2 10
MINNESOTA.— <i>St. Paul</i> —Rush City, 1 22
MISSOURI.— <i>St. Louis</i> —Emmanuel, 5; Zoar, 5. 10 00
NEBRASKA.— <i>Nebraska City</i> —Liberty, 3 00
NEW JERSEY.— <i>Elizabeth</i> —Pluckamin, 5. <i>Morris and Orange</i> —Orange 1st, 63. <i>New Brunswick</i> —Bound Brook, 16 02; Trenton 1st, 146 87. <i>Newton</i> —Newton, 25. 245 89
NEW YORK.— <i>Boston</i> —Worcester 1st, 4. <i>Champlain</i> —Chazy, 9 49. <i>Geneva</i> —Batavia 1st, 41 87. <i>Hudson</i> —Good Will, 2 64; Hamptonburgh, 15. <i>North River</i> —Amenia South, 12 55; Newburgh Calvary, 9 41; Poughkeepsie, 10 44. <i>Troy</i> —Lansingburgh 1st, 15. <i>Westchester</i> —Mahopae Falls, 27 27; Peekskill 1st, 39 86. 187 53
OHIO.— <i>Bellefontaine</i> —Spring Hills, 76 cts.; West Liberty, 59 cts. <i>Huron</i> —Milan, 5; Sandusky, 10 20. <i>Mahoning</i> —Alliance 1st, 7. <i>Steubenville</i> —Bethesda, 2. 25 55

PACIFIC.— <i>Benicia</i> —Mendocino, 33 00
PENNSYLVANIA.— <i>Butler</i> —Plain Grove, 10 50. <i>Clarion</i> —Oil City 2d, 3. <i>Erie</i> —Cochran, 4. <i>Northumberland</i> —Jersey Shore, 10. <i>Pittsburgh</i> —Shady Side, 11 65. <i>Shenango</i> —Leesburgh, 4; Neshaunock, 5 47. 43 63
WISCONSIN.— <i>Milwaukee</i> —Ottawa, 34

PERSONAL.

"A friend" in 1st ch. Greenfield Presbytery, Chillicothe, 25; W. R. Janeway, New Brunswick, N. J., 360; Rev. Mesde C. Williams, D.D., Princeton, Ill., 8000; From "Two friends," Brooklyn, Mich., 10; Rev. R. Buell Love, Millport, O., 2; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 28; "C. Ark.," 2..... 9400 25

Total receipts for August, 1887..... \$4079 60
Previous receipts for current year..... 3649 34

Total from 1st May..... \$7728 94

C. M. CHARNLEY, Treasurer,
241 South Water Street, Chicago, Ill.

RECEIPTS FOR THE BOARD OF PUBLICATION, AUGUST, 1887.

ATLANTIC.— <i>East Florida</i> —Candler, 2 93
BALTIMORE.— <i>New Castle</i> —Lewes ch. sab-sch., 17 70
COLORADO.— <i>Sanita Fe</i> —Phoenix, 2 00
ILLINOIS.— <i>Alton</i> —Plum Creek, 1 40. <i>Bloomington</i> —Bloomington 1st, 14. <i>Cairo</i> —Bridgeport, 4. <i>Chicago</i> —Ste. Anne 2d, 3 50. <i>Freeport</i> —Warren ch. sab-sch., 2; Winnebago, 5. <i>Maitoon</i> —Neoga, 67 cts. <i>Peoria</i> —Onida, 2; Peoria 1st, 12 57. <i>Rock River</i> —Albany, 2; Aledo, 2 20; Franklin Grove, 2. <i>Springfield</i> —Plagah, 1 49; Unity, 58 cts.; Rev. W. L. Tarbet and wife, 97 cts. 54 88
INDIANA.— <i>Crawfordsville</i> —Ladoga, 1 92. <i>Indianapolis</i> —Acton, 1; Greencastle, 9 53; Southport, 3. <i>Logansport</i> —Bethel, 3; LaPorte, 19 79. <i>Muncie</i> —Wabash, 75 cts. <i>New Albany</i> —Madison 1st ch. sab-sch., 35; New Albany 2d ch. sab-sch., 21 75. <i>Vincennes</i> —Washington, 6. <i>White Water</i> —Aurora, 5; Liberty, 10 18. 116 92
IOWA.— <i>Council Bluffs</i> —Adair ch. sab-sch., 6 23; Clarinda, 1 60; Griswold ch. sab-sch., 2 77. <i>Des Moines</i> —Charlton, 4 90; Dallas Centre ch. sab-sch., 1 37; Knoxville, 3. <i>Iowa</i> —Shuman, 1 70. <i>Jewett</i> —Crawfordsville ch. sab-sch., 3 60; Nolo, 60 cts. <i>Waterloo</i> —Kamrar, 5; Waterloo ch. sab-sch., 89 07
KANSAS.— <i>Emporia</i> —Peabody (sab-sch., 8), 16; Union, 2. <i>Larned</i> —Larned, 5. <i>Neosho</i> —Fort Scott ch. sab-sch., 27 40; Iola ch. sab-sch., 20 17; Princeton, 11; Richmond, 2. <i>Solomons</i> —Belleville, 3; Carlton, 2 37. <i>Topeka</i> —North Topeka, 7; Osakalosa, 5. 100 94
KENTUCKY.— <i>Louisville</i> —Louisville Warren Memorial, 30 29; Pewee Valley, 6. 36 29
MICHIGAN.— <i>Detroit</i> —Pontiac ch. sab-sch., 20 65. <i>Grand Rapids</i> —Grand Haven ch. sab-sch., 13 03; Mackinaw City, 5; Muir ch. sab-sch., 6. <i>Kalamazoo</i> —Kalamazoo North, 8 60; Three Rivers, 4 89. <i>Lansing</i> —Concord, 1 05. <i>Monroe</i> —Tecumseh, 37. 90 72
MINNESOTA.— <i>St. Paul</i> —Farmington, 2; St. Paul Dayton Ave. ch. sab-sch., 35 50; Vermillion, 2. 39 50

MISSOURI.— <i>Osgo</i> —Nevada ch. sab-sch., 10. <i>Platte</i> —New Point, 2 70. 12 70
NEBRASKA.— <i>Omaha</i> —Omaha 2d, 40 38
NEW JERSEY.— <i>Elizabeth</i> —Pluckamin, 3 60. <i>Jersey City</i> —Englewood, 24 84; Hackensack, 5. <i>Monmouth</i> —Providence, 2. <i>Morris and Orange</i> —East Orange 1st, 64 59; Fairmount ch. sab-sch., 4 15; Orange 2d, 40 48. <i>Newark</i> —Newark 2d, 54 71. <i>New Brunswick</i> —Titusville, 4; Trenton 4th, 30. <i>Newton</i> —Anderson ch. sab-sch., 3 87; Newton, 15. <i>West Jersey</i> —Atlantic City (sab-sch., 23 78), 63 03; Camden 2d ch. sab-sch., 3 12. 307 50
NEW YORK.— <i>Albany</i> —Mariaville, 5; West Milton, 2 04. <i>Boston</i> —Providence, 3. <i>Brooklyn</i> —Brooklyn Duryea, 10; Brooklyn South 8d St., E. D., 5; Brooklyn Throop Ave, 38 50. <i>Cayuga</i> —Owasco, 5 10. <i>Geneva</i> —Geneva 1st, 18 34; Gorham, 6 67; Phelps, 7 80; Seneca, 21 70; Seneca Falls 3; West Fayette, 4. <i>Hudson</i> —Florida 1st, 18 33; Good Will, 1 32; Middletown 1st, 24 15; Palisades, 10; Ridgebury, 38 cts. <i>Long Island</i> —Southold, 15; West Hampton, 3. <i>Nassau</i> —Roslyn ch. sab-sch., 48 50. <i>Niagara</i> —Lyndonville ch. sab-sch., 17 50; Somerset ch. sab-sch., 5 70. <i>North River</i> —Poughkeepsie, 5 22. <i>Rochester</i> —Brighton, 1 64; Rochester Brick, 88 02. <i>St. Lawrence</i> —Morristown, 4 38. <i>Utica</i> —Augusta, 2 60; Olivet, 18 91; Utica Memorial, 5. <i>Westchester</i> —Bethany, 38; Mahopae Falls, 4 37; West Farms, 13; Yonkers 1st, 43 45. 529 72

NORTH DAKOTA.— <i>Fargo</i> —Binghamton sab-sch., 3 75
OHIO.— <i>Bellefontaine</i> —Spring Hills, 38 cts.; West Liberty, 30 cts. <i>Chillicothe</i> —Bainbridge ch. sab-sch., 4. <i>Cincinnati</i> —Bethel, 8 75; Cincinnati 5th ch. sab-sch., 23 17; Cincinnati 7th, 35; Clifton, 12; Madisonville ch. sab-sch., 10 09; Pleasant Ridge ch. sab-sch., 16 06; Venice ch. sab-sch., 20. <i>Cleveland</i> —Northfield (sab-sch., 2 50), 5 61; Orwell, 5 38. <i>Columbus</i> —Central College, 7 10; Columbus 2d (sab-sch., 11 14), 28 17; Milfin, 2 32. <i>Dayton</i> —Clifton ch. sab-sch., 3. <i>Huron</i> —Sandusky, 11 75. <i>Lima</i> —Ottawa ch. sab-sch., 9 52. <i>Mahoning</i> —

ing—Canfield, 4 02; Middle Sandy, 5 67. *Marion*—Delhi, 3. *St. Clairville*—Kirkwood, 8 50. *Steubenville*—Bethesda, 1; Linton, 2 25. *Wooster*—Fredericksburgh, 80. *Zanesville*—Brownsville ch. sab-sch., 18 60; Coshocton, 12 25; Putnam, 15; Utica, 6; Zanesville 1st, 11 42. 817 19
PACIFIC.—*Bonita*—Hendalsburgh, 2 60. *San Francisco*—Alameda, 15 40; Berkeley 1st, 15 80. 33 80
PENNSYLVANIA.—*Allegheny*—Sewickly, 37 24. *Blairsville*—Blairsville ch. sab-sch., 18 80; Conemaugh ch. sab-sch., 14; Ebensburg ch. sab-sch., 5; Pine Run, 8. *Butler*—Mount Nebo, 3; North Liberty, 8; Portersville, 4. *Chester*—Chester 3d (sab-sch., 40 46), 82 99; Darby Borough ch. sab-sch., 23 20; Wayne, 5 72. *Clarion*—Oil City 2d, 3; Tylersburgh ch. sab-sch., 4. *Erie*—Cochranston, 8. *Huntingdon*—Shade Gap, 3 46; Shellsburgh, 3; Sinking Creek, 3 40. *Kittanning*—Kittanning 1st, 11; Marion, 4 60. *Lackawanna*—Towanda, 38; Tunkhannock, 8 86. *Northumberland*—Jersey Shore ch. sab-sch., 9. *Philadelphia*—North-Carmel ch. sab-sch., 7 45; Germantown 1st, 33 23; Norristown 1st, 12. *Pittsburgh*—Long Island, 3; Pittsburgh Shady Side, 11 65. *Schenango*—Pulaski, 3 68. *Washington*—Burgettstown (sab-sch., 12 08),

32 08; East Buffalo ch. sab-sch., 6 70. *Westminster*—Middle Octorara ch. sab-sch., 1 25; Mt. Joy ch. sab-sch., 8 90; Peques, 6. 421 71
TENNESSEE.—*Holston*—Mt. Bethel, 2 00
WISCONSIN.—*Lake Superior*—Sault Ste. Marie, 15. *Milwaukee*—Cambridge, 8; Delafield, 2; Ottawa, 17; Waukesha, 9 25. 29 42

Total from churches and sab-sch's, August, 1887... \$2190 01

MISCELLANEOUS.

Rev. W. C. Dodd, Siam, 6; Interest J. C. Green Fund, 157 50; W. R. Janeway, 360; Riverside Mission, 2; G. T. Todd, Fond du Lac, Wis., 75 cts.; A. Bayne, Woodstock, Ont., 10; Coulterville ch., 1; Rev. E. Buel Love, 1; "C. Ark," 1. 539 25

Total receipts in August, 1887... \$2729 26

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, AUGUST, 1887.

BALTIMORE.—*Baltimore*—Baltimore Westminster, from M. C. D., 5; Emmittsburg, 25 30; Piney Creek, 13 42; Taneytown, 20 87; The Grove, 6. *New Castle*—New Castle 1st ch. and sab-sch., 48 38; St. George's, 4. *Washington City*—Alexandria, 9 25; Washington Western, 35. 165 22
COLORADO.—*Boulder*—Cheyenne 1st sab-sch., 10. *Pueblo*—Colorado Springs 1st, 45 45. *Santa Fe*—Phoenix, 5. 61 45
COLUMBIA.—*Idaho*—Lewiston, 6 55; Spokane Falls, 17 33. *Puget Sound*—Olympia, 2 05. 25 83
DAKOTA.—*Central Dakota*—Blunt 1st, 5; Canova, 8 50; Miller, 3 80. *Southern Dakota*—Canton, 2 25; Harmony, 2 35; Mitchell, 3. 19 90
ILLINOIS.—*Alton*—Baldwin, 3; Greenville, 6; Nokomis, 4; Staunton, 3. *Bloomington*—Chatsworth, 3 50. *Chiro*—Fairfield, 7 55; Golconda, 5; Shawneetown, 17 65; Wabash, 2 60. *Chicago*—Chicago 8th, 31; Chicago Covenant, 87 55; Lake Forest 1st, 129 37; Manteno, 18 30. *Freeport*—Rockford Westminster (including sab-sch., 1 32), 7 92; Rock Run, 6; Willow Creek, 8 90; Winnebago, 6. *Mattson*—Neoga, 1 81; West Okaw, 1 65. *Ottawa*—Mendota, 15 27; Plato 1st, 5; Rochelle, 13. *Peoria*—Galesburg, 15 81; Oneida, 2; Peoria 1st, 9 56; Yates City, 9 05. *Rock River*—Albany, 2; Aledo, 4 20; Franklin Grove, 5; Geneseo, 12; Munson, 3 85; Princeton, 24 70; Viola, 7. *Schuyler*—Doddsville, 3 80; Rushville, 15 51. *Springfield*—Pisgah, 1 97; Unity, 77 cts. 500 69
INDIANA.—*Crawfordsville*—Bethany, 10 38; Crawfordsville 1st, 5; Hopewell, 6; Lafayette 1st, 4 83; Lebanon, 12; Waveland, 7 08. *Fort Wayne*—La Grange, 5 85; Lima, 12. *Indianapolis*—Acton, 4; Bethany, 2 35; Indianapolis 12th, 4 50; Indianapolis Olive St., 1 10; Indianapolis Tabernacle, 21 87; Southport, 5. *Logansport*—Bethel, 4; Crown Point, 5; Goodland, 4; La Porte, 35 38. *Muncie*—Peru, 9 72; Wabash, 2; Winchester, 4 50. *New Albany*—Hanover, 5 99; Jeffersonville 1st, 15 38; New Albany 1st, 34 50; Sharon Hill, 8; Smyrna, 2 40. *Vincennes*—Clabornes, 5. *White Water*—New Castle, 5 33. 236 98
IOWA.—*Oedar Rapids*—Centre Junction, 5. *Council Bluffs*—Clarinda, 8 25; Emerson, 13 15. *Des Moines*—Newton, 15 25; Plymouth, 5; Russell, 4. *Dubuque*—Zion, 3 10. *Fort Dodge*—Bethel, 8; Boone, 13; Glidden, 2 45; Vail, 8 71. *Iowa*—Bonaparte, 3 61; Libertyville, 2; Primrose, 2 18; Sharon, 8 72; Shunam, 1 75. *Iowa City*—Hermion, 2 20; Malcom, 5; Nolo, 60 cts.; Tipton, 4 06. *Waterloo*—Ackley, 15; Dyars, 5; Janesville, 2; Tranquillity, 6 25. 129 28
KANSAS.—*Emporia*—Belle Plaine, 5 38; Big Creek, 6 10; Burlington, 8; El Paso, 5; Union, 2 25; Wichita Mission, 15 10; Winfield, 15. *Larned*—Garden City, 10; Kingman, 5 70. *Neosho*—Carlyle, 3 25; Coffeyville (including sab-sch., 1), 6 04; Geneva, 4 50; Liberty, 1. *Solomon*—Bennington, 2; Carlton 1st, 2 22. *Topeka*—Auburn, 4; Edgerton 1st, 1 70; Pauline, 2; Perry, 3 80; Wakarusa, 4. 107 04
KENTUCKY.—*Ebenzer*—Flemingsburg, 10 55; Frankfort, 19 05. *Louisville*—Hopkinsville 1st, 5; Louisville Warren Memorial, 43 55; Pewee Valley, 5. 83 15
MICHIGAN.—*Detroit*—Pontiac (including sab-sch., 2 26), 27 65. *Kalamazoo*—Decatur, 9. *Lansing*—Concord 1st, 2 80. *Monroe*—Hillsdale, 9 70; Tecumseh, 37. *Saginaw*—Vassar, 3 70. 89 85
MINNESOTA.—*Mankato*—Redwood Falls, 5. *St. Paul*—Litchfield, 11 60; Merriam Park, 5; Minneapolis Andrew, 20; Minneapolis Highland Park, 20 92. *Winona*—Albert Lea, 7 91; Owatonna, 5; Preston, 5. 80 43
MISSOURI.—*Osark*—Carthage, 8 40. *Palmyra*—Edina, 11 60. *Platte*—Akron, 2; Dawn, 1; Mt. Zion, 1; Tina, 3. 27 00
NEBRASKA.—*Hastings*—Bloomington 1st, 1; Red Cloud, 2. *Kearney*—North Loup, 50 cts.; Wilson Memorial, 10 50. *Nebraska City*—Humboldt 1st, 6 30. *Nebraska*—Cleveland, 2 17. *Omaha*—Schuyler, 5 18. 26 66

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster sab-sch., 72; Pluckamin, 5 60. *Jersey City*—Passaic 1st, 17 49. *Monmouth*—Cream Ridge, 3; Oceanic, 7. *Morris and Orange*—Chatham, 80 30; East Orange 1st, 189 51; Morristown South St., 91 57. *New Brunswick*—Amwell 2d, 6 25; Titusville, 5; Trenton 1st, 174 33. *Newton*—Newton, 40; Stanhope, 5. *West Jersey*—Bridgeport West, 12; Salem, 37 66. 676 71

NEW YORK.—*Albany*—Ballston Spa, 4; Carlisle, 3; Hamilton Union, 1; Mariaville, 5. *Binghamton*—Waverly, 30 10. *Boston*—Providence, 15. *Brooklyn*—Brooklyn Duryea, 27; Edgewater 1st, 28 90; West New Brighton Calvary, 8. *Buffalo*—Olean, 17; Silver Creek, 7; Springfield (including sab-sch., 2 75), 7. *Cayuga*—Auburn Central, 12 84; Dryden, 8 52; Oswego, 8 85. *Champlain*—Champlain, 10. *Chester*—Burdett, 11 75; Watkins, 24 50. *Columbia*—Durham 1st, 8 62; Windham Centre, 17. *Genesee*—Batavia 1st, 13; North Bergen, 6; Warsaw, 78. *Hudson*—Good Will, 8 82; Livingston Manor, 7; Montgomery, 13; Palisades, 25; Ridgebury, 88 cts.; Rockland 2d, 4. *Long Island*—Moriches, 12 70. *Nassau*—Newtown, 6. *North River*—Cornwall, 14 51; Poughkeepsie, 18 92. *Otsego*—New Berlin, 6 25. *Rochester*—Lima, 14 28. *St. Lawrence*—De Kalb Junction, 5; Morristown, 4 04; Watertown 1st, 38 50. *Syracuse*—Mexico, 30 53; Syracuse Park Central, 14 65. *Troy*—Chester, 7; Laasingburgh Olivet, 11 72; Troy 9th, 50; Troy Westminster, 8 53. *Utica*—Oriskany, 5 57. *Westchester*—Patterson, 4; Peekskill 1st, 33 41; South Salem, 15 50. 693 09

OHIO.—*Bellefontaine*—Spring Hills, 1 02; West Liberty, 79 cts. *Chillicothe*—Bainbridge, 3 30; French, 8 40; South Salem, 9 99. *Cincinnati*—Cincinnati 6th, 15; Clifton, 10; Lebanon, 10; Venice, 6. *Cleveland*—Northfield, 4 74; Orwell, 3. *Columbus*—Bethel, 2 60; Blendon, 5; Bremen, 5; Central College, 11 05; Columbus 2d, 44 58; Greenfield, 2 60; Groveport, 1 65; Milfin, 2. *Dayton*—Troy, 6 10; Yellow Springs (including sab-sch., 2), 24. *Huron*—Milan, 5; Republic, 2 34; Sandusky, 18 96. *Lima*—Lima Main St., 5 40; Ottawa, 3. *Mahtomah*—New Lisbon (including sab-sch., 6 79), 18 79; Poland, 8. *Portsmouth*—Hanging Rock, 8 64; Mount Leigh, 2. *St. Clairville*—Beulah, 1. *Steubenville*—Beech Spring, 9; Bethesda, 2; East Liverpool, 12 63; Linton, 1 50; Still Fork, 3 91. *Wooster*—Berlin, 2; Congress, 4 82; Creton, 6 43; Jackson, 12; Loudonville, 2; McKay, 2; Mount Eaton, 8; Perrysville, 4 45; Shreve, 3; Wooster 1st (including sab-sch., 5 88), 53 44. *Zanesville*—Brownsville, 17; Jefferson, 5; Keene, 6; Zanesville 1st, 24 16. 408 28
PACIFIC.—*Bonita*—Fulton, 7. *Los Angeles*—San Diego, 14 65. *San Francisco*—Berkeley 1st, 44 35; North Temescal, 13. 79 00

PENNSYLVANIA.—*Allegheny*—Allegheny North, 68 53; Allegheny Providence, 34 16; Bellevue, 2 56; Plains, 4; Pleasant Hill, 2 60; Sewickly, 38 35; West Bellevue, 7 30. *Blairsville*—Braddock, 30; Conemaugh, 3; New Alexandria, 46 58; New Salem, 20. *Butler*—New Salem, 3 50; North Washington, 3 38. *Carlisle*—Great Conewago, 8 80; Lower Marsh Creek, 9 10; Monaghan, 10 58; Shermandale, 2 66; Shippenburgh, 12 60; Upper Path Valley, 4. *Chester*—Chester 3d, 30 68; Honeybrook, 21 50; Wayne, 5; West Grove, 2 10. *Clarion*—Clarion, 9 33; Mt. Pleasant, 1; Oak Grove, 1; Oil City 2d, 7. *Erie*—Belle Valley, 4 09; Cambridge, 8; Cochranston, 5; Fairfield, 4; Franklin, 42 41; Gravel Run, 7; Harmonsburg, 2; Kerr's Hill (incl. sab-sch., 98 cts.), 8 82; Oil City 1st, 15 67. *Huntingdon*—Alexandria, 52 07; Altoona 1st, 29 85; Curwensville, 8 60; Du Bois 2d, 13; Fruit Hill, 7 50; Logan's Valley, 9; Mt. Union, 10; Schellsburgh, 4; Spruce Creek, 48 93; Tyrone, 12 03. *Lackawanna*—Carbondale 1st, 50 77; Herrick, 3; Rushville, 5; South Wilkesbarre Chapel, 5; Stevensville, 5; Susquehanna 1st, 4; Wyalusing 1st, 5. *Lakigh*—Easton Brainerd, 39 07. *Northumberland*—

RECEIPTS FOR EDUCATION, AUGUST, 1887.

BALTIMORE.—Baltimore—Baltimore Faith Chapel, 6 07; The Grove, 5 98.	12 00
COLORADO.—Santa Fe—Phoenix,	5 00
DAKOTA.—Southern Dakota—Montrose sub-sch., 2 50; Scot- land, 6.	8 50
ILLINOIS.—Bloomington—Wenona, 8. Chicago—Chicago 2d, 62 20; Chicago 4th, 207 28. Mattson—Neoga, 1 18. Peo- ria—Onesida, 2. Rock River—Aledo, 3; Garden Plain, 4 87; Millan, 5 50; Newton, 4 60. Springfield—Pisgah, 1 49; Unity, 58 cts.	300 65
INDIANA.—Fort Wayne—Auburn, 3 37; Waterloo, 8 24. Logansport—La Porte, 21 08. Muncie—Wabash, 1 25. New Albany—St. John, 2.	29 94
INDIAN TERRITORY.—Choctaw—Wheelock,	3 00
IOWA.—Council Bluffs—Clarinda, 1 70. Des Moines—Dex- ter, 8 50; Earlham, 2. Dubuque—Zion, 2 45. Iowa City— Bethel, 4.	51 59
KANSAS.—Solomon—Dillon, 1 10; Fort Harker, 2; Kanop- olis, 2.	5 10
MICHIGAN.—Detroit—Erin, 4; Mt. Clemens, 7; Plymouth 2d, 4. Kalamazoo—Richland, 50 cts.; Three Rivers, 4 75. Lansing—Concord 1st, 1 75.	22 00
MINNESOTA.—Mankato—Luverne, 3; Redwood Falls, 8. St. Paul—Empire, 1; Farmington, 2; Stillwater, 12 60; Ver- million, 3.	28 60
MISSOURI.—Platte—Akron, 1 28; Maryville, 28 94. St. Louis—Emmanuel Ger., 10; Zoar, 10.	50 24
NEBRASKA.—Kearney—St. Edwards, 2. Nebraska City— Pawnee City, 7. Omaha—Wahoo, 5 35.	14 35
NEW JERSEY.—Elizabeth—Basking Ridge, 25; Plucka- min, 3 50. Monmouth—Oceanic, 21. Morris and Orange— Morristown South St., 74 83. Newark—Newark Memorial, 12. New Brunswick—Flemington, 41 15; Trenton 5th, 6. Newton—Andover, 3 01; Newton, 36. West Jersey—Young Men of Camden 1st, 16.	237 99
NEW YORK.—Albany—Corinth, 8 08; Kingsboro', 6 50; Rockwell Falls, 12; West Milton, 1 50. Boston—Worcester, 5. Buffalo—Buffalo Bethany, 16. Geneva—West Fayette Ger., 3. Hudson—Good Will, 2 20; Ridgebury, 1 10. Long Island—Mattituck, 8 80. New York—New York 4th Ave., 12 50. North River—Poughkeepsie, 8 70. St. Lawrence—Os- wegatchie 2d, 9. Steuben—Pultney, 8. Troy—Lansingburgh 1st, 30 44; Salem, 22. Utica—Augusta, 2 90. Westchester— Bedford, 4.	151 72

RECEIPTS FOR FREEDMEN, AUGUST, 1887.

DAKOTA.—Central Dakota—Diana,	2 50
ILLINOIS.—Chicago—Lake Forest 1st, 218 61. Mattson— Beckwith Prairie, 2; Neoga, 1 18; Palestine, 2; Robinson, 2. Peoria—Salem sub-sch., 7. Rock River—Aledo, 3. Schuy- ler—Macomb, 18. Springfield—Pisgah, 2 96; Unity, 1 15; Rev. W. L. Tarbet and wife, 1 93.	254 78
INDIANA.—Crawfordsville—Bethel, 8. Muncie—Wabash, 1 25.	4 25
IOWA.—Cedar Rapids—Cedar Rapids 2d sub-sch., 55. Coun- cil Bluffs—Clarinda, 3 60. Fort Dodge—Cherokee, 18; Chur- dan, 1 44; Glidden, 3.	76 04
KANSAS.—Emporia—Burlingame, 8; Quememo, 6; Neosho- la, 7.	21 00
MICHIGAN.—Lansing—Concord, 1 75. Monroe—Tecumseh, 42.	43 75
MINNESOTA.—Red River—Maine, 3; Maine sub-sch., 3.	6 00
MISSOURI.—Platte—Maryville, 30 46; St. Louis—Emman- uel Ger., 5; Zoar, 10.	45 46
NEW JERSEY.—Elizabeth—Pluckamin, 6. Jersey City— Hackensack, 5. Morris and Orange—Summit Central, 108 20. Newton—Belvidere 1st, 40. West Jersey—Camden 2d, 7.	186 20
NEW YORK.—Albany—Hamilton Union, 1; New Scotland, 4 50; Princetown, 9 47. Boston—Framington, 1 48; Worces- ter, 4. Brooklyn—Duryea, 17. Buffalo—Buffalo Central, 28 79. Champlain—Peru sub-sch., 8; Fort Henry, 83. Ge- neva—Oaks Corner, 8; Phelps, 11 84. Hudson—Good Will, 2 20; Otisville, 8 30. Long Island—Bridgehampton, 28. North River—Poughkeepsie, 8 70. Rochester—Brighton, 2 34; Ro- chester Central sub-sch., 30. St. Lawrence—Sackett's Har- bor, 5 11. Troy—Lansingburgh Olive, 17. Utica—Camden, 6.	274 98
OHIO.—Bellevue—Spring Hills, 64 cts.; West Liberty, 49 cts. Cincinnati—Clifton, 12; Delhi, 12; Montgomery, 14 70. Columbus—Blendon, 5; Columbus 2d, 49 14. Marion —Radnor, 1. Portsmouth—Russellville, 9. Steubenville— Bethesda, 2; New Cumberland, 6 08; New Hagerstown, 8; Seio, 4; Unionport, 2. Zanesville—Brownsville, 8; Norwich, 6; Utica, 10.	150 05

PENNSYLVANIA.—Allegheny—Sewickly, 82 11. Blairsville —Salem, 9. Butler—Centerville, 7. Chester—Cochran- ton, 18 90. Clarion—Oil City 2d, 5; Shiloh, 2 18. Erie—Cochran- ton, 5. Huntingdon—Mt. Union, 9; Shellaburgh, 3. Kittan- sing—Elderton, 11 36; Indiana, 36 04. Lackawanna—Great Bend, 7; Honesdale 1st, 16 50. Northumberland—Milton, 19 08. Pittsburgh—Long Island, 3 10; Pittsburgh Shady Side, 23 50. Shenango—Rich Hill, 5. Washington—Burgetts- town, 6; Clayville, 21 48; Cove, 5. Westminster—Middle Octorara, 5.	250 25
TEXAS.—Austin—Austin 1st,	21 46
UTAH.—Montana—Butte City, 3; Helena 1st, 38 55. 41 55	
WISCONSIN.—Milwaukee—Cedar Grove, 8 40; Ottawa, 28 cts. Winnebago—Merrill, 5 70.	14 38

Total receipts from churches and sub-schs. in August, 1887.....	\$1,365 48
Interest on Permanent Funds.....	75 00

MISCELLANEOUS.

E. P. Gilbert (special scholarship), 27 50; "From a friend," 100; W. R. Janeway, Esq., New Bruns- wick, N. J., 200; Dr. L. N. Hatfield, 50; R. L. Crittenden, 8; "Rev. A. C.," 1; Mrs. Helen M. Bergen, 180; "An unknown friend in Philadel- phia," 5; Friendsville Academy refunded on ac- count, 200; "From two friends," 10; A member of Mt. Holly ch., N. J., 5; Henry Mackay (special scholarship), 27 50; Rev. A. A. Mathes, 5; Rev. W. L. Tarbet and wife, 96 cts.; "C," Ark., 2; Rev. R. B. Love, 2.....	788 96
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Total receipts in August, 1887.....	\$2,209 39
Total receipts from April 15, 1887.....	15,844 28

JACOB WILSON, Treasurer,
1394 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, AUGUST, 1887.

BALTIMORE.—Baltimore—Baltimore Boundary Ave., Mr. Krohn, 2; Baltimore Westminster, M. C. D., 5. Washington City—Washington North Youth's Missy Soc., 2 50.	9 50
COLORADO.—Boulder—Cheyenne sub-sch.,	10 00
COLUMBIA.—Oregon—Spring Valley,	5 00
ILLINOIS.—Alton—Greenfield, 6. Cairo—Golconda, 11. Chicago—Chicago 3d, 14 43; Lake Forest 1st, 785 06. Mat- son—Neoga, 7 45. Peoria—Princeville, 30. Rock River—	

Aledo, 16 20; Spring Valley, 4 25. Springfield—Farmington, 9 60; Pisgah, 6 91; Unity, 2 70; W. L. Tarbet, 4 50. 888 06	
INDIANA.—Crawfordsville—Bethel, 5; Crawfordsville Cen- tral, J. F. Tuttle, 17 50; Lafayette 2d, 87 96. Fort Wayne— Fort Wayne 1st, 48. Indianapolis—White Lick, Young Peo- ple, 14. Logansport—Tassinong, 2 50. Muncie—Wabash, 8 25. New Albany—Graham, 2.	185 21
IOWA.—Council Bluffs—Clarinda, 9 75. Des Moines—From-	

Total receipts in August, 1887.....	\$3,069 18
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Woman's Executive Committee of Home Mis- sions.....	\$1,270 41
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MISCELLANEOUS.

Rev. W. C. Dodd, Slam, 5; Rev. R. B. Love, Mill- port, O., 2; In memoriam N. S. T., 10; A. O. Granger, Philadelphia, Pa., 125; W. R. Jane- way, New Brunswick, N. J., 100; Committee on Temperance, rent, 25; E. C. Wiloff, Mt. Joy, Pa., 30; C. Ark., 6.....	303 00
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the City, 4 77; Seymour, 8; Rev. A. A. Mathea, 5. *Dubuque*—Lansing 1st, 11. 86 52
KANSAS.—*Highland*—Blue Rapids, 10. *Osborne*—Wakeney, 6. *Solomon*—Wolf Creek, 1. *Topeka*—Lawrence, 4. 21 00
KENTUCKY.—*Ebenezer*—Newport Columbia St. sab-sch., 2 50

MICHIGAN.—*Detroit*—Detroit 1st, 150; Detroit Fort St. sab-sch., for scholarship, 50. *Grand Rapids*—Grand Rapids Westminster, 33 13; Montague, 9 30. *Lansing*—Concord, 11 53; Delhi, 6 30; Oneida, 9 03; Rev. E. Jamieson, 5. *Monroe*—Clayton, 6; Dover, 4 50. 254 31

MINNESOTA.—*Red River*—Bethel, 3; Western, 2. *St. Paul*—St. Paul House of Hope sab-sch., 10 21. 15 21
MISSOURI.—*Osgo*—Malta Bend, 8 30. *Platte*—Akron, 2. 65 30
Tarkio, 5. *St. Louis*—Zoar, 42, sab-sch., 13. 1749 68

NEBRASKA.—*Hastings*—Bloomington sab-sch., 1. *Kearney*—North Loup sab-sch., 5 08. 6 08

NEW JERSEY.—*Elizabeth*—Cranford, 10; Lower Valley, 25; Pluckamin, 21; Washington Valley ch. Union sab-sch., 2 76. *Jersey City*—Englewood, 121 61; Jersey City Bergen 1st sab-sch., Miss. Asso., for Bogota, 50. *Monmouth*—Burlington, 7 70, for China, 50; Englishtown sab-sch., for Gaboon, 14 75; Farmingdale, 50; Lakewood, 8; Providence, 7. *Morris and Orange*—Chatham, 176 37; East Orange 1st, 41 67; Bethel sab-sch., 25; Madison East sab-sch., 5; Morris Plains, 18; Orange Central, 500; South Orange, 3 40. *Newark*—Bloomfield 1st, 105; Montclair 1st, a friend, 60. *New Brunswick*—Pennington, 57 90; Trenton 1st, for India, 351. *Newton*—Andover, 2 62, sab-sch., 1. Hackettstown, 50. 1749 68

NEW YORK.—*Albany*—West Galway, 4 33. *Binghamton*—Nineveh, 101 61. *Boston*—Lawrence Ger., 20. *Brooklyn*—Brooklyn Lafayette Ave., 11 06; Brooklyn S. 3d St., E. D., 25 72. *Champlain*—Champlain, 25; Peru sab-sch., 3. *Chenango*—Watkins, 61 20. *Columbia*—Canaan Centre, 11 64; Centerville, 6 28; Durham 1st sab-sch., 5 60. *Genesee*—Elba, 5. *Hudson*—Good Will, 14 62; Otisville, 10; Edgebury, 3 33; Washingtonville 2d, 18 80, sab-sch., 6 13. *Long Island*—Bridgehampton, 25; West Hampton, 50. *Lyons*—Wolcott 1st, 8 60. *Nassau*—A pastor, 10. *New York*—New York 1st Union, 69 08; New York Harlem sab-sch., for Syria, 45; New York West sab-sch., for Chinese in New York, 35. *Niagara*—Niagara Falls, 94 65; Wilson, 3, sab-sch., 10; Youngstown, 7 50. *Norfolk River*—Lloyd, 10; Marlborough, 36; Newburg Calvary, 14 48; Pleasant Valley, 9, sab-sch., 5; Foughkeepsie, 37 42. *Osgo*—Gilbertsville, 40; Springfield, 147 83. *Rochester*—Livonia, 12 63; Rochester Brick, 350; Rochester Central sab-sch., for China, 40; Rochester Memorial sab-sch., 15. *St. Lawrence*—Cape Vincent, 18. *Syracuse*—Cazenovia, 54 78; Skaneateles, 26 84. *Troy*—Colosse, "E. L. S.", 20; North Granville, 20 12. *Utica*—Westerville, 47. *Westchester*—Bridgeport 1st, 1 37, for Africa, 3 31; Mahopac Falls, 25 51; Mt. Kisco, 45; Peekskill, 60 67; Stamford 1st, 337 78; Yonkers Westminster Y. P. Asso., 2110 10

OHIO.—*Athens*—Amesville, 15; New England, 10 50. *Bella-fontaine*—Spring Hills, 4 21; West Liberty, 3 25. *Cincinnati*—Clifton, 64 94, sab-sch., 50; Montgomery, 22; Mt. Carmel, 7; Wyoming, 4. *Cleveland*—Orwell, 5. *Lima*—Wapakoneta, 3 50. *Makoning*—New Lisbon, 30, sab-sch., 19 77; Poland sab-sch., 20; Youngstown 1st, 51 30. *Marion*—Chesville, 8 15. *Mansfield*—Mt. Salem, 3. *Steubenville*—Bethesda, 10, sab-sch., 10; Corinth, 22, sab-sch., 30. *Zanesville*—Norwich, 10; Rev. John Pitkin, 10. 408 13

PACIFIC.—*Los Angeles*—Santa Monica, 6. *San Francisco*—San Francisco 1st, J. D. Thompson, 500; San Francisco Larkin St. sab-sch., for Chili, 8 50. 509 50

PENNSYLVANIA.—*Blairsville*—Salem, 27 50. *Butler*—Pleasant Valley, 4. *Carlisle*—Rev. W. H. Logan, 10. *Chester*—Bryn Mawr, 142 83; Darby Borough, 62. *Clarion*—Brook-ville, 5 50; Greenville, 16; Mt. Matawan, 39 20; Mount Holly, 6 07; Tennent, add'l, 5 29; Freehold 1st, 60 40; Bass River, 4. 295 29

Morris and Orange—Whippany, 13; Morristown South St., 225; Mendham 1st, 40; Hanover 1st, 33; Morristown 1st, 118 97; Myersville (Long Hill), 6; Chatham, add'l, 60 cts.; New Vernon, 20; Mt. Freedom, 7 34. 458 71

Newark—Newark 1st, 55 91; Newark South Park, 73 70;

Northumberland—Lewisburgh, 27 50; Williamsport 2d, sab-sch., 126 43. *Philadelphia*—Philadelphia 1st, for Oromiah, 500; Philadelphia Tabernacle, Ladies' Aux. Soc., for China, 40. *Philadelphia Central*—Philadelphia Northminster, for college in China, 50. *Philadelphia North*—Manayunk, 30; Thompson Memorial, 35. *Pittsburgh*—Pittsburgh East Liberty, 103; Pittsburgh Shady Side, 58 75; Long Island, 20 27. *Edinboro*—Pleasant Union, for Papal Europe, 2; Uniontown, 77 60, sab-sch., 25. *Shenango*—Old Hermon sab-sch., 21. *Washington*—East Buffalo sab-sch., 6 70. *Westminster*—Christ Chapel, 256 06; Little Britain, 85 cts.; Oak Hill sab-sch., 2; State Ridge sab-sch., 2 30. 1729 29

TENNESSEE.—*Holston*—Elizabethton. 6 00

UTAH.—*Montana*—Butte, 5. *Utah*—American Fork, 10. 15 00

WISCONSIN.—*Milwaukee*—Ottawa, 1 37

WOMAN'S BOARD.

Woman's Pres. Board of Missions of the North-west, for Allahabad organ, 78 50; Woman's Foreign Missionary Society, Philadelphia, 6136 93; Woman's Pres. Board of Missions, New York, 2399 66. 10,514 31

MISCELLANEOUS.

B. V. Quackenbush, Hoosic Falls, N. Y., 40; Jas. Murray, Kingman, Kan., 5; Brooke Sayre, Summit, N. J., 6; Prof. J. S. Simonton, Washington, Pa., 20; Miss Nellie L. Avery, Niantic, Conn., 1; B. F. Mitchell, Yates Centre, Kan., 3; Samuel W. Brown, Manayunk, Pa., 500; T. L. Milligan, Philadelphia, for China, 3; J. Webster, Yonkers, N. Y., for India, 50 cts.; for China, 50 cts.; for Italy, 50 cts.; for Africa, 25 cts.; for Persia, 25 cts.; W. R. Janeway, New Brunswick, N. J., 2700; Mary Ward, Delphos, Kan., 1; "A friend," 150; Miss Maggie Munster, Caldwell, Idaho, 5; Y. M. C. Asso., Wooster, O., for India, 30; Barahla Schwarz, Chicago, for Spain, 25; "Tithings," 12; From the tenth-boxes, 1; Cash, 45; S. H. Willard, New York city, 50; "P. R." 1; George S. Harris and sons, Philadelphia, for Osaka, 500; Buffalo Ladies, for orphanage building at Hoshiyapur, 33 85; Mrs. Sherman L. Rogers, for orphanage building at Hoshiyapur, 50; Ladies at Saratoga, for orphanage building at Hoshiyapur, 91; "C. Ark.", 17; Harriet La Grange, Beirut, Syria, 10; Enos Swain, M.D., Smithfield, Ky., 50; Elder and wife, Kan., 7; A. W. King, Williamsport, Pa., 15; "Friend," Nyack, N. Y., 1; Thank-offering, 40 08; Rev. L. B. Crittenden, Central Rock, Mont., 8; Ladies of Utica and Rome, for orphanage building, India, 100; "A friend," Pa., 5; G. W. Schaffer, N. Y., 1; Rev. R. Buell Love, Millport, O., 13. 4,556 3

Total receipts from churches, Sabbath-schools and miscellaneous sources. 323,220 13

LEGACIES.

Lapeley Estate, 172 05; Legacy James McQueen, Crawford Co., Pa., 200; Champion Estate, Rochester, 230 23; Legacy James M. Mills, N. Y., 188 77; Legacy Margaret Kelton, dec'd, Chester Co., Pa., 67 70; Bequest Daniel A. Forbes, dec'd, Glasgow, O., 800; Legacy Mrs. Jane Hays, Canonsburgh, Pa., 95. 1,748 75

Amount received in August, 1887. 324,968 37

Total receipts from May 1, 1887. 142,132 36

WM. RANKIN, Treasurer.

Box 2009. 23 Centre Street, New York, N. Y.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOUD OF NEW JERSEY, FOR THE MONTHS OF APRIL, MAY AND JUNE, 1887.

Elizabeth—Elizabeth 1st, 60 14; Rahway 2d, 185; Metuchen, 48 99; Elizabeth Westminster, 141; Plainfield Crescent Ave., 243 09. 626 22

Jersey City—Jersey City 1st, 50; Tenafly, 10; West Hoboken 1st, 50; Carlstadt, 7; Passaic Ger. Evan., 15; Jersey City 2d, 19 50; Paterson 2d, 215; West Milford, 15; Arlington, 15 40; Paterson Broadway Ger., 5 11; Jersey City Westminster, 11; Paterson 3d, 60. 474 01

Monmouth—Shrewsbury, 23 80; Lakewood, add'l, 5; Manasquan, 14; Jamesburg sab-sch., 25; Cranbury 2d, 53 30; South Amboy, 12; Beverly, 42 23; Matawan, 39 20; Mount Holly, 6 07; Tennent, add'l, 5 29; Freehold 1st, 60 40; Bass River, 4. 295 29

Morris and Orange—Whippany, 13; Morristown South St., 225; Mendham 1st, 40; Hanover 1st, 33; Morristown 1st, 118 97; Myersville (Long Hill), 6; Chatham, add'l, 60 cts.; New Vernon, 20; Mt. Freedom, 7 34. 458 71

Newark—Newark 1st, 55 91; Newark South Park, 73 70;

Montclair, 75 42; Newark Roseville, 20; Caldwell, 43 70; East Newark Knox, 6; Newark 6th, 11 51. 254 24

New Brunswick—Trenton 1st, add'l, 338 10; Trenton 1st sab-sch., 5 63; Lawrence, 36; Flemington, 73 73; Kirkpatrick Memorial, 1. 434 36

Newton—Johnsonsburgh Yellow Frame, 10 31; Musconcong Valley (Junction), 10; Stewartville, 35 86; Hackettstown, 60; Greenwich (Bloomsbury), 10; Andover, 2 09; Danville, 10; Belvidere 2d, 10 63. 145 79

West Jersey—Wenonah, 17; Greenwich sab-sch., 15; Bridgeton 1st, 62 60; Bridgeton 2d, 8 04; Swedesboro (Clarkboro), 8 25; Williamstown, 4 50; Jericho (Woodbury), 4 70; Elwood Brainerd, 6 20; Billingsport, 1; Woodstown, 11. 125 20

Donations—Presbytery of Newton, 95 16; Session, Trenton Prospect St., 12; Donald McLaren, D.D., 10. 117 16

Total contributions. 32,932 37

ELMER EWING GREEN, Treasurer.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, NOVEMBER, 1887.

EDITORIAL.

THE NOVEMBER MISSIONARY MEETINGS.

The General Assembly of 1886 appointed a Sabbath in November "for special instruction in foreign missions," and recommended that it "be also kept as a day of prayer for a new spirit of intelligence and zeal in connection with the kingdom of God."

It is thankfully believed, by observant and thoughtful Christians, that a very signal blessing followed that day's observance, in manifest answer to those prayers. Certainly the revival of intelligent zeal for foreign missions in the youth from among whom the missionaries of the near future are to be called, and in the givers of the money by which missionaries must be supported, was evident and encouraging.

In recognition of this, no doubt, the General Assembly at Omaha recommended—

That the first Lord's day in November be observed as a day of prayer and special effort to enlist the sympathy of all our churches, Sunday-schools and people in the work of foreign missions.

That, so far as it is practicable, this day be followed by "Simultaneous Meetings," so popular in England, in centres of influence throughout each and every synod for a day and an evening; for which synodical and presbyterial committees shall be instructed to make preparation and give supervision as to place, speakers, and inviting the co-operation of the woman's boards, bands and Sunday-schools, scattering suitable literature to

be furnished at the discretion of the boards, and to make these occasions, as far as possible, memorable for spiritual power and practical utility, in this centenary year of the General Assembly. For such meetings the Synod of New Jersey has made ample preparation. To such a course the Presbytery of Philadelphia North overtures the Assembly.

How far it has been found practicable to arrange simultaneous meetings on the week thus indicated, "throughout each and every synod," and to make adequate and effective preparation for them, we are not advised. That the Sabbath indicated will be generally thus observed by pastors, sessions and people may well be expected, and nowhere should those whose hearts are moved to prayer and study be hindered by any needless questioning how generally others are uniting with them. It will, without question, be a union of many thoughtful and prayerful minds.

In the Synod of New Jersey we have information of very thorough preparation for meetings to be held simultaneously during the week, November 13 to 19. This preparation was begun a good while before the last General Assembly, by brethren in that synod who had made a study of the February Simultaneous Meetings of the English Church Missionary Society, so well described in an article by Rev. W. H. Belden, in our April number, pages 300, 301.

The synod's preparation is set forth in their circular as follows:

The whole work is intrusted by synod to a committee of five of its members—the Rev. Messrs. Augustus Brodhead, D.D., of Bridgeton, Alfred Yeomans, D.D., of Orange, and William H. Belden, of Bridgeton; and Elders William Rankin, Treasurer of the Presbyterian Board of Foreign Missions, and H. E. Simmons, 240 Broadway, N. Y. With these are associated thirty-two others, representing the several presbyteries of the synod which have also taken action in the same direction.

Arrangements are making by this joint committee by which an all-day convention in behalf of the work of foreign missions will be held in every one of the 219 towns in the state of New Jersey where there is a Presbyterian church. The convention will not be held in every town on the same day; but all will fall within the one week, November 13 to 19, 1887.

Fifty-eight of these places have been designated as "centres," to be provided with speakers (evening meeting) by synod's committee; but it is planned that *an all-day convention* on some one of the days of the Simultaneous Week shall be held in *every one* of the 219 Presbyterian towns in New Jersey.

These conventions will be on the same general plan everywhere, to wit: *Morning*, a prayer-meeting, followed by an open meeting for general discussion of the missionary

field, work and workers, to be participated in by all. *Afternoon*, separate meetings of Ladies' Foreign Mission Societies, Young People's Bands, Sunday-schools, etc. *Evening*, the main meeting, having at least two carefully-prepared addresses. The key-note for all meetings and addresses: "Our Risen Saviour's Last Command" (Foreign Missions in their Spiritual Aspect).

This article is written on the day in which the beloved chairman of the committee above named, Rev. Augustus Brodhead, D.D., is borne to his burial. His decease is deeply felt by his colleagues, and will it not be found, at the meetings for which he has so zealously and ably labored to make preparation, that "he being dead yet speaketh"?

We bespeak for these missionary meetings the diligent attendance of the people of New Jersey and their neighbors in adjacent states, and the fraternal prayers of their brethren throughout the land.

Our brethren of the Methodist Episcopal Church in a part of New Jersey have made preparation for similar meetings a few days earlier, and we are assured that this is in no spirit of rivalry, but of most fraternal co-operation. The Presbyterian and Methodist committees are in perfect harmony in the endeavor to engage the people of both churches in united prayer for the coming of Christ's kingdom.

EDUCATIONAL ECONOMICS IN JAPAN.

The article on "Educational Economics" in our June number contained some thoughts which are recalled and illustrated by recent reading of the Tenth Annual Report of the Council of the United Missions in Japan, for the year 1886. It embraces a report of the Bancho school, which had its beginning with two pupils in the house of Mrs. Sakurai, in 1876, and "has since been steadily growing in numbers, interest and influence.

The aim of its founder was to give a Christian education to Japanese girls, and this aim has been steadily pursued by her successors." The school has now three foreign and five Japanese teachers, and has both a Japanese and an English department. The number of pupils is over one hundred and fifty.

The following extract gives the illustration of *educational economics* to which we referred:

Among the day-scholars are a number quite mature in years, some of them wives and mothers, a few of them teachers in government schools, all anxious to redeem the time and to have some share in the privileges of education so recently accorded to the daughters of Japan. They are among our most enthusiastic students, and succeed in regularity of attendance and in holding an honorable place in their classes, in spite of numerous and unavoidable hindrances to study. In addition to the divisions already mentioned, we have a kindergarten which numbers thirty-six pupils. In connection with it is a normal class for practical instruction in kindergarten teaching. Much time and thought have been given by both native and foreign teachers to the domestic department, which for many considerations has been felt to be of great importance in such a school as this. Among these considerations is the fact that some of the pupils, coming into the school as children and leaving it to assume the responsibilities of mistresses in houses of their own, have here their only opportunity for instruction in domestic economy and the practical part of housekeeping. Another consideration is the desirability of replacing the old disdain for manual labor by a respect for all honest work. Moreover, the beneficial effect of exercise upon the health, and the cogent influence of such household work in the formation of habits of promptness, self-reliance and a willingness to share in whatever is for the general welfare, have had great influence in leading us to give prominence to domestic work. All boarders in the school have an equal share in it. Each pupil devotes forty minutes a day to this kind of employment, and the work of the school and household is thus all done by the scholars themselves, under the direction of their teachers. To meet the desire of the day, some instruction has also been given in foreign housework and housekeeping. To foreign minds the perfect equality upon which girls from many different ranks and conditions meet and mingle in this department is not the least pleasing part of the arrangement. We have been glad to notice

increased interest in this part of their education among the scholars themselves, and to find that indifference or aversion is giving way to appreciative and cheerful enthusiasm.

A class of scholars in whom our interest is ever deepening, for whom we have increasing respect, and whose presence with us is felt to be an element of strength and helpfulness, consists of young women who, being desirous of an education and without the means of procuring it in the ordinary way, are willing to obtain it by their own efforts. The members of this class devote half of the day to some kind of remunerative employment, and thus are able to provide for their own support. Their remaining time is given to study. The number of them is limited by our lack of accommodation, but we would gladly see it increased.

Whether any of the teachers in the Bancho school were educated at the Holyoke Seminary, or at either of those in Ohio or farther west, modelled after that admirable pattern, we are not informed; but certainly its economy of means and resources, the honor it puts upon manual labor, its wise utilizing of such labor for healthful bodily exercise, its cultivation of the spirit of self-help and of mutual helpfulness, remind us of those institutions, and of Park College, in which, as shown in our September number, the same principles and similar methods are applied for the benefit of pupils of both sexes. We are glad to see these principles and methods applied in the Sunrise Kingdom.

They are just as applicable and just as commendable and valuable in the new institutions which our people are establishing in the West and in the South. Why should they not also be kept in use in the older and better-endowed institutions? There is need of care in bestowing these endowments and in managing them, that they may not discourage the spirit of self-help by discountenancing the lowly methods by which alone self-help is practicable.

Dr. Haygood, a candid citizen of Georgia, writing of the recently-proposed legislation in that state, forcibly and justly says :

The social fabric of Georgia is not in danger, it does not need to be buttressed by a new school law with a chain-gang penalty. Certainly "Georgia is not afraid of anybody;" she will manage her affairs to suit herself no matter what the world says. But "a decent respect for the opinions of mankind" is neither weakness nor cowardice.

Justice, to be educative, should economize penalties. If one of the parent teachers of one of these fourteen children should be chain-ganged for teaching his own child in his own colored school, what will justice do when crime is committed? A girl was once hung in England for stealing a ribbon. That execution did not make hanging for murder impressive.

Considering the fact that no Negro children are in any white schools, that no white children are in any public schools for Negroes, and that only fourteen small white children are in certain private Negro schools, it seems to me that legislators do not vote for the chain-gang penalty because they are really afraid for the social fabric. Possibly the fear of being thought in favor of some sort of possible social equality leads men to vote for anything that is against it, whether it is needed or not.

It seems to me, as I have often heretofore tried to teach, that the best interests of both races require them to keep their blood pure. There is no hope for either in miscegenation. There is a Georgia law against intermarriage—a law more violated, ten to one, if not in the letter, in the reality and spirit of it, than the law against mixed schools. If now the legislature will give us a law placing the parents of mulatto children in the chain-gang, it would be worth while.

The *Advance*, in Chicago, recalls an item of Connecticut history thus :

It seems incredible, but it is true, the woman is living to-day who once, and that in the state of Connecticut, was actually

mobbed in her own home by the brave people of that commonwealth, for the crime of teaching in her own home a colored school. The mention of a historic fact of that sort sounds like a note of something that must have happened a thousand years ago. Prudence Crandall, now eighty-four years old, lives in a quiet little village in Kansas, and is happy in the modest pension which the state of Connecticut gives her as some slight, though late, compensation for the loss inflicted by that riot of half a century ago.

We cannot help regretting the prevalent tendency to speak of opposite sentiments toward the colored people as if they were sectional or geographical,—a northern sentiment and a southern sentiment. We know of no place, north or south, where the people are generally willing to treat colored persons as they treat white persons, altogether according to their merits, without any reference to color. We really are not aware of any difference in this respect between New York and St. Louis. We do not believe that there is as much difference between New Orleans and Boston as there is between Boston and London. In the very town in which was the home of William H. Seward, and in which is his grave, the trustees of the academy once deliberated upon the question of admitting to its privileges a pupil qualified for admission, of good character and deportment, and wholly unobjectionable in every respect except that she had some African blood. One member of that board declared that he would no sooner vote to exclude such a person from the academy than from the church; and that he would do either no sooner than he would tie a mill-stone about his neck and jump into the sea. A few voted with him, but they were voted down. The girl was excluded. It is not probable that that would happen in Auburn now.

In St. Louis, when street cars were

introduced, colored persons, however well dressed and well behaving, were not allowed to occupy seats in them unless they were there as servile attendants of some other passenger. Was St. Louis peculiar in this? Now, in the street cars in that city and others, colored ladies and gentlemen are as well seated and are treated as respectfully as anybody. The change is very great. A more just and generous sentiment toward colored people is growing in all parts of our country. It needs to grow a great deal yet, and its growth cannot be hurried by debate and strife and denunciation. They will hinder it. Calm statement and calm thinking are good for it.

Let us wait patiently for the report of the committees of the two General Assemblies. Let us see if they can agree to recommend anything to the Assemblies of 1888 which proposes to make the shadow go backward on the dial-plate of our church's history. Is there any probability of this? And if it could happen, would it be possible for our committee to get such a report adopted?

Is it not better to give that committee a chance to find and to show what it can do, and what it wishes to do, without vehement assertion, on the one side or on the other, of what it cannot do, along with mere conjectures as to what it is likely to attempt?

It is to be regretted that the committee from the other Assembly is not as unrestricted as our own. But what possible harm can come of a conference—talking the matter over as they will in that joint committee and carrying back the report of it to their respective constituents? What these two churches really need is such knowledge of each other as the two Missouri synods have. Committees of conference, and their reports and the discussion of them, promote such mutual acquaintance.

Need we be afraid of such acquaintance? When we really know each other, if we find that we cannot agree to become one, then we can agree to remain two. Let us try to conduct all our consultations and discussions so that, if we are still two churches, we shall be two sister churches, respecting and loving each other.

Those Missouri men constitute two synods co-terminous and co-operating, and they are earnestly studious of the practical questions which concern the Christianization of their great state. They desire to be one synod in order that they may do that work more effectively. They do not like to waste strength and resources and influence with the people in keeping up two organizations, for which they find no reason in any views which they hold or in any facts of their present situation and work. Nothing else than loyal adhesion to their respective General Assemblies prevents the union of these two synods. Neither the sentiment which clings to the old, nor that which pants for the new, nor that which aspires to the grand, is finally to rule in this business, but the conviction which shall at last be reached as to what truth and usefulness require. There is not a more thoroughly practical question before us than this. How can these two Presbyterian churches do most for the country in which they exist, for the world and for God?—as two churches or as one church?

The New York *Observer* speaks thoughtfully and charitably of the Baptists as holding a view of Scripture precepts which constrains them to separation from others whom they acknowledge and love as fellow disciples, but who interpret those Scripture precepts differently and therefore cannot be obedient to them in the Baptist sense.

Painful as this is, the *Observer* points out

that there is comfort in the assurance that people who bear this pain, and the keener pain of inflicting it upon those whom they love, in simple obedience to the Bible as they understand it, can be trusted not to be unfaithful to the Bible doctrines which they agree with all evangelical Christians in holding as fundamental. They who stand thus, at such sacrifice, for what they deem essential to visible church membership, are not likely to compromise that which they and we agree in regarding as essential to the soul's saving union with Christ.

The *Observer* then pertinently adds:

Meanwhile it is most important for all evangelical Christians who do not entertain exclusive views on baptism and ordination to remember that so far as actual church union is concerned their responsibility at present relates especially to themselves. . . . It is time enough for them to mourn and lament over the divisive views of the Baptists when they have ceased to be divided by their own far less influential peculiarities of faith and practice. Church union, promising and permanent, should begin with a firm cohesion of all naturally allied churches. This would greatly reduce the number of bodies to be united in the great evangelical church of the future and would greatly facilitate its development. Thus in India, Reformed churches holding the Presbyterian system are to be united in one body. It was a movement sorely needed. Their divisions were sadder and less excusable than others, and the practical evils were in proportion. Dr. Chamberlain, whose influence has been so great in support of this movement, says: "Our further aim is that on each mission field all of the churches of the same faith and polity shall first *organically* unite, forming, say, one Presbyterian church in India, one Methodist, one Baptist, one Lutheran, one Congregational, one Episcopalian, and then form a *Federal Union* of all these, with periodical congresses, or councils, that shall work in increasing harmony, until at length, in God's good time, led by our one Master, we may be able, in the premillennial future,

all to unite and have one self-governing, self-supporting, self-propagating National 'Church of Christ in India,' as prayed our glorious Leader—"that they all may be one, that the world may believe that thou hast sent me." Let us who are at work here remember the natural order in which union will manifest itself, and proceed with tender caution to take the beams out of our own eyes, that we may see clearly to remove the motes from the eyes of our brethren.

We learn from the New York *Evangelist* of "a notable London mission," in which our readers will surely rejoice.

A Mr. Charrington, formerly a partner, with his father, in a great firm which owned and controlled two thousand liquor stores, "in 1869 became soundly converted, and immediately began working for the Master; but his conscience would not permit him to remain a member of the brewery firm, so he announced to his father that he could no longer remain a partner."

Notwithstanding this withdrawal from his father's business, his father, at his death, left him a large amount of property. Consecrating this, as he had consecrated himself, he has made a large investment, which the writer in the *Evangelist* thus describes:

The Great Assembly Hall, with a coffee palace and a book store in its front, was built at a cost of \$200,000, and was opened in February, 1886, by the Marquis of Westminster. It is the largest mission hall in the world, seating five thousand persons. The architecture of the interior is something after the style of Spurgeon's Tabernacle. With a large organ, the cost of which was \$5000, and a choir of nearly one hundred fine voices, they have always good and attractive music.

Mr. Charrington's method in conducting his mission is original and successful, quite different from any other mission in many ways. Each month of the year he secures able and evangelistic ministers to conduct

the services during the month, and as it is printed on the outside of the hall "4000 nights," one can see how many evangelists have been engaged by him during the past ten years. . . .

Mr. Charrington has sacrificed an immense income to carry on this work, and his self-denial, zeal and energy in the cause of Christ are well known. It is not too much to say that thousands have been blessed through his indefatigable labors for many years among the masses in the east of London. He receives no compensation for his untiring efforts, excepting the approval of the Master and the assurance in his own heart that so great a number will bless God throughout eternity for the Tower Hamlet's mission.

Are there not some rich men in our country to whom God offers the privilege of making such paying investments in our great cities? Are some of them possibly liquor dealers now, who may, in answer to prayer, be soundly converted? Have we forgotten Jerry Macauley?

The *Advance* gives an interesting account of a league against atheism lately formed in Paris. It is said to have been "started among some young students belonging to different religious bodies," and to have been "taken up by eminent religionists—Protestant, Jewish and Catholic." The *Advance* closes its article thus:

"Leagues against atheism" are indeed needed—and how many such!—in America as well as in those countries where the fierce reactions against Romanism have left such multitudes stranded on the barren sands of materialism. But what is every home missionary society; what every Christian college, every pure and living church, every thoroughly alive Sunday-school, every wide-awake young people's Christian endeavor society, but a league, and a league of just the right sort, against atheism? If only Paris and France had more leagues of this kind, there would be infinitely more hope

for that republic. Atheism will never be driven out of Paris or Chicago, London or New York, Dublin or Boston, except by the "expulsive power of a new affection." Nothing ever dispelled night's darkness but the incoming of the morning. Then how easily, how naturally, it is done.

Are not those also the best kind of leagues against intemperance, against Sabbath breaking, against gambling, and against the evil one in all the guises and disguises which he assumes?

Speaking of the Panama canal, the *North-western Presbyterian* justly says:

It is better for a nation to be putting forth its strength in such an enterprise than in the long prevalent way of fighting some other people. De Lesseps and Leopold and Stanley are beating swords into ploughshares and spears into pruning hooks by wholesale. They are the John the Baptists of a new era which, we trust, is dawning, when the strength of men will be used not in mutual destruction and the annihilation of each other's resources, but in making this old earth more convenient, more productive, more beautiful, and its inhabitants better and happier. God has given the earth to the children of men, but through their own wrong headedness and heartedness and handedness they have not begun to get the good out of it which it is capable of bringing to mankind.

Imagine all the soldiers kept under arms in Europe employed in useful national and international works of public utility. What a Europe they could make in a century! And why should not we make America what Europe would have been made centuries ago but for its silly and wicked wars? And why cannot we give the money and the men, with which we might conquer and annex other smaller countries to our own, to Christianize them and so annex them to the kingdom of Christ? It would be less expensive and more glorious.

A LITTLE WELSH BOY.

In a certain small town in our country there is a picture of a little red-haired Welsh boy. He is represented as holding in his left hand a staff bearing the American flag with its stripes and stars, and pointing with the forefinger of his right hand to this legend, printed on the canvas, *Where liberty dwells, there is my country*. This picture was made in Wales, seventy years ago. How many of my little readers can tell whether it is a photograph? How many can tell how many stars the flag had on it at that time? I shall be very glad to get letters from any of you answering these questions and giving the reasons for your answer.

That little boy's father had come to America a number of years before, while he was unmarried, and had been so much pleased with the country and with its liberty and its opportunities that he went back to marry the young woman whom he loved, hoping to bring her to America and, with her help, to make a home here. But there were difficulties in the way of their coming, or perhaps objections on the part of their parents or friends,—I do not know which or what,—so that for a number of years they could not come. A daughter and a son were born to them in Wales, and the little son grew large enough to stand up for the picture about which I have just told you and asked you the questions.

At another time that little boy was standing by the side of his father upon one of the mountains in Wales. The father took his handkerchief from his pocket, and holding it up by one corner, noticed which way the wind blew it, and then said, "That is the right wind to take anybody to America."

"And what is America?" said the boy.

"America," said the father, "is a happy country, far over the sea, where they have

no king; where they pay no tithes; and where every poor boy can go to school."

When that boy was ten years old, his father and mother came, bringing their two children, to America. They settled in one of the new states, which was then called western, but which does not seem new nor western now. That good man feared God and loved his wife and children, and wished to make a home for them where they would have perfect freedom to worship God according to their own consciences; where they would not be made poorer by being compelled to pay a tenth part of their earnings to support a form of worship which they did not approve; where no one would be born to be king whether he should be wise and good or wicked and foolish; and where any poor boy who would work and study and behave well might grow up with just as good a chance to become a ruler as any other boy, and with an equal right with any other to give one of the votes which should decide who should rule over them. He wished [his country and his children's country to be such a land of liberty. He had a strong and brave heart, and he made the long journey over the sea and the land—ever so much more difficult then than now—to that new western state.

When they had been there only a short time that brave, good, liberty-loving man sickened and died, leaving his widow and her two fatherless children among strangers. Is it any wonder that the good woman was heartbroken and homesick, and that she wanted to take her children and go back to their native country?

But what do you think that the son of such a father would say to his mother at such a time? This is what that little fellow did say: "Mother dear, if you think it is best to go back to our old home, and if you

wish to go, I will go with you, and will try to be a good son to you; but when I grow to be a man I shall come back to America, because I know that my father wished me to have this land of liberty for my country." The poor woman's tired heart was rested and strengthened when she saw what a brave little son she had, so like the manly husband she had lost, and when she thought how soon he would grow up to be a strong man to protect her and his sister as his father had done. She saw, too, that to stay in America and try to get a share of the blessings which God had given to its people would be the best carrying out of the plans which her good husband had made for his family that was now possible. So she stayed. God kept his promises to her and her fatherless children. Her little son became a minister when he was grown. He has preached to thousands of people in many states. He has spoken to hundreds of Sabbath-schools. He went with a regiment of soldiers to the war, and preached to them and other regiments, and ministered to the sick and wounded and dying in hospitals. He is now nearer eighty years old than seventy, and is strong and vigorous still, travelling and preaching, and visiting hospitals and prisons, and enjoying life and work as well as ever.

He will be much surprised when he reads this, I am sure, but I think he will pardon me for telling all this about him to so many readers. For there are other little Welsh boys and girls whose parents bring them to our country now. And although our country is so much greater and richer now than it was then, I am not sure that it is not even harder now for them to find work and get a living than it was for those who came seventy years ago. And there are still greater numbers of poor people who come from other countries, who have heard that

this is a land of liberty and of plenty. Some of them do not know what liberty is so well as the Welsh, and have not been taught the Bible and Catechism like the Welsh and the Scotch. Ought not you to do all you can to get their children into your Sabbath-schools, and to be very kind to them there and in day-schools, and wherever you meet them?

Ought we not to give a great deal of money to our boards of Home Missions and Education and Publication and Sabbath-school Work, to educate ministers who can preach to them in their own languages while they are learning ours, and to give them good books and tracts and papers which they can read? And shall we not do all we can to make them happy, and to help the children grow up to be good American citizens, and citizens of the kingdom of heaven?

You see, my little Presbyterians, that I am fond of getting letters from you. I do not care how many. I cannot write separate answers to them, but I hope that you find a sort of printed answers to them in these pages, and you may be sure that your little letters help me ever so much to write these pieces which many of you say that you like.

Now, how many will write me answers to the two questions in the first part of this letter, and also to these questions?—

Which way did the wind blow on that Welsh mountain?

What is the name of the state in which that little Welsh boy's father died, and in which he still lives?

What is his name?

Is he a Welshman now, or an American?

What are some of God's promises in the Bible which probably comforted and strengthened that poor widow and her children?

H. A. N.

CHRISTMAS AS GRANDPA WOULD LIKE IT.

One who calls himself "grandpa," and who remembers how he and others used to keep Christmas seventy years ago, "as a candy and fire-cracker festival," writes from western Pennsylvania for the little Presbyterians of THE CHURCH AT HOME AND ABROAD to propose "a better way."

If Christmas means anything, it means the birthday of Jesus. We do not know on what day or in what month our Saviour was born; but we do know that he was born in Bethlehem, as it was foretold by the prophets, and we are glad and thankful for it. We have agreed to keep the 25th of December as a day in which to be especially glad and thankful. It seems to be a kind of gladness with which fire-crackers have not much to do. Think of the shepherds or the wise men from the East firing off crackers or sending up rockets at Bethlehem! But the wise men did bring "gifts, gold and frankincense and myrrh." Would not you, children, like to bring gifts to Jesus on his next birthday? If he lived in your village, and was too poor to have a good dinner on his birthday, would not you take one to him, if your mother would let you, from her kitchen? Would not you like to knit a pair of warm mittens or socks for him? Is there no one in your town for whom you can do this, and please him all the same as if it were himself? Study Matt. 25:34-40.

The aged grandpa who writes to us for you suggests that you should save up money until Christmas—what you can honestly earn or what is kindly given to you—and then give "such part as you think right to the great missionary work of telling to hundreds of thousands, perhaps millions, of heathen children that Jesus Christ died to save them, as well as you, from sin and woe, and to make them holy and happy—to give

them a home by and by in his Father's house, that has so many mansions or rooms in it, and seats at the marriage supper of the Lamb."

Can you find the Bible verses in which those many mansions and that marriage supper are mentioned?

Your aged friend thinks that to keep Christ's birthday in such a way will be a sort of joining with the angels in their Bethlehem song, "Glory to God in the highest; and on earth peace, good will to men."

He thinks that those angels "would have been happy in their singing if their song had been, Glory to God in the highest; and in heaven peace, good will to angels;" but he thinks that it gave them a much deeper happiness to sing as they did, and to know that the babe born in Bethlehem that night, their King and Lord, was born to be the Saviour of lost men.

Is he not right in this? And will not you honor Christ's birthday most and please him best by giving gifts which will help him save some of the children and people far away in dark lands, where they do not know that he was born and died to save them, or in those other dark places where, if they keep his birthday, they worship his virgin mother more than him, and are not taught to keep his commandments?

Do not you think that this dear grandpa, who has written to us in this way, is quite right? And will not many of you try his way of keeping Christmas?

The children will find an interesting story on the next page which is copied from the *Heathen Woman's Friend*, a paper published by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

O TSUGI SAN.

BY MISS REBECCA J. WATSON.

O Tsugi San, as we always called her, was one of our oldest girls. She graduated from the English department May, 1886; was in the senior class of the Japanese department, which graduates this coming May. God saw her education here was finished, and took her to himself, where she will forever learn from the fountain-head of all true wisdom. She came to the school here in September, 1883. She had previously studied in a mission school of the Congregational Church in Kioto; but the aim of every young Japanese is to come to Tokyo, the capital, which they regard as the seat of all learning, and the place where all hopes, however ambitious, will be fulfilled. . . . Her desire to learn English was only that she might read English books, and be the better able to refute the doctrines of the Christian religion. She was converted, baptized and received into the church in the spring of 1885. In few girls are there such marked changes as were shown in O Tsugi San's daily life. Those who knew her before and saw her then often remarked, "How changed O Tsugi San is!" "What a different girl!" and the younger girls delighted to have her explain the Bible to them, because, they said, she made it much plainer than any one else. The servants said they always understood better if she explained. She taught a Bible class in the school each morning, and was a ready and efficient helper in the Sunday-school at Mita. She gave great promise for a life of usefulness, and we miss her more as the days go by. . . . The last of February the doctor thought

perhaps it would be better for her to go to her own home in Osaka, as the climate is a little milder than here. Her father came for her Friday, March 4, and decided to take her to the hot springs at Atami for a few days of change and rest before undertaking the sea voyage. The next morning he took her to a hospital in Tokyo to consult a physician in whom he had great confidence. She was taken with a severe hemorrhage, and was not able to come back to the school, and from there she passed to her heavenly home the following Thursday. Some of the teachers had visited her several times, and her father was constant in his attentions. Though the father is not a Christian, he allowed us to have her brought back to the school and make all arrangements for a Christian funeral, which was held in the little church where she had so often prayed and spoken and had taken the vows which had pledged her to a life of service for her Lord. Here, surrounded by those who knew and loved her, kindly words were spoken by her pastor, Mr. Honda, and Brother Soper of our mission, and in a lovely spot in the cemetery at Aoyama we laid her to rest, to await the resurrection morn. One of the teachers, in talking with her father after all was over, said, "Though we mourned, it was not without hope of seeing her again." The father replied he had thought much about these things, and knew he should now think more about them, for O Tsugi San was so earnest in her Christian life. Many prayers ascend daily for the conversion of this bereaved family.

A CHRISTIAN BOY IN AFRICA.

One of the English magazines that come to us in exchange for *THE CHURCH AT HOME AND ABROAD* is "Central Africa, a Monthly Record of the Work of the Universities' Mission." In its June number is an interesting story which we copy for our

little Presbyterians. Surely they will read it, and be glad that so many brave young men are going from the English universities to teach the people, old and young, in "the Dark Continent." Do not some of you wish to go too?

One of our boys, living in the mission house at Magila, was called by his friends to take part in a sacrificial feast to be eaten at his father's grave. Where this is the custom, if any near relation keeps away he is liable to be accused of having caused the death by witchcraft. But as the goat which is killed seems to be offered to the spirit of the departed, of course this Christian boy could not take part in the feast. Yet we were very anxious that it should not be thought that he kept away from any want of affection. It was therefore decided that he should take a wreath of flowers and lay it on the grave, and tell the people that that was our way of showing our respect and affection for the dead. The boy said if he

went alone his brothers would beat him, so I went with him to the little village where his mother lived. When we went to the grave all the people came with us to see what we were going to do, so as Hugh Kayamba was with me to act as interpreter, I was able to preach them a little sermon, explaining why a Christian could not join in any kind of heathen sacrifice, and yet that the boy wished to show his affection for his father. The old mother came up from the river, where she had gone for water, before we left. She said the boy must come, but when Hugh told her it would do him great harm, as he knew he should displease God if he came, she said, "Very well! she loved her boy, and did not wish to do him harm."

Dr. Heron, who went to Korea a little over two years ago to assist Dr. Allen in the hospital which the government had founded and entrusted to him, writes us of the work which they have been enabled to do.

Within a year they had seen and prescribed for over nine thousand patients at the hospital, and about five hundred more at the missionaries' own houses. The cholera prevailed there last summer, and the superior efficacy of the medicines prescribed by these missionary physicians, as compared with those of the natives, made a most favorable impression upon the people. He mentions some marked cases, which, he says, "make one feel how good it is to be a physician." We would say, "How good it is to be a missionary physician!"

Although Dr. Heron, busy with the care of the sick, has not yet so mastered the language as to be able to do more than "stammer out a very little concerning Jesus Christ," yet he says, "A few have come to me asking to be taught of our religion, and

I have given away many copies of the Chinese New Testament." He finds evidence that "the people are very much interested in the subject."

They are teaching twelve students in medicine, whom they hope to make "skillful, scientific physicians." These students are "supported by the government, and are fair English scholars. They are studying chemistry and anatomy, and frequently come to our Sabbath services for foreigners, and seem very much interested in them." With quite widespread interest and inquiry a few have given clear evidence of accepting Christ in beautiful simplicity of trust, and have been baptized into his name.

The king shows commendable interest "in all things which will improve his country." He patronizes the schools, orphanage and hospital of our missionaries.

Dr. Heron properly urges that there may be continual, specific and earnest prayer for divine guidance and help to improve these great opportunities so signally opened to us in Korea.

HOW RICH MAY A CHRISTIAN BECOME?

A Christian lady recently died who is said to have left a property amounting to from fifteen to thirty millions of dollars. Being a single woman, she had the use of it all for herself. Yet she was characterized by her benevolence, doing much good with her means while she lived, and at her death leaving much of her wealth for useful purposes.

But the question properly arises, How rich is it right for a disciple of the Lord Jesus Christ to become? What amount of wealth is it consistent for him to accumulate? Doubtless it would be difficult to prescribe any definite limits. What might be right and proper for one person might not be so for another. A Christian in business may accumulate and retain so much as may be needful to carry on his business to the best advantage, always making it his supreme aim to acquire means for doing a greater amount of good. But beyond this, accumulation is questionable. It is ques-

tionable whether in these days it is right and proper for a Christian to accumulate millions of unused money. The demands for that money are great and urgent. The calls for it are many and loud. The treasury of the Lord is but scantily filled, whilst it should be full to overflowing. Millions are needed where but thousands and hundreds are supplied. During all the years that those millions to which we have alluded have been treasured up, they might have been going about doing good. The loss that has thus been sustained can never be known in this world. Had they been cast into the treasury of the Lord, how many missionaries, both home and foreign, might have been sent forth into the broad and needy fields of the world, and how many benevolent causes might have been aided! It becomes those Christians that have in their possession treasured wealth seriously to inquire whether the Lord has not present need of it.—*Home Missionary.*

PRESBYTERY'S CARE OF STUDENTS AND CHURCHES.

In the July number of *THE CHURCH AT HOME AND ABROAD*, among the editorials are two articles which present problems to be solved.

Now, I write to say that, to my mind, both of these have been quite satisfactorily worked out by the church in Canada.

With regard to the first, viz., as to what provision should be made for men desirous of entering the ministry whose circumstances are such that it is impossible for them to take the full course of study; for all such a programme has been prepared, which is taken by the board of directors as a substitute in these special instances for the full university programme.

In Knox College, Toronto, two of the students who are already in the theological department, and who are generally honor men in classics, are engaged to teach students in the preparatory course their Greek and Latin; the mathematics are taught by one

of the regular professors, and the sciences, history, English and Hebrew are taught in the university with which the seminary is in affiliation.

In this way the students acquire a very good knowledge of the branches in the three years allotted for the completion of the programme. Having done this they enter theology side by side with the Bachelors of Arts, and are in every respect regarded as their equals.

While they are allowed to pursue this special course, they are at the same time advised, when entering, to take the full academic course, if possible; so the result is that only a small proportion of the theological students at any one time are not graduates of the university, and these mostly men who would not have entered but for this special course, but would either have followed some other pursuit or have entered some other denomination.

In this way they secure the advantages of college life, with few disadvantages.

As far as their success is concerned, it may be said that very little difference is seen. They are generally found more ready to take charge of weak country churches, and often their labors are successful beyond expectation. Some of them are filling large churches in our cities which have grown up under their care, notably Revs. John Cameron and Alexander Gilray, of Toronto.

With regard to the article on "Presbyterial Oversight," I would say that I think the church in the Maritime Provinces has successfully answered that question.

The presbytery endeavors to meet with every church within its bounds once a year or thereabouts, either as a whole or by committee, and inquire into its temporal and spiritual affairs. This is done especially

for the weaker churches, that is, wherever it is most needed. A two or three days meeting is held, when, besides inquiry into the affairs of the church, a number of practical sermons are preached by the brethren present bearing upon matters suggested by the pastor or some one in the congregation.

Now, it seems to me that some such system as this, if adopted, would meet the want felt by so many of our smaller congregations which are never favored with a meeting of presbytery within their bounds. It might not always be convenient for the presbytery to meet in a body, but could not it be divided into committees which would be entrusted with that duty?

I am pastor of a congregation which I am sure would be very glad to welcome members of the presbytery on such an errand.

A PASTOR.

CHRISTIAN WORK AND CHURCH GROWTH.

From the annual report for 1886 of the Batanga Church, West Africa, by Rev. F. S. Myongo, its minister, we make some extracts, furnishing good examples of faithful and earnest work for souls and for Christ:

Since my arrival here, on April 23, 1886, the regular Sabbath preaching is continually kept up in the house that I built as school-house, the audience always attended by eager and attentive hearers, always crowded with people. . . . Many of people sit outside of house. The preaching is often crowned by the blessing of God's grace. After preaching there are persons coming as inquirers, confessing their sins with tears. Sometimes they come three at a time, or four.

Every Sabbath at three o'clock all Christians that are near here divide themselves in companies, and itinerate from house to house and town to town, visiting those who do not come to church. In this way we reach every one in this country. By this important plan the words of God are spreading very rapidly. . . .

Just after the audience is out we com-

mence our Sabbath-school, often thickly attended; scholars sometimes a hundred, sometimes beyond that. The school contains seven classes in whole—English Bible class taught by myself, the Benga Bible class taught by one of the Christian men, another Bible class taught by another Christian young man; the rest of other four classes are taught by boys and girls who have been from our mission schools.

We commence by singing four Benga hymns. After recitation, I press the knowledge of the words of God into the minds of boys and girls and also grown-up people, by making few remarks and asking them simple questions from Bible. They seem to understand what they are learning by answering these questions well.

The work of Sunday-school is very encouraging, because great many Christians who do not know how to read are faithfully taught the truth of Bible by simply reading the verses of Scripture to them, those verses being explained to them. They are built in faith and in the knowledge of the Son of God. Many children who do not attend the day-school, by their daily business of

going fishing, do rest on the Sabbath day and come to Sunday-school. Thus they are taught to read the word of God and receive instruction of Bible. I always try to persuade the children to attend Sunday-school regularly. It is very interesting to see them sit with eager hearts to receive instruction.

Again at three o'clock there is a meeting of young men who are not Christians, presided over by three Christian young men. We hope to take hold of all these young men, that they will be influenced by the power of God's holy word.

The Wednesday meeting is regularly kept up, attended by all the members and sinners, always crowded, conducted by myself. On Thursday I have an interesting meeting at Waterfall to encourage the Christians there, and that by any means I might draw some to the feet of Christ our Saviour. On Friday, in the house of Elder Etikiteke, among Bakupu people, I conduct an encouraging meeting. Saturday evening the meeting of inquiring class. The whole number of inquirers is ninety-seven. In this meeting they are carefully instructed in our Westminster Shorter Catechism, that they may grow in knowledge and in grace of our Lord Jesus Christ, and be strong soldiers of the cross.

Some of our eminent members do itinerate unto very far distance, preaching from house to house, from town to town, through their own zeal and love for their Redeemer. So the church of Batanga may be called the Christian Missionary Society. . . .

Every Sunday the two elders, after their own arrangement, one visits Christians at Waterfall to spend Sabbath with them, holding meetings with them. The other visits another place three miles from here, southward, preaching to them the word of life. During the week they itinerate in every direction, encouraging the Christians and talking to the people the word of God.

Our communion was a time of solemn and holy interest, people coming from far distance who are not Christians, who come as spectators to attend this interesting meeting. The number of people who attended on communion Sabbath was 1692. The house was not able to contain this big multitude of people, so the audience was kept in open air. At three o'clock we had our communion in the house. Only Christians and inquirers were allowed to come in, because there was no room for other people. The spectators seated outside around the house. Seven o'clock in evening we had a missionary meeting.

He reports thirteen infants baptized during the year; sixteen pairs united in marriage; three ruling elders chosen; number of catechumens ninety-seven, of whom eleven were baptized at the last communion after careful examination as to their knowledge, and a probation of a year or more, during which "their outward actions exhibit the principles of the religion which they wish to profess."

SIDON ACADEMY.

Of this interesting institution at Sidon, Syria, Rev. W. K. Eddy, of that mission, writes:

The past year has been in many respects the best academical year we have had. No serious cases of discipline, nothing to jar the steady work, and then a spirit of diligent search after truth on the part of the pupils of mature growth.

As I sat during the closing exercises of the academy, with the Jewish rabbi by my

side, and saw near me the white turbans of Druzes, Moslems and Metawali and Christians of all denominations, I thanked God for the opportunity of influencing the children of those whom we cannot at present bring within the church, and of being connected with an instrumentality which will, I hope, help to blend these opposite and antagonistic beliefs into a love of Christ.

The closing exercises were held in our house, and about three hundred in all were

present. We divided them into two parts—an afternoon session of examination interspersed with singing and Bible recitations, and an evening session, with only singing, addresses, speeches and dialogues. We had three languages represented—Arabic, English and French.

It is pleasant to be able to state that Dr. Jessup's mention of the Sidon Academy in our July number, p. 96, as needing \$300 to finish its building, was promptly responded to by a lady in western New York, who sent a draft on London for that amount.

DEAR DR. NELSON:—I am not very strong, but on my back I have been reading the item on page 229 of September number of *THE CHURCH AT HOME AND ABROAD*, entitled "Non-contributing Sunday-schools." The thoughts strike home. I soliloquized as follows: You are an elder in the Presbyterian church here. You are the corresponding secretary of this county Sunday-school association, and consequently have a heavy oar to handle in its work. Can you or can you not, at our next annual convention, secure a contribution from every Sunday-

school in the county for home missions, the money to go to that object in the several churches with which each school is connected? I stopped. I pondered. I lifted my heart to God and replied, By his grace helping I will try. As yet I have no definite plan, but have faith to believe that something at least may be done. To enable me to present the matter intelligently before the convention, will you send me a copy of General Assembly's report?

Most truly yours, interested in home missions,
S. F. B.

The convener of the Presbyterian mission to the Jews has recently made a very interesting report with regard to the work in Damascus, from which it appears that never before were the labors of the missionaries in that place so successful. The Sabbath-school is attended by 350 children, and the day-schools by 730; 405 natives attended the Sunday services, 131 of them being communicants. Another missionary being required, the eldest son of Dr. Crawford, himself a missionary, has offered himself and been accepted, and as he is perfectly familiar with Arabic, he can take up work at Damascus at once.—*Christian Intelligencer*.

Is the Presbyterian Church in the United States of America "debtor" to Jews as well as to Gentiles? None more strenuously than we claim to be children of Abraham, the father of all them that believe. But as a church we seem not to have undertaken any considerable amount of mission work for the children of Abraham according to the flesh.

If the providence of God thus orders the division of the work between us and our sister denominations, we should keep our eyes open to the work done by others, and give it our sympathy and our prayers.

The Women's Board of Foreign Missions of the Presbyterian Church, embracing the New England states, most of New York and Kentucky, sets apart the month of November as a time of thanksgiving and praise. It asks mothers to bring their children and let them present their offerings, that in their youth they may be impressed with the duty and privilege of acknowledging the goodness

of God to them. (Matt. 21:16.) An account of the blessings which have attended our mission work during the past year or years is suggested as an inspiring theme; also grateful mention of the direct answer to the prayers for our missions and our treasury on the 7th day of last November, from which time our work was sustained and the means to pay the debt secured.

We learn from the stated clerk of the Synod of Iowa that that synod should have been included among those which consist of delegates from their presbyteries. It was among the earliest to adopt this plan. Its ratio is one minister and one elder for every four ministers. The Presbytery of Rio de Janeiro, of the Synod of Baltimore, should have been included in the list of foreign mission presbyteries.

We hope that no parent or teacher or pastor among our readers will fail to read with care and prayer the article entitled "Suffer the Little Children," on page 503.

Mothers will find something to talk about with our little Presbyterians, in Miss Patton's letter from India, on page 512. Perhaps they will need to explain to them what it is to "make merit," and why the people call the missionary doctor "his excellency." The children will surely be amused by that funny way of curing a rat's bite.

Pastors and elders, and all Christian men and women who read this magazine, will find their hearts touched by the graphic and truthful picturing of "Our Missionaries" (page 445). Can we forget them in our prayers? Can we forget them when we lay by us in store as God hath prospered us? Will we let our Board of Home Missions lack means of securing that those who thus labor in the gospel shall live of the gospel?

The general tenor of our Home Mission work, as shown by this number, is encouraging. The work goes on, and God is over all. Some have reported whole presbyteries as in a revived state. The missionaries seem to have gone home from their presbyteries in an expectant mood, which seems to betoken a prosperous winter's work. Let us pray that it may be so.

What do the people in Michigan think of having their beautiful "Kalamazoo" afloat on the Gulf of Siam? Miss Cattell tells them about it on page 510.

Our little Presbyterians will surely be delighted with the opportunity of which Dr. Allen tells them on page 479 about a way of giving dolls and toys to Jesus.

Our readers will enjoy the ride from Atlanta to Chattanooga with Rev. H. N. Payne (page 477), and will listen with pleasure to his interesting talk about the country, the war memories, and the people.

Then, what do our readers think of those two brave young women of whom Mr. Payne tells (page 478), willing to hoe cotton or do other field work in order to get money with which to go to school?

"Who sweeps a room as for God's laws
Makes it and the action fine."

So says quaint George Herbert. And may we not say as truly, Who hoes a cotton-field or digs potatoes in such a noble, godly spirit, is doing noble and godly work? In such hands the hoe is as honorable as the pen.

A missionary team—a pair of horses and a wagon—costing \$200, "will save sending one or two extra men." See pages 435-6. Is not that a good investment? Who speaks for it? If more than one speak, there is another good chance on page 464.

In our September number (page 210) we ventured to give strong assurance that there would be prompt and sufficient provision made for the needy and suffering ministers and ministers' families now dependent on the Board of Relief:—no cruel neglect of them in their present need, in our effort to make large provision (in the \$1,000,000 endowment) for future generations. Something which Dr. Cattell mentions on page 470 gives us some reason to fear about this. We beg

our readers and all the churches to give heed to this, not only lest we be ashamed in our confidence of boasting for them, but lest our Lord be grieved and angry. When we offer him next year the invested million let us not oblige him to say, "This ought ye to have done, but not to leave the other undone."

In our September number (page 228) we mentioned two ladies who had been reported to us as willing to "send books from their libraries" to "home missionaries desiring to start reading-rooms and libraries in mining and other frontier towns." We invited those needing such gifts, and those willing to send them, to send us their names.

We have received ten applications for books, but only one offer to send them. We have not the address of the two who were mentioned to us. Will they and others kindly notice our embarrassment?

N. B. The jugs and barrels for Sabbath-school contributions, mentioned in our September number, are sent by the Board of Foreign Missions from their rooms in New York, not from the office of THE CHURCH AT HOME AND ABROAD.

Applications should be addressed to William Rankin, Treasurer, 23 Centre Street, New York.

For the leaflets mentioned in the October number (page 333), apply to O. D. Eaton, Treasurer, 280 Broadway, New York.

In our February number we commended to the generous consideration of our readers the Christian College in China, for which Rev. Dr. Happer was then beginning to obtain endowments.

It is now announced that he has secured \$100,000, which assures the opening of the college in 1888; but this is by no means all that is needed to set forward the enterprise with suitable vigor.

There seems to be evidence that if properly opened it will have at once as many students as it can accommodate.

Dr. Happer has been elected president of the college.

This number of THE CHURCH AT HOME AND ABROAD goes to press while some of the synods are in session; when a few of them have finished their deliberations and while some are yet to convene. It will reach the homes of the members of these synods shortly after their return. They have deliberated, planned and prayed for the conversion of the impenitent; the edification and progressive sanctification of Christians; the Christian nurture of children in Sabbath-schools and in homes; the organized charities of the church; the promotion of temperance, Sabbath keeping and right living; the Christianization of schools, of business and of citizenship; the steady progress of Christ's kingdom within their own bounds, throughout our wide land and in all the world.

It is to be presumed that not all decisions have been unanimous. It is always to be conceded that "all synods and councils may err," and that any of these recently convened may have erred. Yet it is equally important to remember that those who dissent from the decisions are not less fallible. In so far then as those decisions do not attempt to "bind the conscience," and compliance with them will not violate the conscience of those dissenting, it may be the duty of minorities to accept them, and to work the agencies and methods appointed as earnestly as they would have done those which they advocated.

In such cordial yoke-fellowship let us fill our centennial year with cheerful, earnest, prayerful work. We shall not all be here at the end of it. "Blessed is he whom his Lord, when he cometh, shall find so doing."

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities. — *The Assembly of 1887.*

The committee of thirteen elders appointed by the General Assembly to stir the elder-ship and the people in behalf of the needed and desired \$800,000 is doubtless by this time fairly at its great work. It has before it a noble possibility of rich results, in arousing and directing the energies of that strong and solid army corps of the "sacramental host," the 21,831 elders of the Presbyterian Church. We believe that there might be found in every presbytery some one elder—such as we know of in some presbyteries—who could and would give such impulse and impetus to this cause within his presbytery's bounds that before March, or, better still, before New Year, every non-giving church would have contributed and every contributing church would have increased its gift. We have no doubt that there is in every congregation and every Sunday-school some layman, elder or not, who, if he would, could get from each of these its full share of the year's income. If the committee can succeed in reaching and touching all these springs of effort and influence, the year's end will see the work accomplished.

Much has been said, and much more might be said, about the 21,831 elders of the Presbyterian Church, and the "promise and potency" of their activity in this Board's behalf. There is another class of church officers of whom we have noticed no mention in this connection—we mean the 7085

deacons. We do not forget that their special function is the care of Christ's poor. But the original seven did not wholly confine themselves to this. As a matter of fact our deacons do much and valuable church work outside of their specialty. They are ordained men, and their office should be magnified by all well-doing. Why may not the Board of Home Missions ask the deacons for their active sympathy and help in arousing interest and increasing contributions from their congregations and Sunday-schools?

Surely every Christian can join heartily in the prayers which will be made at the monthly concert meetings for our missionaries and missionary teachers. No one can doubt their need of the prayers of God's people, and who can tell what results will follow such united supplication?

We call attention to the article on "Beginning at Jerusalem." The writer, as he says, has had twenty years of experience, both in this land and others, and in various parts of each. His conclusions are not those of a theorist, but of a practical, observing Christian minister, whose desire can only be the best good to the most people.

MORE OUTSIDE HELP WANTED.

The last number of this magazine acknowledged the receipt of money for harness and buggy for a missionary in Washington Territory in response to an appeal in his behalf by General Milroy.

Here is a similar appeal. Our Texas synodical missionary, Rev. Henry S. Little, D.D., after describing the great influx of immigrants to northwestern Texas, called the "Pan-handle," says of our missionary, Rev. Mr. Scott, of Mobeetie, "He is a good man for the work. He will for this winter, and longer if need be, care for a number of

counties if he can have a team. Who will give him \$200 for a team? It will save sending one or two extra men. He is well qualified to do the work; and somehow he must be provided with the means. Who will furnish the team?"

We have heard from several of the prominent visitors to Alaska during the past summer, all of whom speak highly of the work done by the industrial school at Sitka. Some of them have made it generous donations. The hospital building is in process of erection, and will soon be open for the reception of patients. It is a much-needed institution.

A very fine article on "Missionary Work in Alaska" is in the New York *Independent* of September 29, by Rev. G. Frederic Wright, D.D., professor in Oberlin Theological Seminary. Dr. Wright visited the territory last year and made himself familiar with our missionaries and teachers there, and his account is trustworthy and reliable. We commend the article to all who would know what we are doing in Alaska.

The Commissioner of Education for Alaska has just brought out his report for last year. He represents the schools as in a flourishing condition. He asks for fifty thousand dollars for the school work this year—twice as much as Congress appropriated for Alaska last year. He is much interested in the removal of Mr. Duncan's colony of Indians from Metlakatla, in British Columbia, to Port Chester, in Alaska, and recommends the colony to the protection and care of the United States authorities.

Here is a specimen of the trying experience through which a home missionary in the far West is now and then called to pass:

I have been running behind some two hundred dollars through the last and the present year; and, so far as I can see, the prospect will not improve for some time to come, owing to general financial stringency, in which farmers and business men are involved. Do you know of any way in which I can be relieved of this burden of debt?

I cannot bring myself to ask the Board to increase its portion of my salary. On the other hand, I cannot urge my people to pay, since I am conscious it is not in their power. Would it be better for me to look elsewhere for work? You know all about my work. You also know how much your Board has already expended on this field. And while I am tied hand and foot, having debts upon my home amounting to \$400, I believe I am willing to stay or go, as you may think best. Certainly I would much prefer to remain in this field and assume the pastoral relation, if I could be assured of an adequate support. My son has just entered college. We are required, by my wife's ill health, to keep a girl to do housework. And living generally, on account of high prices, is more expensive than in the states.

So you see I am brought to the point of decision, in which your counsel is kindly asked. I wish to be a faithful servant, yet I cannot easily face the difficulties in my way. I am willing to labor anywhere for a bare support, but I dread debt as the worst of slavery.

This is "enduring hardness" with manly acquiescence and cheerful fortitude beyond all praise. The first impulse of many a warm heart, as this is read, will probably be to offer special aid. And this would prove the insertion of this extract to be well worth while. But it will serve a still better and larger purpose if it shall prompt all who love and aid our cause to larger gifts, and to more active general effort to increase the Board's income. If the church will give the Board that \$800,000, one happy result will be that there will be a smaller number of such hard-pressed missionaries.

A letter from the field tells of great discouragements—removals, failure of crops, scarcity of money, inability to pay subscriptions—and then adds:

Yet something has been done during the year. Eleven members have been received, six on profession. Our congregation has averaged during the quarter about fifty and the Sunday-school about the same. Our people have paid me during the year more than in any previous year.

So it seems that even fields which have special discouragements furnish no exception to the general and uniform success of the work. Cases of hardship like the above

are comparatively few. But cases of failure in the work itself are fewer still. It is remarkable with what near approach to unanimity the reports from the field tell of progress and solid spiritual results. And success means enlargement. And then enlargement means greater needs and greater demands. This is a lesson which many of our people are slow to learn. There are some who are ready to set down a board or society which is often calling for more money as a beggarly or semi-bankrupt concern. Presbyterians should learn and bear in mind that the true inference is a very different one. When our Board, or any of the boards, appeals for larger contributions, it simply means that God is blessing its work with signal success. What, then, is a refusal to respond to such calls but a virtual admission that the success was not really desired and is not heartily welcomed?

THE LAKE MOHONK CONFERENCE.

The fifth annual meeting of the Lake Mohonk Indian Conference has just been held. It eclipsed all former meetings in numbers and perhaps in interest, for three new and living questions came before it for consideration.

1. *The Dawes bill, giving the Indians land in severalty, since the last meeting has become the law of the land.* The American Indian is no longer such. He has become a citizen of the United States, with all the rights, privileges and immunities of any other citizen. He is no longer a ward; he is a citizen. He can vote and be voted for; he can sue and be sued; he can assert and claim his rights in the courts; he can be tried for his life, be hung if need be, like a white man. By the signature of the President of the United States two hundred thousand Indians, mostly without their knowledge or consent, have become citizens.

It was seen by the conference that the great crisis in the history of the Indian had come. It was acknowledged on all sides that, while great opportunities and possibilities lie just before him, new and peculiar perils might beset him; that philanthropists

and Christian people should not abate a jot or tittle of vigilance and care with regard to him; that all his future must depend on his making a right start; that it was never more important than now that we should take him by the hand or throw sheltering arms around him, as he is ushered into a new path which may grow brighter and brighter unto perfect day, or may lead him down into deeper darkness and speedy ruin. The conference seemed to be impressed with a deeper conviction of responsibility than ever before.

2. *There was great agitation over the recent orders from the Indian Department with regard to the use of the English language and the vernacular in Indian schools.* All agreed that it is to the last degree important that the English language shall be taught and used in the Indian schools, and that, whether in government schools or mission schools aided by the government, the government had a right to say, if it saw fit, that nothing but the English should be taught. But the orders were understood by some to forbid any person or persons to use the vernacular in conducting any school, even a Sunday-school, at their own expense, on any reservation of the United States. On the other hand, it was thought that such a construction of the order was so abhorrent to the genius of our American institutions—to personal rights and religious liberty—so ruinous to all available means of elevating and Christianizing the great multitudes of Indians who know nothing of English, that there must be a misconception about them. Hence the conference appointed a strong committee to act with a similar committee appointed at a conference of representatives of the American Bible Society and various other religious societies and boards, to visit Washington and confer with the department, ascertain its own interpretation of the rules, and seek any necessary modifications.

3. *THE AGGRESSIONS OF THE ROMAN CATHOLICS.*—Loud and bitter complaints were made on this subject. It appeared that where the various denominations had established schools among the Indians and had expended large sums on them changes in

officers and teachers have been arbitrarily made, and that Roman Catholics have almost invariably been substituted. One who had been largely conversant with Indian schools and Indian work declared that he knew of no such place where the new incumbent was not a Roman Catholic.

A great majority of the Indians are still without schools or religious instruction. If the Roman Catholics will undertake work among them, in addition to what they have now on hand, there would be no complaint. But when, like some birds who never build their own nests, but usurp and take possession of others' nests already made, the Catholics crowd out Protestants from schools already established, and that the government should aid them in so doing, was thought to be a wrong and an outrage. That the Catholics, who constitute about one-tenth of the population, should have a corresponding share of government patronage would disturb no one; but when they have, as now, two-thirds or more of the agencies or teachers, that they should invade or capture old schools, that have been built up at great expense by the Protestants, seemed so unjust and unfair that the conference regarded their acts with profound deprecation.

A large amount of business was done by the conference.

We wish we had space to print the entire platform of the Mohonk Conference. We give the substance of it very briefly, as follows:

1. On the passage of the Dawes bill, giving to the Indians land in severalty, the country is to be congratulated. It closes a century of dishonor, and offers to the Indian the first condition of civilization, proffers the protection of law, and opens the door of citizenship. On its passage and the cheerfulness with which its execution has been entered upon, our Congress and the executive department of our government are to be commended.

2. The Dawes bill has only opened the way. More legislation is required to protect the Indian during the transition period from a savage condition to civilization, and to prepare him to enjoy his new rights.

3. The Indian's character is not changed by

his new conditions. He must have not only secular education, but emphatically a religious training, and become a new man. Grave responsibilities are now laid upon the churches and religious societies.

4. Co-operation is necessary. Consultation should be had between those who are the representatives of these bodies, that friction may be avoided, efficiency secured and expenses reduced.

5. The government must determine upon what conditions it will make appropriations for education, and must control all such operations. At the same time experience alone must determine what method promises the cheapest, quickest and best results. No effort should be forbidden by government authority, if it is supported entirely by private funds. Christian men and women should have the largest liberty in teaching Christian truth.

6. Indian schools should be established at every practical point at once. The number of teachers and their salaries should be increased. The trust funds in the vaults of the United States treasury should be used to accomplish this end.

7. To prepare the Indian for American citizenship he needs the English language. This should be made in the government schools, at the earliest possible period, the sole medium of instruction, and in missionary schools the English should be brought to a foremost place as fast as the requirements of proper religious instruction will permit.

8. The introduction of civil service reform into the Indian Department is essential to its honest and effective administration. We earnestly demand the absolute divorce of the Indian bureau from party politics in all its appointments and removals.

It is impossible to keep pace with the rapid settlement of Nebraska, Kansas, Colorado and Wyoming. All along the lines of railway immigrants are pouring in by the thousand. Lands which men supposed to be only suitable for grazing are being divided up into ranches, while the large cattle companies are looking for other pasture lands, or are preparing to sell their cattle and dispose of their lands.

If the Presbyterian Church does not care for her members who are settling up this western country, and are earnestly pleading for ministers and churches, she will awake to the fact, when it will be too late to remedy it, that other denominations have sheltered her flock, and are reaping the reward of their care in strong churches and liberal gifts.

SPECIAL CONTRIBUTIONS.

BEGIN AT JERUSALEM.

OUR WHOLE LAND FOR CHRIST.

After twenty years of experience in preaching the gospel in this country from the Atlantic to the Pacific, and in some of the large cities of Europe, I am impressed with the fact that these United States need the gospel of Jesus at this time as no other nation does on the face of the whole earth. If men would but consider they would clearly see that the burning question of North America is, to-day, not who shall be elected President next year or how the tariff shall be settled, but how are the ignorant, degraded masses to be saved from brutality and vice, and made fit citizens for this republic and fit inhabitants for the kingdom of heaven.

Any one with but a single open eye can see that the lower strata of society is moving. Hosts are being marshalled for action; not against the old political parties merely, nor even against capital, but against the whole framework of the nation as at present organized. Shall the gospel of Christ speak a word that shall be heard? Shall the cross of Calvary have any influence in the coming struggle? *They must*, or as a nation we are lost. I therefore repeat it with emphasis, and pray that the church may listen, *These United States need the gospel of Jesus Christ as no other portion of the inhabitable globe needs it to-day.* We have gospel institutions in our midst, and a portion of us are sincerely attached to Christianity; but when we reflect that the great majority care not for these and have no respect for Christianity, we cannot help but feel that there is cause for serious thought and for most tremendous effort.

The Christian Church in this country is called upon now as never before, not only to go out into the highways, but into the byways, and declare with authority the will of God. This must be done. The worldliness of the upper, and the materialism of the lower, classes are simply appalling. Other lands have in them pauperism, paganism and ignorance; we have what is more dangerous. We have what the old world has not to the same degree. We have what will drive us fast to destruction

unless the softening, enlightening and spiritualizing influences of the God-man, Christ Jesus, save us.

We need just at this time to study the language of the great commission given by our Lord to his apostles. It is found in Luke 24: 47. There it will be seen that the work of saving the people and the order in which the work is to be undertaken are prescribed. Is the Christian Church strictly heeding the nature of her most important work and observing the order laid down by her commission? We are afraid it must be admitted that she is not. We are not sure but that the same charge may be brought against the Apostolic Church. She was commanded to go into the world and preach repentance and remission of sins, *beginning at Jerusalem.* We are not going to question the inspiration and wisdom of the apostles in scattering as they did, for we do not know everything they knew nor feel everything as they must have felt it. And yet we cannot help but think that they were in great haste to get away from Jerusalem. We cannot help but feel that they displeased their Master by giving so little of their zeal and valuable lives to the people of their own nation. Had they remained longer and worked harder in Jerusalem and the surrounding country, Jerusalem from the start might have been the centre of Christendom and the Jews the great missionaries of the Cross. The reasons for beginning at Jerusalem are plain enough. She was nearer geographically than any other city. She was nearest in mind, being in possession of the Holy Scriptures, the altars and sanctuaries. She had everything but the divine life. She had also the darkest, wickedest heart, and therefore wisely and kindly the Master orders the gospel to her first.

But alas! cowardice, indifference to their own nation or other reasons made the apostles scatter, after a short effort, to the ends of the earth, and the world is to-day what it ought not to be. Is there not a voice in this to the American Church? We are sending a great deal of money out of the country to pay the

men we send to the heathen. We are preaching repentance and remission of sins to all the heathen nations of the earth. Would that, as a nation, we were doing a thousand times more; but how about *beginning* at Jerusalem? How about calling upon the millions of benighted heathen in this land of gospel institutions to repent of their vileness and be washed from their sins? To us at least the duty of the American Church is plain enough. There is a work to be done on this continent and in these United States which she cannot ignore, which she must do and she alone. She must begin at Jerusalem and preach the word at Jerusalem so long as the Lord her Master sees fit to send her millions of heathen from across the seas to convert. These home pagans, educated and uneducated, are nearer in every way than those of other lands. It is the first duty, therefore, of every saved man and woman to consider their condition and do at once what can be done to convert them; otherwise the curse that rests upon the "tribes of the wandering foot and weary breast" may rest upon them and upon their children's children. Let the great, rich Presbyterian Church of America arouse herself this winter to do great things for home evangelization. Let her *begin at Jerusalem!*

A PLEA FOR A NEEDY PEOPLE.

H. B. FOSTER.

Within a strip of country that lies between the chains of the divided southern Alleghanies, and stretches down the eastern slopes of the Blue Ridge into central North Carolina, and the western slopes of the Great Smoky into eastern Tennessee, live a distinctive people peculiarized to this mountainous section by climate and surroundings. The average breadth of the country which properly belongs to the mountain district is about seventy-five miles, its length two hundred, and its people number quite four hundred thousand.

These people differ essentially—as one can learn from the character delineations in the sketches of mountain life by Miss Murfree—from the poor inhabitants of the low countries of the South, among whom we have lived for

years, and have had some experience in mission work. The mountain people, while they cannot be called industrious or energetic, are lively, wide-awake and ready for everything that is pleasurable, while it is difficult to awaken in the lowlander a desire to exert himself even for pleasure; perhaps because he scarcely knows the meaning of the word, having experienced so little during his dull life. Indolent the mountain people certainly are, for they have so little stimulus for exertion; yet they are anxious to learn and ready to apply all acquired knowledge of a practical kind. They are far from dull. In truth they are but waiting to be taught. Recently, here and there throughout the region, they have caught a glimpse from the world without of what there is to know and to be, and eagerly such grasp and utilize every new thought and innovation that they have found in their seeking. And what do they need? One can readily see what they need; yet, scattered as they are, the ways and means of reaching them most effectually may call for discussion.

What they sorely need is a Christian education. They need something to feed upon, something to think about. They see no periodicals from the beginning of the year to its close, and if they did, many of them cannot read, and very few of those who can give any thought to it.

Yet I recall a number of young men, living within a radius of ten miles or so, who, in the midst of poverty, and some of them from its very depths, have, by their own efforts, acquired a common school education.

The strong family tie, which is a marked characteristic, encourages the hope of effective work among them; for the parents are interested in what the children learn and are doing, and thus all in a measure are reached. The monotonous life of the parents is thus diversified and cheered by the developing faculties of the questioning children, and their own hearts and minds are stirred to new life and love.

And greatly do they need the preaching of the gospel of the Son of God, from men filled only with the love of Christ, to go in and out among them, and give to them the food which

alone can build up a strong Christian manhood and womanhood. Men who will also make for them a Sabbath; who will preach the life of Christ and his new commandment, and give the hearers new ideas and purposes. These men will then abandon their whisky, throw aside their concealed pistols ready for the revival of an old feud, cease from dishonesty and deceit and malice. The women, too, will be softened and devoted. They will be no longer slanderous, backbiting and bitter. They will quit their unwomanly tobacco chewing and dipping habits, which here are almost universal, not alone among the women, but the little boys and girls.

There is preaching now in the villages from itinerant, uneducated mountain preachers, whose words are simply a harangue of superstitious beliefs. What they need is the simple, strong gospel to meet the needs of their own simple, strong natures.

If this work be thoroughly investigated, it would no doubt be agreed that a portion of the one hundred and fifty thousand dollars additional that is coming in this year can be wisely used in establishing within this district a permanent new mission work. Many of the people are not poor. They would be generous to such work, and churches and schools could be sustained, in some measure, by the people.

Their desire for improvement is shown in the manner in which they have treated the liquor question. Five years ago liquor was ruler throughout the section. Two years since many townships and several entire counties voted prohibition, and no liquor can again find lodgment in those parts.

Here is a field open and full of promise. Why should our church not enter and possess it? Is it not wise to make an effort, or are there grave reasons why such a move should not be made?

EDITORIAL CORRESPONDENCE.

STUDENT LABORERS.

CHURCHES ORGANIZED—OTHERS SELF-SUSTAINING—STEADY GROWTH.

REV. T. L. SEKTON, SUPERINTENDENT.

This quarter opened with a pressing demand for additional church organizations, and closes with a no less urgent need for more workmen to occupy the ground opening up before us. The first demand has been partially met by the organization of six churches since the first of June. These are Imperial, Holdrege and Champion, within the bounds of Hastings Presbytery; Norden and South Sioux City, in Niobrara Presbytery, and West Hamilton Street, Omaha, in the Presbytery of Omaha. These are all promising churches and will in due time make their influence felt in the state. The Norden church not only supported the student sent to labor among them, but also erected a small but comfortable church building without receiving aid from any source. That church is now vacant. The South Sioux City church also has a building enclosed and so far completed as to be comfortable for holding services therein.

The work of the seminary students has been most satisfactory, and in some cases they have been urged by the people to remain on the field. In their return to the seminary, to complete their studies, they are followed by the good wishes and fervent prayers of many true friends. Of this class of workers we have had during the summer three middlers and six juniors. As a result of their efforts we have three new organizations, with an aggregate membership of seventy-four, several churches not only kept from dying, but lifted up into new life and encouraged to go forward steadfastly in Christian work.

During the quarter many of our feeble churches have had accessions to their membership, showing that God is willing to strengthen the things which remain. The sacrament of the Lord's Supper has been administered in four different churches, and the ordinance of baptism administered to twenty adults and eighteen children.

At the solicitation of your missionary, the Rev. F. R. Wotring, of Plum Creek, made a missionary tour through Lincoln and Logan counties, preach-

ing at Garfield and Gandy, where we can organize churches as soon as we can secure a suitable minister for such a field.

The Rev. H. J. Brown, a member of the Presbytery of Detroit, having come to Box Butte county, in the northwestern part of the state, has been induced to begin active work near Bronch's Lake, where there are several Presbyterian families. He has been directed to this point because it will be the present terminus of the B. and M. Road from Grand Island, and a town will be located there. The people are mostly poor, but they want the gospel and appreciate having services, even though they must assemble in very small private houses. A church will be organized at an early day in this southern part of the new county called Box Butte.

I recently visited and spent a Sabbath at New-man's Grove, a new railroad town in the southwestern part of Madison county. Here I found several Presbyterian families who are anxious to be organized into a church. At this point I have located Mr. W. Scott Watson, Jr., a recent graduate from Princeton Seminary.

The church at Wayne has secured the services of Rev. F. P. Baker, of Marshfield, Wis., and starts out under self-support. Humboldt will hereafter be self-supporting, if the minister adapted to the field can be secured. Seward has called the Rev. Nathaniel Chestnut, of Missouri Valley, Iowa, who will begin work the second Sabbath of September. Blue Hill and Ayr will be supplied by the accession to our working force of Rev. W. W. Morton, of Buffalo, Pa., who accepts the call extended to him and will move about October 1. The churches of Humboldt, Tecumseh, Alexandria, Marietta, Columbus, Broken Bow, Shelton, Holdrege and Norden are each in correspondence with men whom we hope to secure for these fields. To fill other vacancies we are on the lookout for men, and hope to succeed. Our work moves forward with much encouragement.

MINNEAPOLIS, MINN.

SHORTER CATECHISM.

REV. B. N. ADAMS, SUPERINTENDENT.

When H. H. Creery closed his work of four months at Spring Valley and Greenleaf and Cosmos, St. Paul Presbytery, he made a brief report, and I endorsed and forwarded it. He is again at work in McCormick Theological

Seminary, and writes me that he needs the money. I trust the grant and remittance will be made as soon as possible. He is a genuine man, and did faithful and effective work.

I organized a church on the 6th instant near Marshall, Minn., in Mankato Presbytery, with 28 members. It is a Scotch settlement and they have been United Presbyterians. The only remaining elder gave them all letters and then wrote one for himself and united heartily in forming the Swan Lake Presbyterian Church. Swan Lake is the centre of the neighborhood, with a radius of at least ten miles. Delhi can be united with Swan Lake except in the winter season, but those Scotch will not spoil if they do not get preaching in the winter. If you had heard the grown-up sons and daughters in one of the families—as I did on Sabbath evening before prayers—repeat in turn the Catechism, each question being solemnly propounded by the father, I am sure you would have done just as I did—thanked God for that priceless leaven of the best nations and of the world, Scotch Presbyterians.

Mr. McLeod will close his work at Royalton on the 1st of October. I trust you will grant his application and pay him up to October 1 at that rate. He is now in this city looking over a mission field in east Minneapolis. He called on several parties in the last few days and has secured \$1250 toward purchasing a lot and putting up a chapel. His field in part is the mission station that has been held and worked for about two years by Andrew church. There is a Sabbath-school gathered there of 50 scholars and teachers. They have also a small lot and chapel—given by the Andrew church—which can be sold for \$1200 cash, which gives them \$2450 to start with. The field, I am satisfied, promises well, and I have concluded to put McLeod into it.

I do not know what to do with Royalton, as there is no other point with which it can unite. If I had a first-class man, one who would *stick* as well as *pull*, I would open up at Brainerd. They are now putting in street-cars, and the town is growing. The same is true of Austin, where we once had a church, but disorganized and sold the building, though we still own the lot, which is now valuable.

We have commenced a new work in north St. Paul and have a chapel well on to completion. We will organize a church in October. Rev. F. G. Weeks, of Le Roy, is on the field and lacks only \$300 to complete his building, and this without the aid of Church Election funds.

I have fields open now for five men; can you send them?

THE WORK IN SOUTH DAKOTA.

THE MANSE FUND—MORE CHURCHES—THE COLLEGE—MORE MINISTERS.

REV. J. B. POMEROY, SUPERINTENDENT.

I am trying to get J. E. Irving, of last class at Allegheny, for Ellendale. Hunter recommends him very highly. I am also after Rev. S. W. La Grange, of St. James, Minn., recommended by Brother McCaslin. Also Rev. Charles McLean, of Jessup, Iowa. The Butt brothers will be up about August 1. I have not yet assigned them fields, as they will be willing to go wherever it seems best. The prospect is that we shall have more than a dozen vacancies—Ellendale, Britton, Andover, Blunt, Brookings, Wentworth, Parkston and Hope Chapel, besides the seven places now filled by middlemen. I am going to give my time for a while to hunting men.

Try to impress upon the Board the importance of liberally supporting the work in south Dakota. There is no field that will pay larger returns for the money invested. Just remind them of the changes since I came to Dakota seven years ago—not a Presbyterian church building in south Dakota. Look at them now, and besides look at our college and academy buildings.

I have just written to Dr. White offering to be one of one thousand to raise the \$50,000 Memorial Manse Fund in honor of Dr. H. R. Wilson. I believe the home missionaries can so start the ball rolling that the whole amount and more can be raised; and it will in a few years give us a manse in every place where there is a prospect of a strong church, and in many a place where a group of churches can be formed, the manse fixing the centre. If

you see Dr. White add your testimony to what I have written him. I believe it can be done, and we are the ones most benefited. Then in regard to men, we need all we can possibly get. A great part of Dakota is really destitute of the gospel. Some of the towns have preaching, perhaps more than they need, but many of the outlying regions have none or next to none.

If we get more men and more churches we may expect more students. More students will give us more ministers soon, and so it goes in an unending circle. In entering on my eighth year in Dakota I realize more than ever the magnitude of the work before us. Temptations come to lay it aside, to seek an easier field, to seek a better place, but these are surely of the evil one. Where is to be found a better field of usefulness, where a field that is more encouraging? I know of none, and so am content to do what I can in the great work. I know it is only begun as yet, that great changes must take place before we reach the point we long to see; but the work makes progress, if not as fast as we desire, it may be all the better in the end. I feel a peculiar anxiety to make this by far the best year of our history as a synod. I believe it can be done. It seems to be opening that way all over the church. May you be led and guided in your work by the Head of the church, and to his name be all the glory.

FARGO, DAK.

REV. F. M. WOOD, SUPERINTENDENT.

Our field is desperately off for ministers. I don't see how we are to get along this winter without additional help, and the help ought to be here within twenty days.

Cannot some discrimination be made in favor of our field? It certainly is important enough. The fields are in jeopardy. The churches are closing their doors and fine fields at this moment are crying for organization. This at a season in which it is hardest to induce men to come, because of their fear of the winter. I see no remedy for this, except that the secretaries select good men and say, The Board will stand by you with a sufficient support.

In most parts of the territory there is a fair crop. In some parts, notably those so badly affected last year, it is poor. There is no truth in the extravagant statements made by newspapers of luxuriant and abundant crops. However, it is so much better than last year that the people are encouraged and many will struggle through.

Our churches ought to do better, taking them as a whole, than last year. But no one knows of the difficulties in the case except those actually in contact with the people, knowing the amount of their indebtedness, the expenditures required, the little they get for their crops and the time that it takes to make farming yield any return in excess of expenditures.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

January.—The evangelization of the great West.
 February.—The Indians of the United States.
 March.—Home Missions in the older States.
 April.—Woman's work.
 May.—The Mormons.
 June.—The South.
 July.—The Roman Catholics in our land.
 August.—Our immigrant population.
 September.—The Mexicans.
 October.—The treasury of the board.
 November.—Our missionaries and missionary teachers.
 December.—The spiritual condition of the whole country.

MONTHLY CONCERT.

The topic for monthly concert this month is *Our missionaries and missionary teachers*.

This month was not chosen at random; for as it is about this time of the year that the presbyteries and synods and the schools under the control of the Woman's Executive Committee open, it seemed most appropriate to bring prominently before the churches our missionaries and our teachers.

There is a spring-time for the earth; and there is a spring-time for us. But autumn is for harvest as spring is for seed-sowing. There are in mercantile business both the spring trade and the fall trade. In the spring our missionaries from the seminaries go out to their fields of labor. It is the time, too, when others change their fields of labor. The spring and summer are the season for attending the General Assembly, which always embraces a large number of our missionaries—the time for vacations and

visiting friends. A large number of them are in the forests, on the mountains, by the seaside or among friends. The schools and the teachers all have a long vacation. But now the teachers and the missionaries are back in their places; and with vigor and zeal they have entered on the steady work of the last half of our fiscal year. What hopes and expectations have they! What prayers and longings go up to God for divine help and great success!

The missionaries need our prayers. To some of them the work is new, and they are young and without experience; to more their fields are new. All need to be richly endued with the influences of the Holy Spirit, that their labors may be abundantly blessed. They encounter much hardship and many difficulties; but all these are as nothing if the Lord pours out his blessing and revives his work. Let all the people of God who contribute so freely to support these men in the missionary field put up incessant supplications for their spiritual success, without which our expenditures and their labors are as nothing. More than ten thousand people came into our missionary churches last year on examination. It was a glorious year. Let us pray that this year may be like it, only more abundantly.

We also commend all our teachers to the prayerful consideration of all Christian people. We have a greater number of teachers than ever before. The school at Asheville, N. C., is wholly new, and it starts off fully equipped for good and large work. By the transfer to us of all the school work hitherto

done by the Foreign Board in the Indian Territory, the Wealaka and Wewoka schools come under our control, and enlarged facilities are furnished in nearly all the schools in the territory.

Look at the results at Sitka and Nuyaka. Look at Wrangel, the Sisseton agency, Albuquerque, Salt Lake City and many other places, as reported from time to time, and we cannot but say that there has been good work done that ought to cheer the teachers and the church at large, and cause abundant joy in heaven.

All our schools are among "the exceptional populations," where the work must begin at the foundation, which is hard work, and the progress is slow, and visible results seem to some discouraging and scarcely worth the outlay. Dr. Phraner says of our work on the hard and uncongenial soil of Mormondom, "I cannot but regard the empire of Mormondom as our hardest field." But it is all hard work.

There are great difficulties in the way. The Roman Catholics threaten nearly every position held by our church among the Indians. Those that had so been held for half a century are not exempt. The Mormon authorities seem disposed to take steps to be received as a state, that are supposed to give them power to put polygamy beyond the reach of the United States government. What are these few women among so many thousand pagans and semi-pagans? We commend them and their work to the people of God everywhere.

But all this work is abundant in opportunities. The schools are full. More applications are made for new pupils than there is room for. And while we cannot find all the missionaries we need, to fill the demand made for them, there are more consecrated and well-educated women able and willing to teach than we can employ. So rapid is the development of this work and so great the necessity for the enlargement of the buildings now in use, that, while we thankfully acknowledge the smallest gifts, even the "widow's two mites," the time has come when larger gifts are in demand. We need a few ten-thousand-dollar and more thousand-

dollar donations. We need them at once. Parents begging for a place for their children in our schools, that must be refused for want of room, is a touching sight. In Alaska, Utah, the Indian Territory, New Mexico, Arizona and Dakota there is immediate and most pressing demand for the enlargement of school buildings. Let us arouse ourselves to the exigencies of the case. Let us send forth more laborers and furnish facilities for reaping the harvest already ripe.

OUR MISSIONARIES.

There are 1465 of them—ordained ministers. If we include missionary teachers, as some societies do, the 215 teachers employed by the Woman's Executive Committee would make a total of 1680.

These are at work in every one of the ten territories and in each of the thirty-eight states save five, viz., Alabama, Georgia, Mississippi, South Carolina and Vermont. Kansas has the largest number—129. Dakota, so recently but an Indian hunting-ground and battle-field, has 111. There are 95 in Nebraska, 93 in Iowa, 84 each in New York and Pennsylvania, 76 in California, 73 in Minnesota. Texas, with five times the area of New York, has only 30; Florida has 18; Utah, 17; Montana, 13; and there is but one each in Connecticut, Louisiana and Maine.

The work done is as various as the communities and the conditions. A missionary in New York and one in Utah have widely-differing tasks. A rural church in an old eastern state is often at a stand or losing ground. Its young people find themselves less well-to-do than their fathers, and remove in search of better fortune. Its roll and resources are steadily diminishing. It falls at last below the point of self-support. The Board now aids it in order to maintain it as a venerable centre of religious influence and a feeder to new churches elsewhere. The home missionary's work in such a congregation is a quiet and steady endeavor to "strengthen the things which remain," to conserve and educate where growth and aggression are no longer possible.

Work on the western frontier is quite another thing. Eastern and foreign immigrants push out along or beyond new railway lines. A little hamlet appears on the prairie. If it promises permanence, the Board's aim is to station a preacher and prepare for a church as soon as possible, that the gospel may not be lost in the race with business and vice. The man here needed must be a man of endurance, resources, readiness, self-reliance. He must be off-hand, aggressive, alert, sympathetic, winning, kindly, persevering. He must have pluck and grit to cope with a formidable opposition or a more formidable indifference. He must combine eager and incessant labor with long and patient waiting for results.

This new frontier work is the Board's chief mission; and so most of its missionaries need to be men fitted for such work. It is a hard, trying, perplexing work. Its beginnings are always small and humble. Its progress is generally gradual and tardy. Its hindrances are frequent and formidable. Once in a while, though not often, there is even failure, at least for the time. The changed route of a railroad leaves a new village with its little church high and dry, and turns the tide of growth elsewhere. Three or four strong and willing members may remove, and withdraw from an infant congregation all but its whole strength. A cyclone or a drought may undo the work of years. These are rare though possible cases of misfortune. Then, in the course of prosperous work, there are widely-separated points to be served by the same man, isolated settlers to be sought out, new-comers to be looked out for, out-stations to be kept in hand, and in all this bodily fatigue and mental strain enough to tax both the sound mind and the sound body. That most of the Board's missionaries are doing, and doing most successfully, just such work as this shows plainly what kind of men they are. No low ambition, no easy self-indulgence, no longing for human praise, can prompt men to labors like these. Our missionaries vary in ability, education, adaptation, popular gifts; but it remains true that for un-

worldly aims, patient endurance, manly persistence, generous self-denial, they will bear comparison with any equal number of the faithful servants of God and man. All but unnoticed, they are among society's best elements and chief benefactors. With stipends almost always too small, very often less than their ability would command in other vocations, they put and keep in play wholesome forces, which, if lacking, the nation would sorely miss. There is no doubt that these men, with their fellow workers of other denominations, do more to make and keep the land pure and peaceable than army and police and courts and prisons all combined. The benefits thus conferred are universal. No class fails to share them. There is no American home which is not safer and brighter for such work as these men are doing. There is no business man in the community who could not find even selfish reasons for favoring and furthering home missions. It would pay railway corporations to maintain missionaries all along their lines. It would pay any city's merchants to draw around it a cordon of mission stations. Even an unbeliever will think better of a new western town, in a business light, for the presence there of a prosperous church and a well-reputed minister.

The 215 missionary teachers, though included above, deserve separate mention. Let Presbyterian women try to realize what it is to leave home for years of isolation and hard work in Utah or New Mexico or Alaska, in behalf of children trained hitherto only in ignorance or heathenism or disgusting fanaticism. Christian schools in these territories are like lamps glimmering in the night; and those who trim and tend them are among the noblest of well-doers. We wish we had space here to dwell longer on these workers and their work.

There is still a class which it would be a shame not to mention—true yokefellows and indispensable helpers in this work. We mean the missionaries' wives. It is not easy to say of them what they deserve. Fit words of eulogy might seem to some exaggerated and overdone. These women have all the care and toil of good wives and

mothers everywhere, together with the endless pinch and pressure of a scanty income. Educational facilities, books, luxuries, things of beauty and ornament—often keenly appreciating these, they must largely or generally do without them. But, while standing steadfast in their lot, they are so far from becoming soured or sordid, that from them their husbands get a sweet sympathy and a strong co-operation which are large factors in their success. They often unite the characters of Martha and Mary—if “careful and troubled about many things,”

they none the less “sit at Jesus’ feet.” We commend these brave and noble women to the warm and thoughtful sympathy, practical as well as sentimental, of their well-to-do sisters.

Kossuth, in an oft-quoted phrase, said of the Hungarians who fell in their fight for independence, “And so they died by thousands, the unnamed demigods!” Let not the church forget its unnamed saints and servants in the home mission field, as they stand on the battle’s edge, or fall at the posts they so nobly hold.

NEWS FROM THE FIELD.

JUNEAU, ALASKA.

REV. J. P. WHITE.

The past quarter has been the greatest excursion season Alaska has yet witnessed. Four and five steamers per month have made our isolation seem not quite so complete from the busy world of the states as only one or two possibly per month, according to the old schedule.

This irruption of tourists has done good too. Their eyes have been opened to the mineral wealth of this vicinity, and many have made investments that will help in the development of the hidden treasure, for the good of the community at large. Good has also been done by the coming of strangers, in that vice is not as rampant as once.

The town continues to grow. New and quite substantial buildings are nearing completion. Good houses are in great demand for rent. New discoveries of quartz mines are almost daily announced. Society seems to have improved greatly.

Our services have not averaged a large attendance. A number who attended quite regularly during the winter—the period of hibernation—are out prospecting or working their claims. The night service is usually quite well attended. The attention is very good. But I long to hear some ask, “What shall we do to be saved?” “Men and brethren, pray for us,” and for these hardened, reckless men!

INDIAN INDUSTRIAL AND TRAINING SCHOOL, SITKA, ALASKA.

ITS METHODS AND SUCCESSSES.

WILLIAM A. KELLY, SUPERINTENDENT.

Quiet, steady progress has characterized our school work this year. The number of pupils seeking admission has increased, until more than a hundred names are now upon the roll. You know the contract calls for seventy-five only. We have not exerted ourselves to gather children from the different tribes, but rather await their coming. We have children from eight different tribes. Slowly some of the Indians are beginning to feel that it is a privilege to be permitted to place their children in school for gratuitous care and instruction. Still there are many benighted parents who think they ought to be paid for giving their children a chance to be taught the white man’s way of living and learning. Their crude ideas are so vague that they think they are doing us a great favor and placing us under lasting obligations by giving us a child to support and educate. A compulsory school law is the only salvation for thousands of helpless heathen children in Alaska, who in their primitive state are as the beasts of the forest. Congress can easily open the way for their ransom and amelioration.

Both naval and civil officers stationed here now are in harmony with us, and encourage the natives

to send their children to school. These officers have shown us favors and rendered the school assistance which we would gladly reciprocate. The grand jury inspected the school, and reported our work in the most favorable terms, which is gratifying to the faithful teachers, all of whom have toiled incessantly and with unabated vigor. Indeed, all our teachers have labored with devoted missionary zeal, forgetting self, remembering only their labor of love to a heathen race. No pains have been spared to give each child personal care and practical instruction in the most needful branches of Christian and secular knowledge. What a happy sanitary change for these children of the forest to be regularly washed, bathed, clothed and taught the ways of civilized life! An inspection of the household management—dormitories, kitchen, sewing-room—the domestic order, cleanliness, neatness, cheerfulness, the healthful moral and religious tone and teaching which characterizes the work of the school and pervades the life of each child, will convince the most skeptical that a good work is being done and that a great reformation has already been achieved.

To the tourist, who has but an hour in which to take in the scope of the work, the full fruition of the educational efforts in behalf of these waifs of mountain and sea cannot be fully grasped; yet many have been the expressions of surprise, mingled with gratification, to find that the Indian is really teachable, that he has capacity for training and is susceptible of culture.

The natives of Alaska are not Indians in the habitual sense of the word. While they live in tribes and have chiefs, Indian customs and laws, yet they receive no government rations, have no reservations, and cannot be considered wards of the government. They are and always have been self-sustaining. However, they greatly need the fostering care of the government, the maintenance of schools free and industrial. Industrial schools and kindred industries are not only essential and important auxiliaries to their speedy civilization, but the most potent factors in lifting them from the depths of degradation, transforming their manner of life, and giving them the power to earn a livelihood, to live by the fruits of their own industry, and soon enjoy the blessings of American citizenship.

Our school work is so arranged that half the day of each pupil is devoted to learning from books and half the day to learning how to do the

world's work. We find our Indian pupils are earnest and sedulous in their desire to learn to speak and write English, and they are persistently eager to learn trades and helpful industries.

Two of our boys and girls, having completed their course in the school, have since married. We are assisting them to build cottage houses on the mission grounds, away from the contaminating influence of tribal relations. Here American ideas will continue to grow, Christian graces will be fostered and encouraged, Christian hands will grasp theirs, and loving hearts will ever open to them. They will continue to receive advice and counsel from the teachers of the school, and we hope to see them keep model houses, which will not only bring happiness to their own household, but will serve to emulate their Indian friends.

We are gradually enlarging our facilities for instruction in industrial trades and kindred pursuits. A boat-house and carpenter shop, the two combined 24 by 60, is now in process of erection. A shoe shop is also being made ready, and a skillful shoemaker can find employment immediately. A printing press and outfit has just been received, and it is our purpose to edit a small monthly paper in the interest of schools and missionary work among the natives of Alaska.

WILLMAR, MINN.

REV. C. T. BURNLEY.

With this report my second year of service in this place comes to a close. Two years of steady work, no vacation, no let up even for a single Sabbath, and results, so far as figures, make the showing small; a rise in resident membership from twenty-five to forty-five, a doubling or little more of the church attendance, and only \$100 nearer self-support.

Does it pay? You, brethren, must answer that. It is a worldly question, and it is with the temporalities of the church in the world that you have to deal. I do not know that the Master has anywhere told us that we must make things pay; but he has enjoined that we shall preach the gospel. This I have tried to do in all faithfulness, and so am ready either to stay on or move on as you shall direct.

Willmar itself has a future, and apparently is just entering upon it. The railroad from St. Cloud here was completed last fall. Its continuation southward to Sioux Falls, Dakota, was begun this month, and will be finished by next June.

There is also a survey being made for another and competing line coming in from the southeast. It is understood that this latter road has a strong backing, and is designed to tap the great east and west roads running through this state and Dakota, diverting their traffic from the twin cities and carrying it by a direct line to Chicago. As it is here, at Willmar, that the Manitoba makes its bend to the northwest, it is reasoned that this will be the terminus of the new road. A glance at the map showing the railroad connection between St. Paul and Minneapolis, Dakota and Manitoba will reveal at once the reasonableness of the above conclusion. But whether the new road stops here or passes through, it will greatly increase the population of Willmar, making it a railroad centre of considerable importance, and therefore a point that the church ought to hold.

During the present quarter we have received three new members into the church on profession of faith.

I continue to preach once in three weeks at the school-house south, and also once in three weeks in the school-house at Kandiyohi Station. I meet these appointments at 3 P.M., going and returning between the morning and evening services of my church. At both places a Sabbath-school is kept up throughout the summer months.

When I first visited Kandiyohi Station I found the people almost destitute of any means of sacred song. It was nearly impossible for them to sing the most familiar hymns, like "Rock of Ages" or "Jesus, lover of my soul;" but now they have the use of an organ, hymn-books of their own, and a choir, and the singing is more than passable, it is excellent. There are a number of young people, mostly Swedes, who have taken hold of the music and Sunday-school with enthusiasm. The place was first settled by the Irish, and is therefore strongly Roman Catholic; but I am told that I have larger congregations than the priest.

My journeyings to these places made it desirable for me to have a horse and carriage, and then, of course, a place to keep them. I strained and bought the former, owing a little for them yet, and the people built me a barn on the parsonage lot. I have also added a cow to our effects; so I say to my wife, "If the worst comes, we can live on bread and milk and go riding."

I regard all the affairs of our little church here as in a really healthful condition. All we need is

a larger American population; and that will surely come in time. Scandinavians cannot always remain such in this great country. Even now a few of their best families are attending my church.

PAYSON, UTAH.

THE MORMONS.

REV. WILLIAM A. HOUGH.

I suppose there is not a harder field in the territory in some respects. Every means is used by the Mormons to keep their children away from our schools and services; still there is a great change in the town since Brother Smith came here. It has put on a better appearance about its homes and in the dress and manners of the people. There is also a marked change in the substance of the preaching in the Mormon pulpits. Five years ago their hobbies were polygamy, obedience to the priesthood, tithing and denunciations against the gentiles. To-day you hear nothing said about polygamy, little against the gentiles, and not quite so much on obedience to the priesthood. This change is going on all through the territory. Mormonism is surely though slowly losing ground. This last late act of adopting a constitution with a clause in it declaring bigamy and polygamy to be crimes punishable by fine and imprisonment, although there is no sincerity in it, is nevertheless an ominous sign of the times here. Such a thing could not have taken place five years ago. The late election returns show that the Mormons almost to a man voted for this constitution—they all understood it as a mere subterfuge to get statehood for Utah. But such work cannot but work ruin to themselves and their system in time.

SOUTH CHICAGO, ILL.

AGGRESSIVE WORK—SOCIETY OF CHRISTIAN ENDEAVOR.

REV. THEODORE H. ALLEN.

When last I wrote you we were upon the eve of what we hoped would be an extensive revival of religion. Francis Murphy, the distinguished temperance worker, had been with us, and his labors were very successful in leading men to sign the pledge. The opportunity seeming favorable we engaged the services of an evangelist in order to supplement his work with a work of grace. In the meetings which followed all the churches

united; but apparently they were fruitless. But our prayers and labors and hopes were not in vain, and when we returned to meetings in our own church a quiet work of grace began, the results of which were manifest last Sabbath when ten persons were received into the church, six of them upon profession of their faith. Of these six, five were men, four of whom by God's grace are redeemed from the drink habit, and one having been recovered in the Washington Home. They have in every case begun an active Christian life, and are earnestly at work for the Master.

The addition of ten new members now gives us a resident membership of seventy, nearly all of whom are earnest and active.

The time has come now when we are able to enter upon more aggressive and organized work. In addition to our regular Wednesday evening prayer-meeting, we now have a regular Saturday evening temperance meeting, consisting of twenty minutes devotional exercises, an address of twenty minutes by some person appointed, and twenty minutes free conversation. The meetings are well attended, and last Saturday evening twenty-one persons signed the pledge. A Young People's Society of Christian Endeavor is being organized, which bids fair to be very successful.

IMPERIAL, NEB.

FROM ONE OF THE STUDENTS TO THE REV. T. L. SEXTON.

I came to Imperial, Chase county, last April, as you requested me to do, and have closed my four months labor here in this field, and am now ready to return and finish my course at the seminary.

As you know, there was no organization here at Imperial when I came. You came to us on June 5, and organized our First Presbyterian Church here, with a membership of twenty-two, four of whom were taken into full fellowship with the church on profession of their faith and were baptized. The remaining eighteen were received by letter.

I have been preaching three times every Sabbath this summer, morning and evening, in Imperial, and alternating at two other points, each ten miles away, every Sabbath afternoon. At one of these points, a little village called Champion, you came and organized a Presbyterian church, July 31, with a membership of eighteen, all of whom were received by letter.

You also received into the Presbyterian Church of Imperial at that time five additional members, one by letter and four on profession of their faith, three of whom were baptized. This made a membership of twenty-seven at Imperial, and the last Sabbath I was here I received two other members by letter, making a membership here of twenty-nine, and a membership at Champion of eighteen.

I believe the Lord has blessed us with the presence and power of his Spirit, and edified and spiritually revived his people for a progressive work in the near future. Our services here for the summer have been held in a lumber office and in a large store building. The services have been for the most part largely attended, and there is a strong evidence that the people are interested in those things which make for eternal happiness and a life of glory with the Saviour beyond the skies.

May God bless the work that has been begun in weakness, and consummate the richer blessings which he has in store for his church and his people here at this place.

MARBLE HILL, MO.

A CHEERFUL REPORT—WILLING WORKERS

REV. E. P. KEACH.

Although there has been scarcely a half crop, owing to the lack of showers from heaven, the last quarter has been the most fruitful of my ministry. Eighteen have been added to the church. Eleven adults have been baptized, and fourteen children.

The little church organized at Cornwall has trebled its membership, and at my last visit there we made arrangements to erect a church building. The school-house is entirely too small to accommodate the audience. It is in a heavily-timbered country, and the community will furnish all the lumber. It will take about a hundred trees, which some propose to cut and haul to the mill. An elder owns the mill, and proposes to saw them for his part, and we hope thus very soon to have all the material on the ground and at work.

The people are very poor, and with short crops and other hindrances they probably will be able to raise but very little money. We hope to be at no money expense except for nails, windows, doors and a few such articles. The people have muscle and material, and are confident that we can build. At the proper time we will try to obtain some assistance from the Board.

This seems to be a very opportune time for gos-

pel effort in this part of the country. The mind of the people generally seems to be turned toward religion, and it is the subject of general conversation.

Since my last report I visited the terminus of a new railroad, about eighteen miles from here. Some there are anxious to have a Presbyterian church organized. It is in the midst of a fertile farming country and a well-to-do people. I have a large work already, but will consult presbytery and visit that point too during the week, if it seems best.

May God make us all wise in his work.

LE ROY, MINNESOTA.

ANOTHER STUDENT.

REV. FRANK G. WEEKS.

I herewith hand in my resignation as missionary in this field, to undertake, as I believe, a larger work in north St. Paul, by the consent and wish of Gen. Adams, our synodical missionary.

There is strong probability that this church will unite with the church at Lime Springs, just across the line in Iowa, and together they might nearly support a pastor.

On Sabbath morning, August 7, about 70 persons sat down together at the Lord's table. This was a larger gathering than ever before. Four persons were received on profession of their faith; one was baptized. Others are waiting who express their readiness to unite at the next communion. During my stay here 51 persons have united with this church, of whom 38 were received on profession. Surely, hitherto the Lord hath helped us.

WOOD GULCH, WASH. TER.

REV. JAMES THOMPSON.

It gives me pleasure to state that the outlook for my work is more encouraging than ever before. Let me say briefly that it is again my lot to be the only Presbyterian minister in the county and adjoining counties of Oregon. The situation adds new responsibilities, and realizing that God has in a measure used me to lay the groundwork of the gospel in this region, and that we are wholly indebted to the Board of Home Missions in God's hands for our success, I feel that faithfulness to the Presbyterian Church is a duty, and that duty is a pleasure, even under the present trying circumstances. I have made a new arrangement in my appointments, which if you do not like, tell me. I

have dropped all my points on this field except Dot and Cleveland, at least as regular appointments, but I intend to hold them by services now and then during the week, and I have again taken up Arlington by the people's request. We cannot give up this place—one of the most thrifty and promising towns on the whole Columbia river. We have toiled there under much discouragement. Two years before Brother Cayney came there, I visited that town almost monthly, and often ran in debt for my fare across the Columbia, paid for my board and lodging at the hotel, and sometimes my purse was empty. Preached wherever there was an opening, on the street, in a saloon, in empty houses, etc. Organized a church of seventeen or nineteen, I have forgotten which. Since then you know all about the work. It has been under your own supervision, and has cost you money enough, you may think. But it will not be too expensive this year, as I give to it but one quarter of my time, preaching every fourth Sabbath of each month. Our attendance last Sabbath was very good both morning and evening. It is my hope to arrange for a protracted meeting in the near future.

And what about the school-houses and two other towns beside Arlington in that same county of Gilliam, Oregon, where they have no preaching? If I could turn myself into one more missionary I would not dare to ask for a better field on the face of the earth than Gilliam county. But I must come over to Washington and tell you further my reasons for dropping so many points at this side. Our people called for preaching more often, and I know that it is to their advantage and to the interest of the Presbyterian Church to build up our people in the truth, and I have therefore confined myself to our organizations, viz., Dot and Cleveland churches, dividing between them three Sabbaths of the month, preaching at Cleveland on the first Sabbath morning and evening, and at Dot on the second Sabbath morning and evening, and on the morning of the third Sabbath, and in the evening of the same day, at Cleveland. I omitted to say that in the afternoon of the second Sabbath I also preach to a German settlement near Dot, people who united with our church last year. At Cleveland—last preaching appointment—our little church was grandly packed with listeners. I baptized six adults who were omitted at the last reception of members. At my next appointment I

am announced for a lecture on "The General Assembly" in the evening.

At the second church (Dot) the attendance keeps up remarkably, and the house is full, as usual, although we have some unpleasant things to contend with.

I have in my possession letters from the Golden-
dale church urging me to come down on important matters, but my wagon is under treatment at the blacksmith's shop, and I cannot go at present.

I also enclose a letter from Prosser, which is only fifty miles from here, and is a railroad town just across the Simcoe mountains, situated on the south side of the fertile valley of Yakama, and we also have Presbyterians from your city at Horse Haven, who could be visited going over. These our brethren ought to be dearer to us than our own lives. If I can get my dilapidated wagon to hold together, I will go up and visit the brethren, and if I break down I can make it on one of the ponies.

This year I shall come out much better with my finances, and shall be able to cancel the old accounts against us. I am sure our people this year will bring up my salary to uniformity.

TACOMA, WASH. TER.

REV. P. C. STANUP.

To write and tell of what the Lord is doing for my people would be but a faint attempt to do what would wake up and inspire the most sleepy sinner to a better and profitable work both to himself and the Lord's work among the Indians. In our prayer-meetings we used to have one elder at a time to lead the meeting, but in the last three months we have had the most zealous Christian workers to lead. To hear such persons speak, pray and sing as Jane Milroy, Kate Swoyall, John Swan and the others, would be to know that the Lord surely is doing something for the Indians at Puyallup.

The Lord has taken to himself one of our faithful workers, in the death of Molly Byrd, who died last month in the midst of her brothers and sisters in Christ, and while they were holding services at her request in her house. Last Sunday being our last services at our church, John Swan, one of the elders, invited and seated in our church about fifty Nooksack Indians who are members of the Congregational church. The Indians have gone to the

hop fields, and we have appointed a meeting and services every Sunday up there during the picking season.

EUSTIS, FLORIDA.

LIGHTNING AND FIRE.

REV. J. H. POTTER.

On last Sabbath afternoon my house was struck by lightning and burned to the ground with most of its contents. My wife and son and myself were in at the time of the stroke, and were most mercifully preserved. It was a marked providence, for the destructive force came very close to us, and we had removed our position a very few minutes before from a few feet from where it fired the building. We lost much of our clothing and bedding, etc. The fire was so fierce and rapid that we got out but little.

PORTLAND, OREGON.

NEW CHURCH.

REV. W. MORRISON.

In Mizpah we organized with a membership of twenty-nine on 5th June. The attendance at that time on the services was about thirty-five; now it is sixty-five, and we have had as many as ninety-eight on one occasion. Five new members joined at communion, two by letter, three on profession. The new church at Sellwood, a handsome edifice which cost \$2300, was dedicated last Sunday. Everything is going on as well as one could expect. I may say that the finances of Mizpah have grown larger, and that we will not require, in all probability, so much as \$200 from the Board next year.

IDAHO SPRINGS, COL.

REV. E. P. THOMPSON.

I am glad to be able to make my first quarterly report an encouraging one. Since coming to this field I have preached twice every Sabbath to large congregations. The evening congregation generally fills the house to the utmost, and quite a large proportion are men. The Sabbath-school too has been increasing in members.

At our last communion, the first of September, six were received into the church, five by letter and one on profession. There is an increased disposition on the part of the church members to work. During the summer a Band of Hope was organized, and during vacation met every Satur-

day afternoon in the church. Since the schools have begun it meets every two weeks, and is doing a good deal for the temperance instruction of the youth of our town.

During the quarter ending September 1 I have baptized two infants. I am looking forward with a great deal of hope to the coming fall and winter, hoping for a great spiritual awakening.

WINTER HAVEN, FLORIDA.

REV. M. WALDO, D.D.

I have continued my work during the quarter just closing on the same plan as during the previous four quarters, giving one half of my time to Auburndale and one quarter each to Winter Haven and Homeland. The weather has generally been favorable, yet I have lost two or three services by reason of rain. My health has been excellent, so that I have not lost a day on that account. My congregations have been good, till just now, the large numbers going north have thinned somewhat the attendance at all the services, but more at this point than any other, as more have gone from here than from either of the other churches. Money is more scarce this year than any year before since I came to Florida, four years ago in January. The "yellow-fever scare" has considerably increased this scarcity. It has checked business very perceptibly in the whole state, and business was very dull before; and it has taken away many thousands for the expenses of those going north, which else would have been used here. The disquietude in this matter is senseless and foolish, yet very natural as things go. Ignorance, superstition, a guilty conscience and unbridled selfishness will make a fool of any one, and we have lots of people whose characters are made up largely of those elements. Yellow fever smites down the courage of such at a range of two hundred and fifty miles every time.

The failure of crops has been another cause of scarcity of money. The severe cold in January and twice in March, with one hail-storm which was quite destructive at Homeland, and want of rain in April and May and early in June, and the aphids and other insects,—all these have rested destructively on my field. The aphids, for instance, destroyed a \$5000 field of watermelons and cucumbers for two neighbors. This has made it hard work for the churches to collect my salary, and they are behind on all parts of the field, but not

unreasonably remiss. They are doing as well as ever in proportion to their means. This partial delay on the part of the churches has made the delay of salary from your treasury more oppressive than it would otherwise have been.

Notwithstanding the financial depression the Auburndale people have finished paying for their church blinds, and have them hung at their windows. They have also raised money for chandeliers for their church, and they are on the way from the factory. They expect soon to have them in position.

As to Punta Gorda and Fort Myers, nothing can be done south of Fort Meade for the next three or four months. Those "flat lands" will be well-nigh a continuous lake for fifty miles during the season of heavy rains just now setting in. One company has already abandoned its saw-mill for the season. I cannot now commence operations on that field before October, possibly November. Besides, I must keep Auburndale supplied for the present.

WILD TRIBES IN THE INDIAN TERRITORY.

BY A KIOWA INDIAN.

CARLISLE BARRACKS, CARLISLE, July 25, 1887.

REV. W. J. MOFFATT.

MY DEAR SIR :—I write to say that I read with pleasure and gladness your letter to the Home Board, published in one of their monthly papers, and I think it is just the thing wanted here in the East.

I heartily agree with you in regard to the needs of the Kiowas, Comanches and other tribes of Indians in that territory, in whose behalf you have so faithfully and eloquently appealed to the Christians in the eastern part of this Christian land. I really enjoyed reading your letter because I am a Kiowa Indian, and whatever concerns my people concerns me also, and because I am interested in the work. You have begun the work, and I prayerfully urge you to go on and fight for Christ faithfully.

God will in his own good time send more laborers, who will make those very waste places the places of godly dwellers. I am exceedingly glad and rejoice that God in his kind providence has sent you into that part of the country to spy out the land, like Joshua of old, and report the same to the church. I am particularly glad of this because there are some men who have gone out there

and spent but five to seven months, and returned east and reported the work is not to be accomplished; "there are giants living (Indian medicine men) in that part of the country," and that they are stronger than the Christian workers. Thus those men show very little faith in their Master because they were not interested in the spiritual welfare of the Indian.

I think much good can be accomplished in a few years if two or three good and energetic missionaries can be sent out there, like yourself. Do not get discouraged because of the scarcity of laborers.

I am now preparing to work among my own people, the Kiowas; have spent my first year in Lincoln Theological Seminary, at Oxford, Pa. Should the Lord permit me to labor for him, I shall do what I can.

May the Lord bless you abundantly and reward you well for the good you have done and will do among the heathen.

I am fraternally yours,

JOSHUA H. GIVEN.

P. S.—I am a Presbyterian by faith; a Kiowa Indian, *full blood*.

VOLGA, BROOKINGS CO., DAK.

ANOTHER CHURCH DEDICATED.—A GOOD WORK GOING ON.

REV. ABEL M. WORK.

I hereby submit my report for the quarter ending with August 31, 1887. This also ends the year for which I was commissioned.

I have preached twice every Sabbath during the quarter—indeed, three times each alternate Sabbath. The work has been encouraging. There has been increased attendance upon all our services.

We dedicated the house of worship at White one week ago yesterday, *free of debt*. That house is already too small to accommodate the congregations, seating one hundred and fifty. We have not unfrequently had to provide temporary seats, and then quite a number would have to stand either in the aisles or outside at the open windows. There is a bright future for White as well as a prosperous present.

Volga Presbyterian Church has the best church building in this place and the largest membership, but our work here is circumscribed. One-half the

townspeople and three-fourths of the farmers near us are Scandinavian Lutherans, who do not attend our services. Then we have a Congregational church, with a good house of worship, and a Methodist Episcopal society worshipping in our building each alternate Sabbath. We have a membership of thirty; Congregational, seven or eight; and the Methodist Episcopal, probably fifteen.

Our services here have been well attended, the seating capacity (one hundred) fully tested, and the prayer-meetings averaging for the year about twenty to twenty-five. The Sabbath-school has averaged about fifty-five.

I have received into the churches during the year, on profession, nine; by letter, four. Taken altogether, we believe the work for the year has advanced not only the cause of Presbyterianism in these communities, but the cause of Christ.

ANOTHER CHURCH DEDICATED.

THE FIRST PRESBYTERIAN CHURCH OF GREAT FALLS, MONT., DEDICATED AUGUST 28, 1887.

REV. JOHN REID, JR.

It is with feelings of special joy and gratitude that I send you this report. "How amiable are thy tabernacles, O Lord of hosts" is a correct expression of the sentiments aroused in the hearts of the majority of our citizens on Sabbath morning last, when the First Church opened its doors and bade a welcome to all who would keep holy-day.

HOW THE CHURCH GOT A START.

Last fall Mr. John S. Kennedy, of New York city, who is a director in the Manitoba Railroad and a stockholder of the First National Bank of this city, had a short conversation with Mr. Reid about the religious interests of this community. When the question of building came up he was appealed to and generously sent \$500 to build a small temporary church to tide over the summer and to build a more substantial place of worship in the fall of this year. The trustees decided subsequently to enlarge and strengthen their original plans and put up the present neat and spacious building.

RELIGIOUS PROGRESS.

Apart from its religious character the dedication of the Presbyterian church, Sunday, August 28, will be a matter of public interest to the people of this city, wherein the leading denominations

are all likely to attain promising growth. The opening of this church marks a steady advance in the general social progress of the city since June, 1886, when thirteen residents signed the covenant which placed the members here in full, active communion with the Presbytery of Montana. Since that time the thirteen—like the original states, which were exactly of that number—have increased numerically, and are now in a position to dedicate an edifice which does credit to the city and will stimulate healthy rivalry among the other churches, nearly all of whom have selected the lots placed at their disposal by the town-site company. This gratifying progress has been accompanied by a display of good feeling which imparts to it an additional charm. Perfect concord dwells among the members of all denominations, and sectarian lines are ignored when they hold festivals for the benefit of their respective church building funds. It would seem as if in presence of the great river, the vast plains and lofty mountains, men's minds become broadened, leaving no place for sectarian rancor nor for that strife which embitters life so much in the otherwise much-favored territory of Utah.

DOES IT PAY?

REV. S. G. CLARK.

A little more than two years since the writer came to Meade county, southwest Kansas, as a home missionary. Meade Centre had just been laid out and a few cheap buildings erected, and the saw and hammer were making lively music on every hand. I stopped only to get dinner, feed my ponies and leave an appointment for preaching at a future time. So far as I could learn there was not yet a Presbyterian in town. At my first appointment for preaching two of our denomination put in an appearance, and in August a little church was organized with six members.

At first we used a tent that would hold two hundred, and congregations were good, but when the cold weather began we were obliged to meet in little, uncomfortable rooms, and seldom knew one Sabbath where we were to meet next time. At the beginning of the second year a large hall could be obtained, but at a high rent. Sometimes we occupied the hall, and then, for want of means, we used a building in which the village school was taught, but it was so open that the high winds

would sometimes blow out the lights and leave us in almost total darkness.

At length permanent arrangements were made for the use of the hall half of the time, and now that we had a permanent and comfortable place for meetings, the congregation and the church began to grow. Last Sabbath I exchanged with Rev. G. W. Fulton, a student from Chicago Theological Seminary, who is with great acceptance supplying their pulpit during the vacation, and on Monday morning was invited to assist in laying the corner-stone for a church planned to cost \$3000, and on a lot that is worth \$2000. The membership is now twenty-nine. The first year this little church promised \$100 toward the minister's salary, but their hearts were larger than their purses, and most of it was unpaid when the year closed. The second year they paid \$150 and what remained unpaid when the first year closed.

This year, and before the church is two years old, they are raising \$800. While they are building their church and gathering a little more strength they will need, and I have no doubt they will receive, another small donation from the Board. Then, unless some sad calamity overtakes them, which may God forbid, they will be able and willing to quit *boarding* and begin *housekeeping* entirely at their own charges. They have had in all one year of preaching, but extending through two years, and have received from the Board of Home Missions, \$575. This church is now looking for a pastor, and it deserves a good one. It is, beyond most others, a united working church, and he who shall now be their leader will find them ready to co-operate with him in every good work.

There are yet five other counties here whose chief towns are still unoccupied by our church, where there are larger numbers and more strength now than Meade Centre had at the close of its first year, and where there is every reason to believe there would be a similar growth.

Shall these grand openings for our church still longer remain unoccupied? Brethren in the ministry, what do you say? Men of means, will you help the Board to send and sustain the men so much needed here? Christian men and women, will you earnestly pray the Lord of the harvest to send forth more laborers into his harvest, and if, in answer to your prayers, he calls your own son to the work, will you cheerfully give him up to this blessed, hopeful employment?

HENRIETTA, TEXAS.

DEPRESSED, BUT HOPEFUL.

REV. GEORGE PIERSON.

Just at the time that they were making out the application from this church to the Board, there came a financial crisis among the rich cattle-men. There are three large firms residing here, with cattle in the Panhandle and the Indian Territory, and they have all gone down and the national bank with them. While these men did not have much to do with the churches, and gave very little for their support, yet their bankruptcy has affected everything and everybody, directly or indirectly. And this coming right after two very droughty years has caused great depression. While these things may not affect the future, they do affect the present. The moral to be drawn from this is, the Board must not cut down the application much, for the people here are not able to do more than they pledged. Western Texas is going through the experience of Kansas ten or twelve years ago; this country will live through and come out all right.

HOME MISSION APPOINTMENTS FOR SEPTEMBER, 1887.

Rev. F. W. Ruhl, Mayfield, Central,	N. Y.	Rev. Thomas Nickling, Castlewood, Estelline and	Dak.
Rev. J. W. Flagg, South Framingham,	Mass.	Brandford,	
Rev. G. Strassenburgh, Carlton,	N. Y.	Rev. J. M. McCahan, Faulkton,	"
Rev. D. M. Buchanan, Christian Hook,	"	Rev. A. M. West, Canton and station,	"
Rev. J. Petrie, Coreastine and Cleveland,	"	Rev. I. Benville, Long Hollow,	"
Rev. C. D. Herbert, Hebron,	"	Rev. B. T. Balcar, Bohemian 1st,	"
Rev. W. D. Mather, Rohrsburg, Raven Creek and	"	Rev. W. P. Craig, Sioux Falls,	"
Benton,	Pa.	Rev. J. H. Baldwin, Galesburgh and Colgate,	"
Rev. M. Anderson, Philadelphia, Berean,	"	Rev. W. H. Niles, Nelson and Henrietta,	Neb.
Rev. A. M. Jelly, New Windsor and Granite,	Md.	Rev. J. H. Reynard, Aurora,	"
Rev. J. Mitchell, Crescent City,	Fla.	Rev. F. M. Hickok, Hansen and West Blue,	"
Rev. E. B. Waller, Elisabethton,	Tenn.	Rev. W. P. Teitsworth, Hardy and station,	"
Rev. H. C. Bradley, Sayersville,	Ky.	Rev. A. Patterson, Clontibret,	"
Rev. R. C. Townsend, Staunton,	Ill.	Rev. H. M. Goodell, Wahoo,	"
Rev. D. Williams, Estherville, Emmet Co., Scotch	"	Rev. J. Wittenberger, Meridian German,	"
and Emmet Co. 1st,	Iowa.	Rev. C. Brouillette, Ohioa, Tobias and Bower,	"
Rev. K. B. Welland, Hospers,	"	Rev. John Martin, Hartington, Coleridge and St.	"
Rev. A. Marsh, Mackinaw City,	Mich.	James,	"
Rev. F. Z. Rossiter, Kalamazoo, North,	"	Rev. G. B. McComb, Apple Creek and station,	"
Rev. P. C. Goldie, Harrisville and Alcona,	"	Rev. W. W. Harsha, Bellevue and La Platte,	"
Rev. J. Hoffman, Baldwin,	Wis.	Rev. J. R. Brown, Emerson,	"
Rev. J. W. Ray, Maiden Rock,	"	Rev. J. G. Schisla, Omaha, 1st German,	"
Rev. J. A. Ringold, Lancaster and Liberty,	"	Rev. H. B. Lewis, Golden City, Shiloh, Grace, Mad-	Mo.
Rev. J. Conzett, Beloit, German,	"	ison and Stockton,	"
Rev. H. A. Winter, Madison, St. Paul's German	"	Rev. E. McNair, Lathrop,	Kan.
and Middleton,	"	Rev. C. P. Taylor, Peotone and Fairview,	"
Rev. W. O. Tobey, Superior,	"	Rev. J. H. Byers, Cedar Point, Clement and Wal-	"
Rev. L. Abels, Plattville,	"	ton,	"
Rev. G. A. Fulcher, Fort Howard,	"	Rev. J. H. Hunter, Effingham, Lancaster and	"
Rev. C. L. Herald, Rural and Hope,	"	Huron,	"
Rev. F. C. Bailey, Kasota,	"	Rev. H. P. Wilson, Clifton and vicinity,	"
Rev. N. McLeod, Royalton,	Minn.	Rev. W. H. Wieman, Irving,	"
Rev. B. B. Farrar, Beaver Creek,	"	Rev. W. R. Scott, Burrton and vicinity,	"
Rev. J. C. deB. Kops, Fremont,	"	Rev. G. E. Bicknell, Lakin and Hartland,	"
Rev. N. Bolt, Germans of St. Paul,	"	Rev. J. P. Fulton, Crisfield, Freeport, Danville	"
Rev. D. M. Butt, Britton and Emmanuel,	Dak.	and vicinity,	"
Rev. J. S. Butt, Blunt and Canning,	"	Rev. G. B. Sproule, Plainville and Shiloh,	"
		Rev. R. Cochran, Mt. Pleasant, Poheta and Gyp-	"
		sum City,	Ind. Ter.
		Rev. E. P. Roberson, Grand River and stations,	"
		Rev. T. H. Byington, Bayou and vicinity,	"
		Rev. J. Jackson, Full Blood Choctaws,	"
		Rev. B. J. Woods, Lenox Book Creek and High	"
		Mountain,	"
		Rev. W. J. Moffatt, Johnsonville, Paul's Valley	"
		and White Head Hill,	Texas
		Rev. G. Pierson, Henrietta,	Col.
		Rev. A. F. Randolph, Otis,	"
		Rev. J. M. Saunders, Black Hawk,	"
		Rev. J. N. Grace, Pitkin and White Pine,	"
		Rev. J. McLean, Salida,	"
		Rev. J. J. Gilchrist, Las Animas, Rocky Ford	"
		and La Junta,	N. Mex.
		Rev. J. A. Menaul, Albuquerque,	Montana
		Rev. W. Cobleigh, Corvallis and Grantsdale,	Utah
		Rev. W. A. Hough,	"
		Rev. A. B. Mource, Salt Lake City,	"
		Rev. B. E. Wishard, Presbyterial Missionary,	"
		Rev. P. Bohback, Hyrum, Millville and Wellsville,	"
		Rev. T. F. Day, American Fork,	"
		Rev. A. B. Cort,	"
		Rev. P. D. Stoops, Parowan,	"
		Rev. G. W. Martin, Manti,	"
		Rev. A. Monroe, Salt Lake City,	"
		Rev. W. R. Campbell, Nephi,	"
		Rev. E. M. Knox, Kayville,	"
		Rev. R. P. Boyd, Paris,	Idaho
		Rev. I. W. Atherton, Covelo,	Cal.
		Rev. E. R. Mills, Santa Paula and Hueneme,	"
		Rev. H. I. Stern, El Cajon,	"
		Rev. J. N. Waterman, Gilroy and Hollister,	"
		Rev. J. N. Hubbard, Tracey,	"
		Rev. A. Mackay, Watsburg and Prescott,	Wash.
		Rev. G. Gillespie, Yaqunna Bay,	Oregon.
		Rev. G. W. Giboney, Lebanon,	"

COLLEGES AND ACADEMIES.

A CREDIBLE WITNESS.

Dr. Meade C. Williams is pastor of the Presbyterian church at Princeton, Ill. Within his Presbytery of Rock River is located our Board's *Geneseo Collegiate Institute*, the first institution to whose aid the Board committed itself by definite vote. Of the thrift and usefulness of the institution we have spoken more than once, and shall have need to speak again in this issue, for the notable facts developing in its history are very interesting. Now, however, we are telling only one of them. Dr. Williams is a trustee of the institute, and thus has the means of understanding exactly what claim it has upon Christian sympathy and support. Just before the preparation of this paragraph the writer of it has had the pleasure of endorsing to the treasurer of this Board of Aid a draft for three thousand dollars, the proceeds of which are to be forwarded at once to the treasurer of the Geneseo Institute, as a gift of Dr. Williams toward the endowment of the chair of the principal. The gift is made under conditions which expressly exalt to the first place the Christian character of the school. Those conditions, however, are the very same which the Board emphasizes, and which the managers of the institute heartily adopt, and with manifest spiritual results.

Here, now, is an electric light turned on this Board's western work and the soundness of the principles on which it is conducted. There is not in the state of Illinois a man whose testimony on this subject of Christian education could command higher regard for intelligence and prudence than does that of the donor of this generous gift. If any to whom our work seems far off are asking, Is it safe to put money into these new enterprises of our College Board? we refer them to the act of this Presbyterian pastor, who is on the ground and knows the facts.

The reader, however, may be claiming to

catch some light, electric or otherwise, upon another point, namely, that schools that can get such help near at hand need no help from a distance. That is true. The general region around Geneseo, though it never would have had the courage to start the school except by the aid of this church Board, is able to build up that property, and is doing it, as this issue abundantly shows. You will find no canvasser from Geneseo, Ill., in New York or New Jersey. Northern Illinois both helps itself and helps the remoter places. Alas for our Board's showing of gifts to the frontier colleges if the Illinois giving were left out!

THE LATEST WORD ABOUT SUMNER ACADEMY.

When our article of last month was written, it was doubtful whether Rev. Alexander Scott, who had been invited to take the principalship of Sumner Academy, would accept the post. He has since accepted, and he is on the ground. Our last word from the academy is written by himself. His brethren in the Philadelphia presbyteries, some of whom gave him very warm commendation, and his long career as classical teacher in West Philadelphia, may decide what weight is to be allowed to his judgment. He says:

I believe there is no place on the Pacific coast where a Presbyterian academy would have a wider field of usefulness. . . . The first thing to be done is the removal of the debt. If this is not done at an early date, . . . the school will pass into other hands. . . . If I had \$3100 to-day, I believe I could secure \$3000 toward the completion of the building, and have the carpenters and other workmen on the building and in it in less than a month. . . . If I had the means, I would remove the debt myself.

In another letter he says:

If I had a million to-day, I know of no better place on the coast where I could found a

Presbyterian college, and where a better work could be done for the church and the world.

He wishes he could see some of the "rich and benevolent" among his "Philadelphia friends," since "talking is so much better than writing."

But one thing is evident, whether it be talked or written—that for Mr. Scott to do the good work which he sees within his reach will employ all his manly and Christian powers. To secure to him the chance of that work, and thus to the church and to Christ the whole outcome of it, will cost some Christian whom God has blessed with means just one act of large-minded giving—in itself a delight which makes him perpetual partner to all the issues. Among those issues Mr. Scott foresees "a Lafayette or a Princeton on the Pacific coast." That may well be, but the tenth or the hundredth part of any such result would pay good spiritual interest on the gift now besought.

SCOTLAND ACADEMY.

A typical illustration of the yearly working of this Board is furnished by this academy of the Presbytery of Southern Dakota. It was incorporated April, 1886, and by September of that year its very handsome brick building was ready for occupancy. Its roll in its first year reached to seventy-two, music pupils included. A letter received just as these lines are written, September 29, says that its second year has opened with three times as many students as it opened with at first, and of higher grade. The whole enterprise gives signs of competency, energy and good management. There are three good reasons why that community should have help beyond that which is given by the appropriation of the Board.

1. The Board's appropriation for the academy's first and only year was materially less than the community reasonably hoped for when they gave their money for building the school. They put about \$6000 into their property, and the Board gave aid to the amount of \$417, the best it could do with its scanty means and wide work; but not as much as was deserved in the first year of so

spirited an effort of a young community in a denominational interest. The result was, of necessity, a deficit of some hundreds of dollars at the year's end.

2. It has been impossible for the community to pay, in full, for their building. They have done well to meet, at once, two-thirds of its cost; but a debt of \$3000 remains.

3. Western academies, that bring in students from the surrounding country, must have boarding accommodations. And Scotland Academy already sees its urgent need of a second modest building, on which the trustees propose to lay out about \$2000.

Thus, with \$3000 and \$2000 added to their present outlay, the Scotland community would have a school property free of debt and adequate to their needs, having cost \$11,000. For that lacking \$5000, however, the Board believes that community should look in good measure to itself. For we wish both askers and givers to know that it is no part of our policy to teach the localities which serve themselves with school buildings that they are to expect the denomination to supply the half, or anything like the half, of their building fund. The localities must, in all ordinary cases, maintain the good rule thus far observed, of supplying by far the most of it. But good friends that love the cause should keep the struggling localities in good heart. *That stimulus of help has been a chief creator of our half a million of new property.* Some liberal help these Scotland Presbyterians deserve and need. Their load stops near the top of the hill. With kind shoulders to the wheel, they will bring it into the barn. If their present debt, with its yearly tax of interest, were wiped out, they would be sure to find their way to the needed boarding-hall. Here then, as at Carthage, Mo., mentioned a month ago, is a fine spot for that large-hearted exercise described by our contributor (see May number), who proposed to help "some western educational enterprise," and "to watch its progress."

The Rev. Harlan P. Carson, president of the board of trustees and pastor of the Scotland Presbyterian Church, to whose zeal and energy the academy largely owes its ex-

istence, has been commissioned by the Board of Aid to make such canvass for centennial gifts to his institution as was described in our careful article of last month. His field consists of the northern presbyteries of New Jersey, as Dr. Reaser's does of the southern. We feel safe in having this delicate branch of our work represented by such men, whose standing owes nothing to our certificate, and whose wisdom and courtesy will gain favor to our cause.

Mr. Carson is expected to reach his field about the close of October.

ENDOWMENTS.

In a nation that provides secular education at the public expense, can it be the duty of Christian people to provide distinctively Christian schools and colleges? As many as say, Yes, to that question must be ready to see one thing more—the *Christian schools must be endowed*. Where secular education can be had for nothing, many Christians even will not prefer the Christian school at the cost of a large school bill, and parents that have no Christian leanings will be sure to avoid that outlay. Yet the children of indifferent or unbelieving parents are those upon whom the Christian school does its most needed and decisive work. Just as an irreligious teacher is the most formidable antagonist of home religion, a religious teacher creates the most hopeful offset to the influence of a godless home. Indeed, the religious teacher has one chief element of power which the infidel teacher entirely lacks—the co-operating grace of God. Accordingly there has not been and never will be an American agency more admirable and interesting in its historical working than that of those thoroughly-furnished and enthusiastic Christian teachers who have been intent on making Christian students. But the next thing to the personal exercise of such a power is the privilege of widening its scope. Whoever endowed the chair which Mark Hopkins filled served as a sort of providence, embracing and enlarging the personality of the teacher. One of our own new teachers,

needing bread, may be compelled to make his teaching costly, and so may teach a few. Then let some good man or woman arrange that, while the teacher is at that work, he shall never lack for bread, and so enable him to put his personal impress of faith and learning on many, and these on many more, till they count up into scores and hundreds, and still keep counting on so long as that teacher can have a successor and the land furnishes children. Into what a fellowship does such a giver introduce himself! He joins hands with his teacher, whom he sustains; he joins hands with the Holy Ghost, who uses and blesses his teaching; he joins hands with every scholar that accepts inspiration through such a channel and applies it to his life-long work.

Mr. Lowell tells a thrilling little story about Ezra Cornell, who became the founder of Cornell University. George William Curtis was sitting in front of Mr. Cornell in a convention, where one of the speakers made a Latin quotation. Mr. Cornell leaned forward and asked for a translation of it, which Mr. Curtis gave him. Mr. Cornell thanked him, and added, "If I can help it, no young man shall grow up in New York hereafter without the chance, at least, of knowing what a Latin quotation is when he hears it."

GENESEO COLLEGIATE INSTITUTE.

The above finds pertinent illustration in the case of this most promising institution. In the matter of grounds and buildings it is rapidly coming into admirable shape. Its original building, containing ample recitation rooms, chapel, music room, etc., seems likely to stand for generations. The fine mansion, with its seven or eight acres, lately given to the trustees for a young ladies' boarding hall, seems likely to last as long. A recent legacy of ten thousand dollars provides for a similar hall for the young men. Such gifts are plainly of the highest value. The school could not do its work without them; but they yield no revenue. They more than treble the amount of property with which the school began, but only in-

directly and in small measure do they add to income. Accordingly, while the schedule of the Geneseo property has been running up so finely, the receipts of the excellent principal, who has made the school deserve these gifts, have been actually running down. That is, this Board, in the exercise of that compulsory economy by which alone it keeps out of debt, cut down its last year's appropriation to that academy from \$1500 to what proved to be less than \$700; and to the amount of that reduction the principal would have gone without his salary if the trustees had not made it up by borrowing or subscription. Either of those alternatives is bad. The energetic friends of the school, understanding the emergency, mean to meet it, namely, by endowment, for high tuition fees are not to be thought of, and the Board cannot help always.

The endowing work is already begun. One most interesting item of real estate, not named above, is, in effect, a partial endowment of the principal's chair. It is the excellent house which Mrs. Susan Harding, of Monmouth, Ill., has given for his residence. House rent is thus ensured. Thereupon is added the liberal gift of Dr. Williams, elsewhere described. These beginnings are actually made, and most generous pledges have been received of some similar giving to follow. We make this recital with great joy. Geneseo, our first-born institution, is likely to prove an example to all the flock. Less than five years old, it is within a stride of such establishment as promises its perpetuity and indefinite aggrandizement.

It enjoys, to be sure, some special advantages. It is in a region which, when once encouraged to begin such an enterprise, is competent to build it up. Northern Illinois, as we have elsewhere said, does not go abroad to beg her school property.

In addition to that, this school affords so happy an illustration of the wise co-operation of Christians in behalf of their local Christian school as reflects the greatest honor on the minds and hearts of all con-

cerned. A very large part of the money that has gone into the Geneseo property has come from other than Presbyterian givers. In particular, Mr. Charles Atkinson, of Moline, whose noble legacy of \$10,000 is soon to build the young men's dormitory, was a Congregationalist. Other men of that communion are among the most devoted friends and helpers of the school; but they see the desirableness of denominational control, and heartily consent to have it in our hands so long as we administer it without littleness.

Thus favored and hopeful, this young academy makes its most becoming appeal to its own region (and with great emphasis to the Presbyterian part of it) for the prompt completion of the endowment of the principal's chair. The Presbytery of Rock River, under whose care the academy is, has by recent vote committed itself to the purpose of furnishing \$5000 toward such endowment. This Board has commissioned the canvassers of the institution, Rev. J. M. Linn, pastor of the Geneseo Presbyterian Church, and Rev. N. W. Thornton, principal of the institute, to solicit for further endowment gifts in such parts of northern Illinois as are not here excepted. The exception covers the Presbytery of Peoria, which has been previously assigned to another institution, and the counties of Winnebago, Lake, Cook and De Witt. The Presbytery of Bloomington, excepting the county last named, is included in the Geneseo field. Now let this part of the middle West set to the East a stirring example. We are begging liberal men and women in New York and New Jersey to send their money away to Nebraska and Dakota in order to put our young schools on their feet. Here now, in Illinois, the East and the West, the means and the need, touch each other. Let the competent field about Geneseo make up its centennial endowment, and complete in that fine school one object lesson of the ideal working of the Presbyterian Board of Aid.

PUBLICATION AND SABBATH-SCHOOL WORK.

WHY SHOULD I CONTRIBUTE?

The question is often asked, Why should I contribute to the BOARD OF PUBLICATION? The answer is simple and conclusive, Because it is also the BOARD OF SABBATH-SCHOOL WORK.

This Board has two sides: the one, including the editorial and publishing departments, business; the other, as thoroughly missionary as the Board of Home or Foreign Missions. The former supports itself and is also a large contributor to the missionary side, and, as will be seen, to other benevolent agencies of the church; the latter alone looks to the church for support.

DEPARTMENT OF SABBATH-SCHOOL AND MISSIONARY WORK.

This department is far more extensive and important than is generally supposed. Its work is twofold. In the first place, it operates through a corps of approved missionaries, generally laymen, who are appointed to labor in the spiritually-destitute portions of our land. Their duty is to visit from house to house; to converse and pray with individuals and families; to distribute Bibles and the pure and spiritually-uplifting literature of the Board, by sale to those who are able and willing to purchase, and by gift to the needy; and, lastly, to organize Sabbath-schools and see to their equipment where they do not exist, and where schools do exist to visit them and labor for their improvement.

The second part of the work of this department is to make grants, either partial or total, of single books, periodicals, libraries and lesson helps to individuals, Sabbath-schools, churches, theological seminaries and missions, not only in our own land, but throughout the world.

DEFICIENCY IN CONTRIBUTION.

It must be apparent to every thoughtful mind that to carry on successfully the work of this department the amount recommended by the last Assembly, viz., *one hundred thou-*

sand dollars, at least, is necessary. It is a lamentable fact, as has already been noticed in this periodical, that last year only \$39,437 was contributed, and that by considerably less than one-half our churches. Only *twenty-six hundred and seventy-four* churches gave us anything; *thirty-seven hundred and twenty-four* failed to contribute.

REASONS FOR NON-CONTRIBUTION.

It is possible that some failed to contribute in consequence of being misled by the old title, Board of *Publication*. They imagined they were asked to give to a merely business concern that should support itself. All possibility of misunderstanding on that ground has been removed by the change of the title.

It is probable, however, that a still greater number, consisting of those who recognized that the Board had a benevolent department, declined giving because of the association of that department with a publishing house. They may have argued, The Board of Publication has a large capital; publishing is a profitable business, many men make fortunes by it; why does not the Publishing Department support the Missionary?

Perhaps the best answer that can be given to such objectors is that contained in the report of the special committee on the Board to the last Assembly—a report unanimously adopted by the committee and unanimously approved by the Assembly:

BUSINESS DEPARTMENT.

We found the Business Department of the Board well managed and self-supporting, and we take pleasure in correcting an erroneous opinion in the church growing out of a misapprehension as to the use of the large capital employed in this department. In the first place, many of our books do not pay the expense of their publication, not being generally salable. Of these we may mention those of a strictly denominational character, and those published by order of the Assembly. Secondly, the aim of this department is to cheapen its books and periodicals, rather than reap profits from sales. Thirdly, a large amount of books

are gratuitously distributed every year, not only to the destitute by colporteurs, but to charitable institutions, literary and theological institutions, on which no profit is made. Fourth, a large part of the Board's buildings, which are a part of its capital, and which might be rented, are used by other boards of the church for offices, rent free. A fair valuation of the rental of these offices was shown to be at least \$5000 per annum. This use is consistent with the wishes and intention of the donors of the fund for constructing the buildings, and no fault is attributed to the Board for such use. In addition, the expense of lighting, heating and repairing the building for this gratuitous use falls on the Business Department. The small per cent of profits on the seemingly-large capital is thus explained. We state these facts in order that the Assembly may be fully informed on the subject.

The Business Department not only provides rooms rent free, warmed and lighted, for the Boards of Education and Relief, but also for the Missionary Department of its own Board. It is not too much to say that on a fair business calculation it has heretofore contributed not less than \$8000 per annum to the benevolent work of the church. It is also proper to state that, under the direction of the Assembly, it will in the future place two thirds of its net profits annually to the credit of the Sabbath-school and Missionary Department.

BEAR IN MIND

1. That the missionaries of the Board of Publication and Sabbath-school Work have organized within a few years 1392 Sabbath-schools.
2. That they have made over 20,000 visits to Sabbath-schools, many of which were aided by grants of lesson helps, papers and books.
3. That there is no way of planting churches more economical or effective than by establishing Sabbath-schools.
4. There are thirteen states and territories, and among these many of the most important in our country, in which we have not one Sabbath-school missionary. This simply for want of money to support missionaries.
5. Touching appeals come to this Board from those fields to send there Sabbath-

school missionaries. Are these not calls from the Head of the church to our Presbyterian people to give for this cause?

Here is one of many letters received daily by the Sabbath-school Missionary Department of our Board. Through these we are given glimpses of the possibilities and the sore needs of just such work as the Sabbath-school missionaries of this Board are doing in saving precious souls and in the building up of the Master's cause and the honor of his name.

From the Board's missionary in Montana:

DEAR DR. WORDEN:—Last week I went across the river and visited the people there. Yesterday (Sabbath) we met in the school-house and organized a Sabbath-school. I found only one Christian man in the neighborhood. I think he is the only one among the ranchmen who does not use profane language. The majority of the men are infidels (professedly). Several ladies have been Christian workers in former days. They will help in the Sabbath-school. *If ever a Sabbath-school was needed anywhere, this is one of the places.* Families of children are growing up in utter ignorance of Christ and the Bible. Dancing and horse-racing are the only amusements. Mr. ———, a Christian man, was elected superintendent of the Sabbath-school. They will have to buy hymn-books, and, as the people are quite poor, I think it would be well to donate supplies for the quarter preceding Christmas, and after that they can get along.

On my way here last night, I drove past a saloon. An old man, Mr. B., at whose house I had called ten days ago, was there. He takes the *Truth Seeker*, and is full of the spirit of the devil. He came out and asked me to go into the saloon and talk to the men. I read part of the third chapter of John's Gospel, and began to explain, but he kept breaking in and asking questions. Finally he agreed to keep still. The proprietor had said I might talk, and the men had stopped their game of billiards. I trust that God will bless his word, even there. When I came here I found that a lady had died suddenly and had been buried Sabbath afternoon. There was a large attendance of the neighbors at the funeral, but when the bereaved husband asked some one to pray, there was no response. Mr. D., the superintendent of the new Sabbath-school, came just as the body was buried, and prayed when asked.

The husband was almost distracted, as they had been married only a year, and there had been no physician. I have just come from there. We went early this morning and tried to comfort him by pointing to the Saviour. ;

Only one known Christian man in a whole community! Children in families growing up in utter ignorance of Jesus Christ and the Bible! Dancing and horse-racing the only amusements! Surely in this place is needed the light and knowledge of God's truth. Surely the smile of the Master will rest upon those who will help us to send Sabbath-school missionaries to just such localities, where the well-known name and the sweet story of Jesus are unknown, and where even the children whom Christ loved so much are in such utter darkness.

In the name of these dying ones who have no one to comfort them, "no one to pray with them;" in the name of the Lord Jesus, who appointed his church to be his agent in seeking and saving the lost, the Board of Publication and Sabbath-school Work makes an earnest appeal for means to enable it to send the light into all these lonely, remote and godless homes, and to gather the children into Sabbath-schools that they may learn of Christ and his wondrous love. We long to send our Sabbath-school papers and lesson helps to these weak, struggling schools that have no money to buy them, and that send to us so many touching appeals for help. God's truth has found entrance many times on the Sabbath-school paper into homes otherwise tightly closed against it.

The Board is doing its utmost to meet these appeals; it can, however, do but little where there is so much to be done. What a broad field! what a glorious harvest might be garnered! Will you help us?

And here another appeal from Virginia:

COLES' FERRY, CHARLOTTE CO., VA.,
September 15, 1887.

GENTLEMEN:—Mr. Rice desires me to thank you most warmly for the gift of lesson papers and quarterlies, which have enabled him to carry on his work among the freedmen most helpfully to himself and to them. He does not know how he could have kept up his school without your generous aid. After next month it will close until the spring, as the barefooted

and scantily-clad children will be unable to attend after the cold weather sets in. So, Mr. Rice bids me say that your papers will not again be needed until April; but, if it be not asking too much, he will be more than grateful if you can at that time again supply his school with lesson helps, as you have done this year. These Negroes are utterly poor, and Mr. Rice has no aid in teaching his school, now numbering one hundred and fifty. You sent an abundant supply of papers, the little folk of course not needing them.

If you have any cards, simple little story books, etc., to be given away, pray remember this remote corner of the world. Mr. Rice would be glad to be able to give his pupils little books, etc., at the close of the school. They would be rewards for the past and incentives for the future. You may imagine that his work is arduous and discouraging enough, with so little help and sympathy. He sends gratitude for what you have done, that is not by any means altogether according to Talleyrand's definition, "a lively sense of favors to come."

May both you and he be rewarded by the fruit of the great lessons the world has been learning this summer.

Sincerely yours,

MARIE GORDON PRYOR RICE.

And here a call for the aid of schools amongst the Creeks, Choctaws and Cherokees:

VINITA, IND. TER., Sept. 1, 1887.

REV. E. R. CRAVEN, D.D.

DEAR BROTHER:—We have special need in this territory of tracts and matter suitable for Sabbath-schools—papers, lesson leaves, etc. We must supply these things, as the people cannot pay for them, and I am sure you will co-operate with us in our work here in behalf of the Indians. We can organize a number of schools if we can supply papers and leaves. Will not the Board of Publication help us?

Faithfully, ROBERT W. HILL.

A Sabbath-school missionary in Michigan writes:

I have visited the strongest churches in Saginaw Presbytery, and hope that my appeals to them in behalf of the dear souls in the wilderness may not be in vain. As time rolls on the need of our work becomes greater. This may seem strange to those who are not acquainted with the field, but it is a fact that there are now ten times as many families in the West needing this colportage as there were ten years ago. In 1884 the census gave a population of half a million in the twenty-five coun-

ties in which I have been laboring, and I see now that there are forty thousand settled north of the Saginaw Valley.

I spent the last week and a Sabbath in the northwestern corner of Gladwin county, two hundred miles from here. Five years ago I walked eighteen miles through the woods without seeing a house to find the people, and organized a Sabbath-school here. There are thirty families, and among them noble, earnest Christians. They have kept up their Sabbath-school organization, and are now about to organize a church. The church would have been organized while I was there had it not been for bad weather. While there I found a family that had suffered the loss of their property by fire. They had neither Bible, Testament nor anything else to read, so I had a good opportunity to place in their hands a copy of the Bible.

DIFFICULTY OF MISSIONARY WORK.

The following will give some idea of the nature of the work of our missionaries in the far West:

One Saturday last December I worked my way into a small town in southern Minnesota, expecting some one, according to previous appointment, to meet me with a team and take me out about six miles north, where I had organized a Sabbath-school; but such was the state of the weather that there were very few in from the country. A heavy thaw had set in accompanied by gentle rain, which gradually increased until by afternoon it literally poured down. It was more like the opening up of spring than a day in midwinter. One of the first persons I met on the street was the Methodist minister. He had taken quite an interest in my work in that locality, and had helped it on by going out to preach therein occasionally. On learning where I was going he said that he had engaged to preach there the next day, but as I would be with them he would go the following Sabbath instead. He then interested himself in helping me off, and soon succeeded in finding a farmer going part way. As there seemed to be no probability of my getting all the way that night, he advised me to stop with one of his people, two miles out, till morning. I was acquainted with some of the family, who were Sabbath-school workers. They gave me a warm Christian welcome, and the next morning I completed the journey on foot. What with rotten snow-banks, ice, water, mud and a heavy mist almost as bad as rain, it was any-

thing but pleasant or even safe going; but I reached the neighborhood in good time, and after a hearty dinner with some friends, my kind host, his adopted daughter and myself walked to the school-house. The mist had changed to snow with some wind, which increased to a driving storm. We thought surely we should have our miserable walk of a mile and a half for nothing; but as we approached the school-house we were cheered by seeing smoke issue from the chimney, and on opening the door we had a mutual but very agreeable surprise—they to see me and I to find sixteen persons already assembled, and such an afternoon too. After taking off my wrappings, I drew my chair up to the stove and joined in a social chat while we waited for the superintendent; but he did not come, so I took charge of the school, and we had an interesting and, I trust, a profitable time, in spite of adverse weather. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

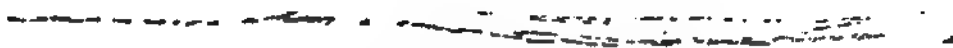
"A HORSE, A HORSE, MY KINGDOM FOR A HORSE."

A letter under the above caption appeared in the *Presbyterian* of the 17th of September. It stated that one of our most faithful missionaries in the wilds of Minnesota was in sore need of "a colporteur's conveyance—horse and all." It further stated that \$250 were needed for the entire outfit, and that \$52 had already been contributed. A few days thereafter the secretary received a letter from a generous brother enclosing \$50 as his contribution toward the object mentioned.

The secretary had nothing to do with the publication of the letter. He rejoices, however, that it was published, and will gladly act as "the medium of supply" for others who may desire to contribute. It gives him pleasure to state that the missionary in whose behalf the appeal was made is one of the most faithful and successful in the employ of the Board. Within the last quarter he has organized five Sabbath-schools. He was the writer of the immediately preceding communication.

The efficiency of our missionaries in the far West would be more than doubled if each one had a complete "conveyance—horse and all."

CHURCH ERECTION.



The church of which we here give a sketch is peculiarly convenient and, as we think, very tasteful in appearance. It will seat from 150 to 200, and provides a small prayer-meeting room upon the side.

This church has been built for \$2000, and with care that sum will prove sufficient for the erection of such an one elsewhere. We can procure working plans and specifications at a very moderate cost.

SHALL THE MANSE WORK END?

About two years ago a long-cherished hope of the Board was fulfilled by the liberal gift of \$25,000 to form a fund to aid churches in the erection of mansees. As the fund was of a limited amount, two things were manifest from the very inception of the work: first, that if disbursed in absolute grants, it would very soon be exhausted, and secondly, even if paid out only in the form of loans, the amount in hand, if unincreased, would be inadequate to meet the annual requirements of the work. Yet the General Assembly, in view of the pressing need of houses of worship, did not dare to permit any of the regular contributions of the churches to be diverted to the manse fund. It felt constrained to confine that fund to "special gifts and such portions of church collections as may be designated by the givers for this end."

As yet the additional contributions have been very small, less than \$3000 in the aggregate having been received. At the end of eighteen months of administration the result is what from the beginning was foreseen. The fund *has been all pledged*, and the only certain resource for future work is the repayment of the loans by the churches. But these payments are in installments running through three years. It is thus evident that, even if no absolute grants are made and all installments are punctually repaid, the fund, if unincreased, will afford a working capital only to the amount each year of one-third of the fund, or, as the account stands at present (a portion having been given in absolute grants), about one-third of twenty-four thousand dollars, or eight thousand dollars a year.

This amount, if promptly received, would be entirely inadequate to the work that should be done. To meet the reasonable expectations of struggling churches, overburdened ministers and suffering women and children, not less than \$20,000 should be disbursed each year, and with the utmost stringency in administration not less than two or three thousand of this amount should be given in absolute grants.

But how do we stand at the present mo-

ment? We are but just beginning to receive the first installment of the loans made a year ago; but very naturally these first installments are for small amounts, for in all loans the Board has deemed it wise to make the first year's repayment smaller than those of the two succeeding years.

From these repayments, if all are promptly made, the Board will receive before the first of next April just \$1850; but already some of the churches are asking for an extension of time. Assuming, however, that the \$1850 will be received, we shall be enabled to make loans for the building of mansees to about five or six churches before the close of the present ecclesiastical year. Even after the system is thoroughly arranged and the money returns with established regularity, we should upon the present basis be able to aid only about eighteen churches each year, while the number that will certainly apply and with equally good reasons will reach fifty annually, and probably more.

Is it necessary to do more than to present these simple facts to convince any one that the fund ought to be immediately enlarged? For this, in the name of scores of patient and suffering wives of our home missionaries, we plead to-day. No more beneficent scheme has ever been devised than this, that aims to provide homes for our pastors upon the frontier. As we write, a letter comes in from Washington Territory, which speaks eloquently of the need of such help.

"Last May," the writer says, "I was commissioned by the Home Missionary Board to come and labor in this field—Waitsburg and Prescott. My home is to be at Waitsburg. I arrived there on the 9th of July, but have not yet been able to secure a house. It is a town of about eight hundred people, and all the houses in town are taken up. The people are talking of building a house for us, as my wife is very anxious to start housekeeping, for she would rather do her own work than board, and besides boarding is too expensive. The church and society are not very strong, and they are just through with paying for building a church, and hence feel rather poor to commence building a manse without outside

help. There is a grand outlook to this field and country, but at present the people are not many nor well to do. The country is new, just opening up, with plenty of room for farmers and business men to till the land and build factories and open up business of every description; plenty of room too for workers in Christ's vineyard. Will you have the goodness to forward me a blank form for applying for aid in building a manse and other information that may be needful?"

What shall we reply to such an application, which is one of similar appeals reaching us every day?

Brethren, cannot \$50,000 be raised immediately as a special contribution to the manse fund? How better can we signalize this centennial year than by monuments of benevolence and mercy? And what cause can appeal more eloquently than the provision of homes for the wives and little ones of those who are standing for us upon the frontier to save this country for Christ?

The General Assembly proposes that this contribution shall be designated as a memorial of the late Dr. Wilson, who gave his best years to the work of the Board. Brethren, are you willing that this plan, that appeals so strongly to our sympathy for the suffering, and to our reverence for the faithful brother and soldier of Christ who has gone to his reward, shall fail? Read Dr. Phraner's letter on this page and see how this work is estimated by one most competent to judge.

Surely giving to this end is such service as the King shall honor in the great day with the answer, "INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME."

WORDS OF ENCOURAGEMENT.

Many of our readers will be interested in the following letter, not only on account of the kind words of encouragement to the Board, but also because of their personal interest in the writer, Dr. Wilson Phraner. Dr. Phraner, who has been for many years a member of the Board of Home Missions,

started last May upon a tour of observation around the world. He was present at the meeting of the Assembly in Omaha, and proposed upon its adjournment to visit the fields of greatest activity in home mission work in Colorado, Utah, Oregon and California, and afterwards to sail for Japan with the purpose of reaching China, Siam, India and Syria before returning home next year. We were greatly gratified at the receipt of the following cordial letter from San Francisco, written just before he sailed for the East:

SAN FRANCISCO, August 30, 1887.

MY DEAR BROTHER WHITE:—On my journey across the continent, in my conferences with the brethren, I have heard many pleasant things with regard to the work of the Board of Church Erection. I have been delighted to find the work so highly appreciated, and to hear so much approbation and gratitude expressed with regard to it, and I have been myself led to realize more than ever its importance as an adjunct of the great work of home missions.

It is really a department of home mission work. As I have seen how some of our missionary brethren live, and to what straits they are oftentimes put to secure a comfortable home, I have recognized the benefit of your manse fund. Before I go hence I want to make a small contribution to that fund, especially as a part of the memorial fund to bear the name of that noble man, Dr. H. R. Wilson. Enclosed please find check for \$50 (I wish I could make it \$500 or \$5000), which please appropriate to that fund. I am well and very busy; am expecting to sail for Japan and China on September 10. With great personal regard and all good wishes for you and yours, and for the prosperity of the work you have in hand, I am fraternally yours,

WILSON PHRANER.

HAMILTON, MICH., September 15, 1887.

REV. ERSKINE N. WHITE.

MY DEAR BROTHER:—Your kind letter, notifying us that your Board had made the grant of \$500 aid applied for, is received. Please accept our hearty thanks. We have the building completed, and comply with your regulation in sending herewith certificate signed by our trustees. We have some of the work to pay, and the seats and smaller bills to pay out of the \$500. I suppose you will

forward the necessary blanks for mortgage and insurance, which, when properly executed, will put us in possession of the grant.

We have a very pretty and commodious building, of which we are justly proud, and for which we have to thank, in a large measure, our good friends who will not receive direct benefit from it. Allow us, in the name of our people, to thank you for the generosity shown us and to assure you that we shall spare no endeavor to put to a discreet use the funds of the church intrusted to us.

Yours fraternally,

JOHN HARVEY.

EAST PORTLAND, OR., July 22, 1887.

REV. ERSKINE N. WHITE, D.D.

DEAR BROTHER:—Enclosed find the papers necessary to the securing of the grant made to the First Presbyterian Church of East Portland by the Board of Church Erection. Our people are justly proud of their effort. We now have one of the best locations in the city. Our building was removed in safety, with the exception of fallen plastering. We are now on a good foundation. We worship no more in the miagmatic clouds which rise from the slough of despair. Our house has been repainted on the outside, replastered and kalsomined, and the inside wood work given a good coat of oil finish. We now have the most attractive house of worship in the city, all free from incumbrance. It has cost us about \$1700, but the people gladly came to the rescue when they saw that another effort would give them such a good house. With the \$500 from the Board our bills will be paid. Please draw the check in favor of Walter Jones, who is one of our trustees and will attend to it promptly.

With many thanks to yourself and the Board which you represent, for your generous assistance, I remain

Yours fraternally,

D. D. GHOEMLY.

LINCOLN, KAN., July 27, 1887.

DEAR BROTHER:—The \$260 for our Milo church arrived all right. I wish you could know how good and proud we felt to be able to pay our debts here and there. God ever bless the Church Erection Board and all the good people who sup-

port it! Every Sabbath our meetings at Milo grow better. It was more the other way before we had our church. I think the spiritual prospects are even better than its worldly prosperity, and I believe we soon shall have a very large church there. Excuse delay, as I live fifteen miles from the nearest trustee and they are all scattered.

Yours in Christ,

H. C. BRADBURY.

SPIRIT LAKE, IOWA.

Sabbath, July 24, was a joyful day for the members and friends of the Presbyterian church and congregation of this place, which may well be called the Saratoga of Iowa. On that day their new church was dedicated to the worship of God. The day was beautiful, the audience full, and Rev. D. W. Fahs, pastor of Lemars church, preached an excellent sermon. Rev. T. S. Bailey, of Carroll, with the pastors of the Baptist and Methodist churches of Spirit Lake, was present and assisted in the services. Seven hundred dollars was still needed to free the church of debt—a large sum for such a community to raise after having done so much at the beginning of the enterprise. But by heroic effort it was done and the house dedicated free from all incumbrances. The church is a model of neatness and convenience, of modern architecture, with audience- and prayer-meeting rooms connected by folding doors. It will seat from 200 to 250 persons comfortably. It is a monument of faith and perseverance on the part of this feeble congregation. The country is new and the people poor in this world's goods, but rich in faith. Three years ago Rev. Mr. Carpenter took up this work with fourteen members and no Sunday-school, worshipping in a dingy hall up stairs. Now he has fifty members, a good Sunday-school, a full congregation, a beautiful church and a fine prospect for future usefulness. Too much credit in this case cannot be given to Brother Carpenter and his wife, with the band of noble women who have co-operated with her in the women's society. Without the help of those women this church could not have been built. The Board of Church Erection gave the generous sum of \$600 toward the building, which cost, finished and furnished, about \$3000.

T. S. B.

MINISTERIAL RELIEF.

THE MILLION-DOLLAR FUND.

A GOOD BEGINNING.

The announcement in the following brief letter (from one who, for the present, does not allow his name to be given) will be read with rejoicing and thanksgiving in many a minister's home—may I not say in all the homes of God's people?

August 31, 1887.

DEAR DOCTOR CATTELL:—I have several times called to mind the very pleasant visits you have kindly made me in the interests of the Board of Ministerial Relief, and I herewith promise to give ten thousand dollars toward the new Million-dollar Fund for aged clergymen. I will make the payment to you before October 1. Hoping that my gift may prove a stimulus to others to also give, and with best wishes for ultimate success in raising the fund desired, I remain,

Sincerely yours,

— — —

In my last interview with this noble and generous man he said that as God had entrusted him with more worldly wealth than he had most people, he could not rest satisfied without sharing it with the faithful and self-denying ministers who had so much less than other people. Surely God will bless one who makes such use of his wealth!

Letters are coming to the office from home missionaries and pastors all over the country rejoicing that at last the church is moving in this direction. They do not expect for their old age the ample provision that is made by so many corporations and business men and governments in return for faithful service, but they give thanks for the movement that looks toward making some assured provision for the worn-out minister—enough at least to keep the wolf from his door—in the helpless old age to which most of them are hastening with scarcely the ability to lay by a dollar for its wants. Let me quote from a letter that came by last mail:

I have been forty-four years in the ministry. I seem good to reach the fiftieth. Might I rest then and look to the Board? I think I see on your walls, *Jehovah Jireh*—a good motto for your Board. With the ministerial and pastoral care of two freedmen's churches, aggregating nearly nine hundred members, and sole Sabbath-school teacher too, I am worked very much harder than when I was a more youthful minister. "Hitherto the Lord hath helped me." I am healthy and strong; have a grand old wife, a help-meet indeed, and Christian children, all in the church and one in a theological seminary. And we have plenty of bread and milk. I am not ready yet to sit down, but I hope you will get the centennial million to pension me with by and by.

Many of God's people have made, and are now making, money. Will they not send a cheering word, this centennial year of our church, all along the line of these toiling men—these servants of the church who, in choosing their sacred calling, turned aside from every profession or pursuit by which they, too, might have made money for their support in sickness or old age? Can those who have wealth "rest satisfied" until such a faithful and self-denying minister, bearing the heat and burden of the day for forty-four years in missionary work, will write not only of his "hope" but of his assurance that "you will get the centennial million to pension me with by and by"?

PER CONTRA.

But another announcement will be read with far different feelings than those of "rejoicing and thanksgiving." Our receipts for current expenses for each of the last three months have fallen so far below the amount received during the corresponding month of last year that, after voting the appropriations asked for by the presbyteries for September, our balance for current use is not far from the line of danger. Yet we began the year (April 1) with \$21,389.87 in the treasury!

Those who read our Report to the last General Assembly may recall the sentence that followed the announcement of this handsome sum left in our treasury with which to begin the new year:

But it would be a painful result of this large balance, which will all be needed before the summer months are over, if it should induce on the part of the friends of this sacred cause any relaxation of effort on its behalf during the coming year. We enter the new year with an addition of nearly sixty families to our roll; and the same unwearied and zealous work that secured the enlarged contributions of last year must not be relaxed if the Board is to continue to pay in full the appropriations that will be recommended by the presbyteries.

Already, in the first six months of the year, this large balance of twenty-one thousand dollars is nearly exhausted and the season for large demands upon Board is at hand. Has the same "unwearied and zealous work" been continued this year on the part of the friends of this sacred cause?

Doubtless the interest attracted by this centenary fund for the permanent endowment of the Board has had much to do with this large falling off in the contributions for current expenses, when, in view of the larger number of families upon our roll, there should have been an increase.

A remittance of \$16 has just been received from a church which last year sent us \$10.25. This shows a gratifying increase of interest on the part of this congregation in our sacred work; but of this enlarged contribution, \$10 was directed to be sent to the General Assembly's Centennial Committee, leaving but \$6 for our current expenses—a little more than one half the sum contributed by this church last year! Another church, that sent us \$4.75 last year, sends this year \$5.47 to the permanent fund and only *one dollar and seventy-nine cents* for our current expenses!

Have pastors and elders thoughtfully read Dr. Nelson's editorial on this very point in the September number of *THE CHURCH*?

OUR MISSIONARIES IN THE WEST.

The following article by one who has a thorough knowledge of what she writes ap-

peared some months ago in the *Presbyterian Journal*. As here reprinted some paragraphs have been omitted and others added by the writer:

THE TRIALS OF A MINISTER'S FAMILY.

A TRUE STORY.

MRS. S. D. POWER.

If people had ever taken the trouble to think five minutes about it, they might all know that it is only between thirty and forty years that two-thirds of our states have been settled, and that most of the pastors who made this rich western region something else than heathendom went out at first as home missionaries, on the slenderest salaries that would keep a man in working order. Most of the schools where our bright Ohio, Indiana and northwestern politicians, army officers, authors and business men were educated were taught by these ministers and their accomplished wives, who added this teaching to the exhausting toil of their parish work. The change from the drinking, horse-stealing, shooting, dangerous state of pioneer society dated in most cases from the advent of a young preacher fresh from his theological studies, with much to learn, but resolute to dare and to do, and if need be to die for the sake of his Master and the peace and good will he told them to spread. Compare the Western Reserve with the older parts of upper Canada in their poverty, ignorance and lawlessness if you want to see what that much-worn phrase, "the light of the gospel," means for a country. The treasure might be in earthen vessels, but the vessels brought it safely over mountains and floods, and it was treasure still. They not only brought control for lawless lives and comfort for deathbeds, but the blessings of taste and home comforts; not only the Bible and sermons, but the school-books that made statesmen out of unkempt boys, the magazine and town library, the telescope and scientific apparatus, the white rosebush for the gardens and scions for the orchard. They drafted town laws and state constitutions, they fought riot and theft as they now fight anarchy and rum.

Surely people might have remembered, without telling, that the men who did all this were not beyond the natural life of man, that many of them must be still living, or if not, their wives and children are, and it might have entered into their hearts to inquire how these good servants of the church and the commonwealth, and those who shared their work and privations, were provided for. They could not lay by much for themselves against old age, or

for their families, on \$200 or \$300 a year, if they had even as much as that. Yet has it ever come into the head of one in five hundred to inquire whether these families have now bread to eat and a roof over them, although among them are numbered gray, weather-beaten scholars and worn-out women of refinement and culture?

One minister I knew left Amherst with high honors. In scientific studies the faculty considered him the peer of Mitchell and Silliman, classmates if I remember. He wished to go as missionary to China, but his health breaking from hard study he was sent west as home missionary in the Wabash Valley. There he regained some health by such rude treatment as riding thirty miles a day, preaching at night and sleeping on the floor in a settler's cabin after a supper of corn pone and milk. He preached week-days and Sundays on his circuit, which did not allow services oftener than once a fortnight, the stations were so separated. Presbyterians rode circuit then as well as Methodists. When his strength would bear this life no longer he started a seminary, his wife, from the finest school in Beacon Hill, Boston, teaching her French and drawing classes with her baby at her feet, for they had no servant. Schools were needed west, and he taught and preached by turns, his boys always taking best rank in college by their thorough preparation and discipline.

After fifteen years of this life, a small legacy falling in allowed him to take his family from the ague-smitten region to a homestead in the northwest. Here he felt he could preach and be useful, gaining full health and relieving the church of much of his support by working a farm after the old ministerial fashion. He went on the unbroken prairie, fenced his land, built his house, and gathered a small church. He was literally the hardest worker I ever knew—up at four o'clock and in the field till he could no longer see, the only signal for his coming in; studying commentary and Greek Testament while his farm hands took their nooning, studying his sermon over plough and reaper, and coming in to write it. The first three years the church paid nothing for preaching, being in Ohio phrase "poor as skim poverty," in the grip of high taxes and interest on their unpaid farms, and harvests ruined by floods one year and drought the next. Afterward they gave him \$50 or \$60 a year, the Home Missionary Society sending \$150.

The family lived first in a building 16 by 24, meant for a granary, after the new settler's

usage; the bookcase with its Greek and Hebrew and English classics within five feet of the cooking stove, the space between sacred to sermon-writing and the wife's occasional articles for the magazines. In three years they moved into the half-finished dwelling, which circumstances never allowed them to complete. The time came when they wept to be back in the plain house, coarsely dressed, but free of the wasting anxiety where next week's bread was to come from, or whether they could keep a roof overhead from month to month.

The difficulties of first settling were over, the farmers began to drive around in smart carriages, make improvements and subscribe for a railroad. The old minister was too strict for their notions about such things as Sunday-keeping and horse-racing. When under stress of duty he preached on the obligations of Christians to give as they prospered to foreign missions and grasshopper sufferers and the charities of the church, it broke that church's back. In two weeks a committee waited on him to say they would relieve him from further ministry to that church. He was getting old with hard work and trouble, bowed meekly to the pain of seeing his unselfish labors so lightly esteemed, and never suffered one of his family to say a hasty word against the decision. The frank Scotch members protested warmly against the change, but he soothed the feeling, and welcomed the young minister from the East with his bride in wedding freshness.

A sharp winter left the youngest, brightest girl in consumption, and the child turned her face to the wall and made haste to die. Other sickness and accident and losses of every sort brought the burden heavier on the toiling shoulders. The slender wife had borne her part heroically, working without help for family and hired men, walking miles after her day's work to watch by a sick neighbor, or attend a prayer-meeting when her husband was too sick to rise. She wore calico to church season after season, and denied herself every comfort to send the only daughter left a few terms to better schools. The daughter studied her Latin and German nights after she was in bed, and drove reaper or cut the corn when help was scarce and the father down with harvest fever. The mother even taught the district school in summer, doing her own housework mornings, noons and nights; but when by every sacrifice her heart could compass the girl was well started away from home, her own system took terrible revenge, and for eighteen years made her life torture with neuralgia of

the worst kind. She was a woman who carried great endurance in a frail form, and there was no giving up in her case to disease that would have left most women useless. Church, prayer-meeting, society, for most of those years were forbidden, for the hourly maddening pain that seized her wrung cries from her resolute lips. Speechless weeks together, fasting from food and drink for days to escape the torture of moving her mouth, reduced to a weight of eighty pounds, the woman would go about caring for her family while strength lasted, stopping to wrestle with pain that whitened her face like that of a corpse, and after the agony go on with the mending or sweeping as before.

The farm was sold, and they came east—the father deaf and infirm and beaten down with trouble. The daughter, most sadly widowed within two years of her marriage, lost her little all in the Chicago fire, and took care of the family with her own support. She was able to buy a cottage where the mother could be in reach of a doctor and the young brothers at school; but it took seven years out of her life at the work that feeds on nerve and brain. Part of her mother's gift fell to her share, and she found work as a writer. You may have read her articles, written, with portfolio resting on her sleeping baby in her lap, between nine and two at night, when other care was done for the day, or pencilled on the lounge when she could not sit up for the ache of an overdone frame. She could not be sure of work away from the city, and so the family joined her east. Then the struggle began.

Figure to yourself the rents and expense of living near the city, with six people, old, invalid or too young to help, to be kept in any comfort by the uncertain earnings of a boy and this young woman, half the time disabled with nervous disease aggravated by her writing at pressure. The shrewd economy, the unselfish sharing of burdens and of the common purse, with handy tastes quick to make the most of everything, made life bearable, and gave the full flavor of their few pleasures.

The hot summer of 1878 the family were seized with the malaria fever that raged about the city. One rose tottering to care for those who were helpless. The winter that followed need not be dwelt upon; the weeks when brain and hand refused her bidding any longer; when they humbly prayed for death to relieve the mother's agonies the cold thin house made worse; the brother living at home to give all his earnings to the family, starting by starlight

every morning for his mile walk to the station and nineteen miles by train to the city, ten hours at work in the fetid office, and back in the evening. No wonder he had hemorrhage next spring, that followed season after season till he died. The sister would have died to join him if she might, they had been so near in tastes, had struggled so hard and borne so much together that no one could ever know or understand again.

The western presbytery to which her father had belonged kindly sent the parents to the Ministers' House at Perth Amboy, for they were past working for anybody. There for the first time in thirty years, free from harassing cares and in thorough comfort and rest, the scourge of the mother's disease has abated. She still suffers daily and acutely, and speech is still a privilege, but God in mercy has stayed his east wind in the time of his rough wind.

It will be necessary to assure some people, comfortably ignorant of what goes on in the world about them, that this story of a minister's family is true, wholly and in detail. The straits to which careful families are brought by failing strength and means are unknown to their next neighbors, and old pastors and teachers fare worst of all. I do not count the fortunate dead, overwrought and early released from their labors, but there are too many pastors' wives insane or living in torment of chronic neuralgia, that avenging angel of overwork and care. Theirs forever is the struggle between straitened means and limitless demands on sympathies, strength, purse and appearances, from the country minister's wife doing her own washing with a three weeks baby, to the city pastor's wife I met fagged and worn out trying to find a cloak for her baby cheap enough to suit her purse, because she had not time to make one, and every dollar of the \$1800 salary was strained to meet the demands of a society which expected them to live as if they had \$5000. I saw the private note-book of an old beneficiary of the Ministers' House at Perth Amboy not long ago. He and his invalid wife had lived on \$300 a year a long time, and of this \$30 a year went in charities and mission funds. When their son died, and the administrator made way with the little property coming to them, there was nothing but the Board of Relief between these aged servants of the church and the poorhouse. Who makes a point to know if such poor ministers are provided for, or by what shift and suffering they make out to live?

EDUCATION.

EFFECTS OF SCANTY FUNDS.

At its last meeting the Board of Education felt constrained to decline two applications for aid, which, being made for candidates in the preparatory department, classed them as "special cases," but which seemed deserving of acceptance. The main reason for the declinature was the lack of funds. With a debt of \$15,000 to be cancelled and the prospect of numerous recommendations of young men in the higher stages of study, it was felt to be injudicious to undertake to aid those in the academic course, however worthy and however needy. Yet, on the other hand, the possibility of so discouraging these young men and putting them back as to lose their services altogether, when they seemed to be just the men most needed on many a field that is calling loudly for laborers, was a thing greatly deprecated. After much debate over the matter, it was decided that the cases of these young men be presented to the public in THE CHURCH, if so be the knowledge of them might enlist special assistance. They are as follows, and both from the West.

The first is spoken of as

a very *worthy* young man, twenty-two years old, who has maintained his religious integrity amid very unfavorable surroundings. He is industrious, studious and economical. He has a great desire to preach, and at different times, under the direction of the session, has exercised his gifts to universal acceptance. His parents are poor and really somewhat dependent on him for support; but they are willing to struggle on without his aid, so that his great desire to serve in the ministry may be gratified. He has been teaching for the last four or five winters, and is more than an average scholar. He is a ruling elder in the — Church, an earnest, devoted Christian and a brother beloved. He is already in attendance at — University, and went there under the impression that there would be no doubt about the promised aid. His case is an extraordinary one, in my opinion, and there should be no hesitancy on the part of the Board concerning

a man of such sterling worth. We cannot afford to lose such as he.

Yours in the gospel, —.

The committee of presbytery adds concerning the same person:

I have met him; and from what I have seen, and through others have learned of him, I feel that, if spared and enabled to enter the ministry, he will prove an efficient and useful worker in the Lord's vineyard.

The second is a young man, nineteen years old, who "has returned to his studies at W— College in the preparatory department." Of him his pastor writes:

He is a member of our church, and thoroughly enlisted in the work of the Master. His father is in reduced circumstances, and, owing to the fact that he lost a leg in the last war, he is able to do nothing more than act as janitor in our court-house. If ever there was a case for the Board to make an exception of, this is one. If he does not receive aid, he will be obliged to return home.

Yours sincerely, —.

There was a case full as deserving as either of these, which was declined at the previous meeting, for which we have made particular application in the hope of success; and in all probability there will be more to come.

And here, be it remembered, we speak only of the so-called "special cases" that present uncommon claims upon the Board's consideration. There are others submitted to us which appear to offer no special reason for making them an exception. These are passed by with the hope that by some means within reach or by effort of their own they may work their way into college, and thus give proof of their earnestness and ability. The cases which we accept are such as testify of real worth and are in danger of being lost to us without aid rendered.

Now, if there is any class of laborers that our church particularly needs at this time, it is those who are earnest in Christ's service, and know by experience what hard-

ship or privation means, and are not afraid to face these for his sake. There are hundreds of churches that are pining and dissolving for want of such men to minister to them; and yet our congregations which give largely for home and foreign missions are withholding from the Board of Education the means that shall fit the very men they are calling for to enter upon mission work. There is an inconsistency here which requires only a little thought in order to be rectified.

By way of illustrating the fact here stated we here tabulate a few

SPECIMENS OF DISPROPORTIONATE CONTRIBUTIONS,

without naming the churches. Our comparison is between the sums given to the Home and Foreign Boards on the one hand and those given to the Board of Education, which is to furnish the men for their missions to no small degree. The specimens are taken at random from the lists of two large synods.

Home Board.	Foreign Board.	Education.
\$173	\$117	\$0
130	130	8
135	157	4
490	478	24
236	248	0
1623	1908	97
206	154	1
1023	875	88
2897	1702	49
2427	1898	47
1401	2532	52
573	676	50
328	163	13
845	644	25

And so we might go on extending the list through several columns. This purview shows plainly that the relative importance of the Board of Education to the other two boards, and we might add the Freedmen's Board also, is not rightly estimated; and shall we infer from this that like pains are not taken to set it forth? Of course equal amounts are not expected, not desired; but the standard set by the Assembly is in all these cases not observed. The result is that last year we were obliged to shut down the gates early in the season, and we may be

obliged to do the same this season, even after having reduced the scholarships to the low figure of \$100. Will not the pastors and stated supplies give this subject a full and candid consideration?

UNEMPLOYED MINISTERS.

The question as to the best method of utilizing our educated and capable yet unemployed talents in the ministry is now enlisting much thought and discussion throughout several denominations. The Methodists, of course, have the advantage in this particular, as theirs is a system which assigns to every man his place, and keeps every man at work. But with Presbyterians and Congregationalists and Baptists and even Episcopalians the case is different, and it is among these that the discussion is going on, for here is where the occasion for the question most prevails. In these denominations the union of ministers and people depends upon the free independent choice of the people. There is wide search, rapid trial, and the major vote decides the call. Many parties have to be satisfied. Oftentimes opinions clash. Rivalries about particular favorites are started. In consequence, the case remains in suspense often for months, and occasionally for years. Meanwhile the spiritual interests of the church suffer, and worthy men, who might most profitably be employed, are allowed to remain comparatively idle and expectant.

The evils thus arising are setting persons on the devise for some expedient by which they may be abated. Some propose the establishment of a contract bureau or intelligence office where pulpit supplies may be enrolled and sought. The difficulty here is that the field to be supplied is too large, and the qualifications of the candidates and their fitness for particular places cannot be easily ascertained and guaranteed. Others propose the appointment of a number of judicious superintendents or quasi bishops for different localities whose business it shall be to ascertain the several points needful, and assist in putting the right man into the right place. Others insist that the business be

longs by right to the bodies holding the episcopate in their several denominations, whether it be individual bishops or ecclesiastical bodies like the presbytery or synod or classis. But the great obstacle to be encountered in every instance is the independent spirit of the churches. They resent control or even interference, and prefer to take their own course. The result oftentimes is that, owing to bad taste or lack of discernment, sterling worth is rejected and shallow display carries the day. Still further, in the competition which ensues modest men feel they have no place or chance, and keep themselves aloof. So many an excellent laborer continues a W. C. If ever a condition of things demanded from our ecclesiastical bodies earnest consideration and the wisdom which is profitable to direct, this does.

But what has all this to do with the Board of Education? Much in many ways. In these unemployed ministers it encounters a strong objection in the minds of the people against further efforts to multiply ministers. Again, it does not like to see any whom it has aided in educating compelled by unwarrantable neglect to fail in rendering the church remunerative services. Still further, it does not like to hear calls for more men from vacant churches and unoccupied fields when there are so many ready and willing and able to do good work suffering from lack of employment. Therefore it feels strongly impelled to unite with the many who are pondering and discussing this subject in pressing it upon the candid and time-taking attention of ecclesiastical bodies.

Will it be regarded as presumption if we offer a suggestion or two on this point?

1. That every presbytery, in discharging its duty of care and control over its constituent churches and ministers, appoint a committee of the most judicious members of its body to co-operate with the committees of vacant churches appointed to select a pastor or stated supply, and that such co-operation shall be obligatory upon all.

2. That all applications of candidates for the vacant pulpit shall be sent to this joint

committee, and none be invited to supply the pulpit except under their joint approval.

3. That every candidate shall have a fair opportunity of making his qualifications known to the church.

The effect of such measures would be to exclude questionable men from entering and fortifying themselves in a church, and to secure to our worthy unemployed brethren a fair chance of occupying vacant fields through the recommendation of their brethren. Though these measures may not accomplish all that could be desired, they would be helpful toward it. The care of the presbytery would then be brought to bear on every vacant church and its own preferences be at the same time respected. Moreover, the Board will be enabled to give additional assurance to the young men whom it seeks to enlist in the gospel service that, if worthy, they will be cared for and aided by their brethren in their efforts to secure a field of labor.

A RECOMMENDATION.

In the September number of the *Homiletic Review* there is an article on the importance of ministers cultivating the voice, which we commend to the careful study of all candidates for the ministry as well as of ministers themselves. This week there came a minister into our office, who told us that he had been desirous of getting a supply for his pulpit during his absence, with some thought that if acceptable to the people he might resign in the other's favor; and to this effect he had engaged three of his brethren successively, but all three failed of winning the people simply from lack of ability to make themselves distinctly heard. Were we asked for one of the main causes why so many excellent men get to be, and remain, W. C.'s so long, we would say it is from lack of a sufficient and clearly-articulated utterance. An audience does not like to be taxed in listening to a preacher, and many will not tolerate the exaction long. To avoid such an obstacle to success we advise all to get and read that article in the *Homiletic*

Review of September, which treats very suggestively and helpfully on the preacher's voice.

sermon on the texts Rom. 14 : 21 and 1 Cor. 8 : 13.

A FACT.

This day, in conversation with a visiting minister, we asked him why it was that his church, planted in close neighborhood with a theological seminary, gave so small a sum to the Board of Education. He said that it was because the session and people observed that some of the students at the seminary, under care of the Board, used tobacco, and they were unwilling to squander money for such uses. For the honor and credit of the cause which aids in sustaining them, we beg, entreat, urge all such students to sacrifice such indulgence and not diminish the resources which are needed to help others by such self-indulgence. We commend to them to prepare and preach to themselves a

NOTICE.

Churches and ministers are hereby reminded that October is the month appointed by the General Assembly for taking up collections in behalf of the Board of Education. Applications for aid are already coming in plentifully, but the contributions thus far have been disproportionately few, though generally larger in amount. To help in presenting the cause, circulars, cards and envelopes are on hand for distribution, which can be had by sending for them. The scantiness of funds in the treasury and the uncanceled debt of last year have constrained the Board to reduce the scholarships and to decline some worthy recommendations of special cases. Such declinations inflict a loss on the church. We cannot afford them.

The conversation to which allusion is made above was in the editorial room of THE CHURCH AT HOME AND ABROAD. In our August number the secretary of the Board of Education published extracts from "a letter regularly sent to all candidates under the care of the Board," *earnestly dissuading* from the use of tobacco for clear and cogent reasons. Every recipient of funds from the treasury of this Board has that advice of the Board before him, and knows that any disregard of it scandalizes not a few of those from whom, sometimes at the cost of touching self-denial, those funds are sent to the treasury.

These donors do not take upon them to censure or judge those who think it right to use

tobacco at their own expense, but they assert their own unquestioned right to reserve their own money for what they deem better uses.

Until such donors can be assured that money will not be thus misused, the secretary will find the force of all his laments for "scanty funds" lamentably weakened. Has the Board no authority in this matter? Let us not be misunderstood. The Board is not asked to censure men who see fit to use tobacco at their own expense. They are only asked to assure people whom they entreat to give money for the unquestionable needs of students for the ministry that their gifts will be used to supply such needs, and that none of it will be wasted upon a questionable luxury.

FREEDMEN.

EAST TENNESSEE.

REV. H. N. PAYNE, FIELD SECRETARY.

The ride from Atlanta to Chattanooga via the Western and Atlantic Railroad is over historic ground. From every rod of this one hundred and forty miles of railroad could have been heard the rattle of musketry and roar of cannon at some time during that famous four-months campaign that terminated with the capture of Atlanta, September 2, 1864. Over this track, and on either side of it, were fought some of the fiercest battles of the war. The signs of that great conflict are now almost obliterated. Cotton and grain now grow luxuriantly on the soil once reddened with the blood of heroes. As I stood on the summit of Lookout Mountain at Chattanooga, and looked off over the beautiful valley of the Tennessee to Missionary Ridge, it would have been difficult to realize that hostile armies so lately contended there for supremacy had it not been for the museum of war relics near by, and had it not been that a gentleman who stood at my side pointed out the place where he, as a member of "Fighting Joe Hooker's" command, climbed the precipitous side of the mountain to "the battle above the clouds."

To one whose recent travels in the South had been over the monotonous and often dreary stretches of the Atlantic states, the scenery of east Tennessee was a surprise and a delight. The elevated, rolling, fertile lands are susceptible of a high degree of cultivation. The grains, grapes and stock growing along the route indicate a good degree of prosperity, while the pure, clear air, and the distant mountain peaks rising high up into the blue empyrean, account for the sturdy independence and love of liberty that have always characterized the inhabitants.

One of the first things to impress me in east Tennessee was the strength of our church among the whites. Through Virginia, the Carolinas and Georgia, there are numerous white Presbyterian churches; but, except in a

few instances in northern Virginia, their connection is with the Southern Assembly. It was quite a refreshing as well as novel experience to find in Chattanooga, Knoxville, Maryville and elsewhere, influential churches connected with our own Assembly. I was unfortunate in not finding some of the pastors at home, but the very presence of these healthy organizations upon the field seems to guarantee a practical sympathy with the work of our church among the freedmen. That this feeling is had by some of these brethren I had the best of reason to know. Sometimes, by reason of their environment, their faith and loyalty have been terribly tried; but they do not, on account of past loyalty and devotion, excuse themselves from the obligations of present duty. They feel that all Christians should be concerned for the elevation and salvation of the freed people; and that a special obligation rests upon them to further the work which the Freedmen's Board is carrying on in the midst of them.

At Knoxville we have quite a strong colored church with a good building. The present minister, Rev. J. C. Lawrence, has been in charge less than two years, but is doing his best to make a success of this important work.

Rev. H. B. Wilson, a young, strong and energetic man, a graduate of Allegheny Seminary, has been doing heavy work in the care of four churches, grouped about Knoxville. Rev. L. A. Roberts was given charge of one of these, and the whole work will be advantaged by the readjustment. At Jonesboro', one hundred miles beyond Knoxville, I found Rev. J. M. Hall, a graduate of Maryville College, in charge of two country churches, to one of which, five miles out, he walked every day last winter when teaching the parochial school.

On a branch railroad eighty miles distant is Rogersville, where Rev. W. H. Franklin, a graduate of Lane Seminary, is doing a fine work and laying the foundations for a large school in that destitute region. Of this I may have more to say at another time. The im-

pression made by these ministers educated at such widely-severed institutions is that at any one of the theological seminaries of our church a properly-qualified colored man will find a cordial welcome, as well as faithful and wise instruction.

Our work ought to be greatly enlarged in east Tennessee. The colored population is not so large as in some other parts of the South, but it is industrious, frugal, intelligent and self-respecting to an unusual degree. There is a fine field for a colored Presbyterian church in Chattanooga. Members of our church have gone there from other places because of the abundance of work. They will be lost to us unless soon gathered in. If a shepherd and a fold were awaiting them on arrival, they would naturally seek their protection and care. There are other prominent and promising points in this and in other sections in which a Presbyterian element can be found. They learned to love the Presbyterian Church before the war, when, as slaves, they listened to its teachings in the plantation meeting or country church. They would now welcome Presbyterian churches of their own color. Shall we look these people up? Shall we gather and organize them? Such an enlargement of our work, desirable as it is, will require increased expenditure. Will God's stewards in the church furnish us the means?

ATLANTA, GA.

THE KIND OF GIRLS WE ARE EDUCATING.

One of our schools, of growing importance, is Ingleside Seminary, at Amelia Court-House, Va. Soon after the close of the school last spring, I said to one of the girls, "Are you coming back next year?" "Yes, indeed," was her reply; "I shall if it is possible. I am very anxious to get an education. In two years more, if I keep on, I shall graduate. I do hope I can complete the course."

"What shall you do this summer?"

"Oh, I must earn some money to pay my way in school."

"How will you do this?"

"Well, I presume I shall have to do my old

work, as I have no one to get a school for me, and I fear I cannot get one."

"What was your old work?"

"Working in the cotton field."

"Won't that be pretty hard for you now?"

"Yes, it will be hard, especially as I have been in school all the year past. But I don't care if the sun heat don't make me sick [she lives at Ridgeway, S. C.]. I would do any work, however hard, rather than not go on with school."

This Christian young woman of perhaps seventeen years of age, quiet, modest, ladylike, refined in her manners and feelings, would hoe cotton in the field, under a blazing southern sun, rather than have her hope and aspiration to get an education defeated.

Later in the season, I saw at their home in western North Carolina two sisters who had just graduated, one from the normal and the other from the higher course in Scotia Seminary. Their father is an elder in our church, and a man of some means. In answer to the question, What will your daughters now do? he said, "Next winter they both expect to teach school. But this summer there will be nothing of that kind for them to do, and they will help me on the farm."

These two educated, Christian young women were fitted for higher work than hoeing cotton and corn; but *while waiting for this higher work to come to them*, they were not ashamed to help by field work the burdened father who had made so many sacrifices to give them an education.

Yet some say it spoils the colored people to educate them! H. N. P.

A BLACK MAN TO WHITE MEN.

We take the following from a recent address at the opening of a new Presbyterian Sabbath-school in the South:

MY WHITE FRIENDS:—You can scarcely realize the feelings of a black man who has calmly studied his present condition in this country, and what he, his children and race may hope for among you in the future. You see that six and a half millions of our population are practically without the means of true elevation. You may further see that this peo-

ple, from no fault of their own, are, as a mass, sunk in mental and moral darkness. They truly sit in the region and shadow of death, and wonder if better days will ever come. God speed their coming, for we are sad and sick of their tarrying. Every day of our dungeon life but increases our pain and blights our expectation. Some true and noble hearts—at the Emancipation—visited us in our inner prison and told us not to be discouraged, but to hope for better days. Many of us have hoped and prayed and labored for them, but from present indications they are still a long way in the future.

What can be the trouble? Of what crime is the black man guilty? In free America no innocent man is legally punished. The laws are against it; public sentiment is against it. Evidently then, we, the sable sons of Ham, are guilty of some offence—if not against the laws of the land, certainly against public sentiment.

From whatever standpoint—save one—we view our condition, we see that we are bound; bound in poverty, bound in ignorance, bound in spiritual darkness, bound in all things that degrade and make life unpleasant.

Wherever we go the clanking of our captive chains may be heard, and their demoralizing influences seen and felt. Every avenue of life is practically blocked against us. The severest toil of the field is ours, but the fruits another's. Nothing, not even an exodus, can cure the ills of our life as long as we are what we are. Pressed in the rear on the right hand and on the left, with an unnatural sea of prejudice in the front, we must stand still until heaven appoints our Moses and bids us go forward. In God, then, is the black man's true help. In him is every man's strong tower. Do not think I am complaining; I am not. To do so would be to sin against those faithful men and women who took up our cause when Grant and Lincoln laid it down. All honor to our late and early friends. God bless them. We honor and love them for what they have done for us, and for what they are still doing. But notwithstanding their labors we are still captives, and must ever remain such unless the Church of God comes to the rescue. And may I not ask why we should sit and sigh away a most miserable captivity, since heaven has established the church for the very purpose "To proclaim liberty to the captives, and the opening of the prison to them that are bound; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit

of heaviness"? Yes, through the Christian Church, under God, is a way of escape for the black American captive. Let every Christian denomination arise in the strength of her Lord, and by one bold stroke strike off the mental, moral and social shackles that bind us, and claim the honor for covering a multitude of sins.

MRS. TUCKER'S CONVERSION.

[FOR THE "LITTLE PRESBYTERIANS."]

It was Saturday afternoon, and Mrs. Tucker was very tired. Life was hard at best, only a tedious routine of wearisome duties; but on this particular afternoon, the closing of the week's work pressed very heavily upon her.

"Oh, Mrs. Tucker, can Sallie go with us to the mission band?"

Mrs. Tucker raised her eyes, and saw, standing in the doorway, two little girls.

"Mission band! I'd like to know what's a mission band?" she demanded sharply.

"Why," spoke out the bolder of the two, "it's a lot of us children all together, working and sewing for poor folks. We bring our pennies to Miss May for them, and she says it's giving to Jesus. We have just the nicest time; do let her go."

"Oh, mother," and Sallie's brown eyes looked appealingly into her mother's face, "please say I may—do let me."

Mrs. Tucker slowly folded the garment she had ironed, and hung it in its place before she answered.

"No, she can't. I can give her all the sewing she wants to home, and we've got nothing to give the Lord; he don't give to us. So go along, and tell Miss May that Sallie Tucker's better set to work."

When Mrs. Tucker, the hard day's work at last completed, toiled wearily up stairs, she found her little daughter seated upon the top stair, while about her on the floor were scattered all her childish treasures.

"What on earth, child," exclaimed her mother, "is all this clutter for? What are you trying to do?"

"Why, mother," chirruped the sweet child's voice, "I am looking to find something to give to Jesus."

"Give to Jesus! What do you think the Lord wants of such stuff as this?"

"But, mother," she explained, and her voice grew unsteady and the bright eyes filled with tears, "my teacher said anything we give to him, he would like it; and if we gave what we

loved best, it pleased him most. And this is what I love most—my wax doll and my birthday book. Won't he take it, mother? Can't I give him anything?"

"Sallie Tucker!" and her mother's voice was cold and stern, "you just put this notion out of your head. You don't know what giving to the Lord means. Put this trash away. When the Lord remembers us with some of his plenty, 'twill be time enough to give to him, I reckon."

It was the afternoon for the Woman's Quarterly Missionary Meeting, in the Shadyville Baptist church. Mrs. Gray, the minister's wife, came to the vestry with a sad heart. She knew too well the character of these gatherings. A few ladies came together in a listless, apathetic way, a few lifeless prayers were offered, a little business disposed of, and the ladies went to their homes wondering why there wasn't more interest in missions. Mrs. Tucker wasn't in the habit of attending the missionary meeting, so when she came into one this afternoon, the ladies present looked at each other in surprise. Mrs. Gray read the psalm and offered prayer, and then came the usual dead silence.

Presently Mrs. Tucker rose to her feet, and, in a voice shaken with emotion, said:

"I s'pose you're all astonished to see me here, but the truth of the matter is, I've got something to say to you, which can't half be told in words, neither. You all know my little Sallie has been sick; but I don't s'pose none of you know what that sickness has been to me. You see the children wanted her to go to the mission band, but I was tough and cranky, and dead set agin' anything of the kind, and I told her, in the crossdest way, she couldn't go. She'd heard somethin' about giving to Jesus, and laid out her best doll and book; an' I laughed at it, an' told her the Lord didn't want her trash. Well, she took sick, an' got sicker an' sicker, till my heart stood still with the fear o' losing her. She was out of her head, you know; and every time I come near the bed she'd start right up an' say, 'Oh, can't I give him anything? Don't he want my dolly? Oh mother, mother, can't I go?' till I just thought my heart would break in two. Every-

where I looked, I could see her eyes, with such a beseechin' look in 'em, and hear her voice callin', 'Mother, mother, can't I give *anything*?' till at last I went down on my knees, all broke up like, and I sez:

"'Lord, I'm a poor, ungrateful sinner, and I've been a-withholding from you all these years; but if there's anythin' I can give you, please take it. Even my little girl, and everything I've got, I just lay down.'

"Well, my sisters, I cried an' cried as I hain't for years, and it wasn't all for sorrow, neither; there was a great deep joy in it all. An' I come here to-day to tell you that I just give myself and all I've got to the Lord's work. I'm fairly converted to missions, and if the Lord will only take the poor, miserable offerin' I've got to give, and use me rough-shod in his work, I'd really be only too thankful. Why, my sisters, I'm the happiest woman on earth, and it's all owin' to the blessed child and that there children's band."

I can tell the "Little Presbyterians" how they can put their dolls and toys to good use, and how they can give them to Jesus. You will be getting new dolls and toys and picture books about Christmas time, or perhaps on your birthday. Now do not throw the old ones away. You just take all your old dolls and toys and picture books and Sunday-school books and put them into a box; and if you have any good second-hand caps and shoes and stockings, dresses, aprons and remnants of calico and muslin, put them in the box too, and then write to me, and I will tell you where you can send that box to some poor children of the freedmen whom you will make so happy that, if you could see them when the box comes, they would show you two hundred sets of little ivory teeth in their joyous laughter. In this way you may give all these things to Jesus, for he has said, "Inasmuch as ye have done it unto the least of these, ye have done unto me."

R. H. ALLEN,
Box 258, Pittsburgh, Pa.

Do not I love thee, O my Lord?
Behold my heart, and see;
And turn each worthless idol out
That dares to rival thee.

Hast thou a lamb in all thy flock
I would disdain to feed?
Hast thou a foe before whose face
I fear thy cause to plead?

THE CHURCH ABROAD.

FOREIGN MISSIONS.

In our Peking mission ten day-schools are kept in successful operation without any expense whatever to the Board. This is a fact of significance and well worthy of consideration by those who claim to be disheartened at times by the expensiveness of missionary work. The schools in which native teachers are employed at small salaries cost something, of course, but the expense is defrayed wholly by individual friends of the work and by members of the mission.

It would be found on inquiry that the aggregate of good accomplished, instead of being less, is always more than appears in any published missionary reports. In all mission fields there is a wide margin of effort which is put forth by individuals, some of them American and English residents. Transient visitors, also, who have felt great surprise and delight at what their eyes have seen, have wished to cast in their influence, indirectly at least, in the great and blessed work. These make little noise or display compared with those who, without any accurate observation, come home to criticise and disparage.

The question so long pending in the Indian policy of the government, between government schools and what it is pleased to call "sectarian" schools, has been settled in Oregon. The Catholics, whom a government official dislodged from a certain school on the Umatilla reservation on account of the fraudulent use of funds, have been punished by being condemned to the hard fate of having a government school placed in their hands. Of course they now have ample funds from the United States treasury. A correspondent writes us, "The Catholics are in possession in the name of the government." This is the very mission which was rendered famous by the massacre of Dr. Whitman and others. This last act in the Whitman tragedy places the Roman Catholics in

full possession of the entire field, so far as schools are concerned, and the requests which have been made by Presbyterians or others to be permitted to establish a school for the seventy or eighty Protestant children on the Umatilla reservation are answered by saying that the government has resolved not to tolerate sectarian schools, and only government schools can be encouraged. Doubtless Cardinal Gibbons would endorse this policy with his whole heart, if on every reservation the entire force of teachers were to be chosen, as on the Umatilla reservation, from the ranks of the Roman Catholic Church. To be able to carry on its propagandism at the expense and under the auspices of the government, with absolute protection against the rival efforts of any other sect, is probably fully up to the highest dream that the papacy has ever entertained concerning this country.

It was stated at the late Indian Conference at Lake Mohonk that under the recent orders of the Indian Bureau forbidding the use of any but the English language in Indian schools, from a dozen to twenty outstation schools among the Dakotas, wholly under the instruction of native teachers who know no language but their own, had been closed.

The question therefore confronts the Protestant Christians of America and challenges the protest of the Christian world, whether any class of people in this republic shall be absolutely forbidden to teach the young of their own race in the only language which God has given either to teachers or pupils. There has been much indignation expressed at the tyrannical rulings of the French government on the West Coast of Africa, in closing mission schools not using the French language; but, so far as we are aware, those orders have not gone to the length of prohibiting native Christian teachers in remote African towns from imparting to the young

in their own tongue a knowledge of God or whatever else should secure their enlightenment and elevation.

We deem it probable that the Commissioner of Indian Affairs had no thought of any such extreme result of his order, and it is more than possible that some of the recent rulings are due not so much to himself as to his subordinates. One thing is certain: the order should be modified.

When a recent call was made in Bengal for missionaries to preach the gospel to the Bengali coolies in Fiji, ten eligible native young men offered themselves for the hard service; and these are the "rice Christians" so often described by men of the Moncreux Conway school.

We copy from the New York *Tribune*, as we go to press, an abstract of the report of the Prudential Committee of the American Board, given at Springfield, on the expediency of calling councils in certain cases:

At a meeting of this committee in December last, it was unanimously decided that the resolution of the board referring this question to us gives no authority to call a council before we have reported to the board upon the question at the annual meeting, and a majority of the communications to us advised not to call councils before that meeting. The question is not new. The committee clearly could not call presbyteries together to ordain candidates under their care. Further reflection showed that it was not a proper function of the committee in any case, as it could not be a party to measures which rightly originated only in a church. The committee has always held itself to be under obligation to scrutinize the doctrine. No extra official right has been assumed of late.

But councils represent only a few churches, and what satisfies one section will not satisfy another. Missionaries may come from regions where fit councils can only with difficulty be gathered, owing to distance between churches. Councils induct into the ministry, but not every minister is fit for foreign work. Then councils are transient bodies, adjourning in a few hours, and cannot have repeated sessions to ascertain fitness. They cannot undo harm that they can easily do.

Seeing, then, that by general consent such bodies as the board cannot call councils; seeing that to call them only in special cases would be open to grave objections, and to call them in all cases would be cumbersome; seeing that councils, being local, ephemeral and irresponsible, are inadequate for the purpose; seeing that mixed responsibility in selecting candidates would produce friction; and seeing that unity of trust in supporting missionaries has long worked well, and will secure a wider harmony than any other method—the committee do not think the measure submitted for their consideration is expedient.

This report was certainly adroitly drawn, and appears to have carried with it a large majority, as the vote stood 110 to 19. It is, on the whole, one of the best arguments for the Presbyterian system, or at least for the advantages which it has over the Congregational council, that has appeared in many a day. It is difficult, in the light of this report, to see how any authority in the Congregational Church, except the missionary board itself, can hold with stability and wisdom the true standards of doctrine upon which missionaries are to be chosen.

The Congo mission of the English Baptists has sustained an irreparable loss in the death of Rev. T. J. Comber, who was one of the pioneers of the missionary movement from the western coast to the interior. Mr. Comber established himself first at San Salvador, far south of the Congo, but worked ever toward the goal.

Those who are familiar with the missionary history of the last ten years will remember his brave letters and the courage with which difficulty after difficulty was overcome. Mr. Comber, seems to have had not only the love of the mission, but the deep respect of the traders on the Congo, who rendered every assistance in their power. He had been brought down to the head of ocean navigation and placed on board a steamer, in the hope that the sea voyage might restore him; but he passed peacefully away on board the "Lulu Bohlen" while lying at anchor off the Loango. Though speechless, he indicated his perfect trust in

Christ and his complete submission to his will.

Thus the spirit of the church is strengthened again and again by the death, as well as the life, of brave men—a Patteson, a Hannington or a Comber—who have fought the good fight, who have exemplified strength, faith and courage before the church, while at the same time they have held up the light of the truth in the dark places of the earth.

The Free Church of Scotland is sending out 49 ordained and 30 lay missionaries, also 30 ladies. The question is whether our own Presbyterian Board can make any advance in the number of its missionaries this year, or must confine itself to such a number as will simply fill vacancies.

In a recent number we noticed a statement of the Roman Catholic *Review* to the effect that the German government had decided that but one missionary society should be allowed in its newly-acquired East African territory, that to be the Roman Catholic, of course. Whatever may have been the grounds upon which such a statement was made, it is shown to be utterly incorrect. A German missionary society for this region was established at Herzbrook, in Bavaria, in January, 1886, and two of their missionaries are on the ground. Another society at Berlin, founded by members of the German East African Company, has been formed, but it is to confine its attention to the sphere of German influence. A third society has been formed with headquarters at Neukirchen. From the three societies seven missionaries have already been dispatched to Zanzibar. The Church Missionary Society's stations at Mamboya and Mpwah also lie within the territory which is under German influence.

Emin Pasha, earnestly backed by the missionaries, is pleading for the establishment of British authority over the equatorial provinces of Soudan. It is believed that it would be the best and probably the only

means of destroying the slave-trade. All true friends of humanity will unite in the plea.

The Archbishops of Canterbury and York and the Bishop of London have addressed a joint letter to the bishops of the British colonies and dependencies regarding the sale of intoxicating liquors to the native races:

The English missionary who preaches the gospel and the English merchant who brings the fatal temptation are inevitably associated in the minds of the heathen, and reproach is brought upon the name of Christ.

It has been asserted by travellers of repute that the preaching of Mohammedanism has in many places proved more advantageous to the moral character of the natives than the preaching of the gospel, because the former tends to make them sober.

The colonial bishops are asked to use their influence to form a proper public sentiment on this subject. A little stricter observance of temperance principles by British residents may be necessary in carrying out this noble crusade. Of this the colonial bishops can judge. The facts are deplorable.

Captain Thys, of the Belgian special staff for surveying a railroad route to the Congo above the falls, reports a route which "presents no insurmountable difficulties."

Emin Pasha has been found by some of H. M. Stanley's messengers on the southern shore of the Albert Nyanza. The intrepid governor and explorer was in good health.

In the Protestant school at Antananarivo, the capital of Madagascar, 2387 children are in attendance.

The recent orders of the Indian Bureau seem to be in conflict with the Sabbath-school work as well as that of the day-schools. We have before us a copy of a letter from one of the stations of the Dakota mission, which reads as follows:

Your card of September 18 has been received. My school children do not understand English

well enough to read Sunday-school papers with any pleasure, and there has been an order to stop the government boarding-school children from coming to Sunday-school. Some of these children were beginning to understand English well enough to enjoy the papers, but now we have no opportunity to give them to them. This is a dreadful state of things; worse than ordering the mission school to stop teaching in the Dakota language. But we hope there may be some mistake about it and that the children will be allowed to come to Sunday-school again.

Here is an instance in which the peremptory orders which have been issued are only thwarting the very end which they have in view, namely, the learning of the English language. Left to the wisdom and good sense of their teachers, these children would continue to receive their English Sunday-school papers and thus rapidly acquire the English language, which the government is anxious to promote. But with the Sunday-school closed this opportunity is lost, and the children simply remain at home, where of course they use the Dakota tongue exclusively.

But, aside from the suicidal character of this order, are the free people of this country to tolerate a mediæval measure which actually debars children from attendance at Sunday-schools? It seems high time that we should understand what century this is in which we are living, and whether we are really in the free republic of the United States, with all its blessed history of religious freedom and every kind of freedom, or whether we are in Morocco or the Turkish empire.

The Presbytery of Mattoon, Ill., at a recent meeting heartily endorsed the action of the Assembly in recommending the first Lord's day in November as a day of prayer and of special effort, and also recommended the holding of meetings throughout the presbytery during the week. This particular resolution was adopted, namely:

That, to this end, neighboring ministers to the number of three or four prepare themselves to hold popular services together, in each of their churches and in such vacant churches as they can reach, spending an afternoon and

evening in each church, and speaking on topics aimed to instruct and arouse the enthusiasm of the people.

It was also resolved that in the vacant churches a collection be taken for the Foreign Board.

The last letters from Korea state that although the work of openly preaching and teaching the truths of the gospel is not yet free from restraint, yet the government will gladly encourage school work in every possible way. "Send out more men as soon as you can find them," is the petition that comes with emphasis. "They must learn the language before they can preach, and while they are studying they can be well employed in teaching and at the same time become acquainted with the people among whom they are to work." There is a call, also, for a lady to begin work among the Korean women.

How well Thomas Nast and others have employed the irony of pictorial sketches in driving villainy or indecency out of the land is well known. A brief sketch in the *Church Missionary Intelligencer* for September shows that the same agency was employed years ago in shaming the British government and the East India Company out of their base patronage to Indian idolatry.

Sir Peregrine Maitland had accepted from the East India Company the office of commander-in-chief of the Madras army, and a seat in the council, an office worth \$50,000 a year, but he had done so only on the condition that he should not be required to have any official connection with the idolatry of the country. He well knew how grossly the East India Company had catered to the heathen ceremonies of India, even making large grants for their support.

Only a few days after his arrival in Madras he received from the company's office in London a document sanctioning the appointment and payment of dancing girls in a certain Hindu temple. To this he was expected to affix his signature. At once he took his stand, resolved to throw up his

lucrative appointment and return to England if required to put his hand to any such scheme. The matter was laid before the company, and after six months a reply was received stating that the company declined to excuse Sir Peregrine, and although comparatively poor, he sacrificed his \$50,000 and returned to England.

But there were two missionaries in Madras who did not allow the matter to rest. The annual festival of the goddess Yayagathal, the protectress of a part of Madras, was approaching. *The annual ceremony of marrying the East India Company to the image of this goddess* was to be performed with great pomp. In due time the goddess was borne in procession around the "black town," as it is called, and was then brought to government headquarters, where a high official of the East India Company came out, bearing a handsome cashmere shawl as a bridal present to the idol, and an ornament to be put around the bride's neck. The latter is used in native marriages in place of a ring, while repeating the words, "With this I thee wed," etc. The official presented the shawl and tied the ornament around the idol's neck, pronouncing the East India Company and the idol Yayagathal husband and wife. The two missionaries were silent but busy. One wrote a minute description of the ceremony, the other with graphic pencil made a telling sketch of the nuptial scene. These were sent home. Bishop Blomfield carried them to the House of Lords, held them up to view, and declared that if the connection between the East India Company and the idol system of India was not abolished, he would send the letter and the cartoon broadcast throughout the land. This was sufficient. The absurdity and degradation were potent. Probably a petition signed by all the missionaries in India would scarcely have been so effective.

The China Inland Mission has 43 married and 129 unmarried missionaries. Including wives and 117 native workers, the entire force numbers over 300. They are boldly asking

for 100 more for this year. Their operations have been continued for twenty-one years, and the hundred new men are called for by way of celebrating the majority of the society.

The Japan mission of the Presbyterian Board are asking for ten new men instead of a hundred, and the question is whether the Presbyterian Church is able and willing to grant their request. What will the synods, the presbyteries and the churches say to their petition?

Mr. George Williams has purchased and sent out to every Young Men's Christian Association in the United Kingdom, Australia and New Zealand a copy of "A Missionary Band," accompanied by a letter recommending the formation of a foreign missionary society in connection with every branch of the Young Men's Christian Association.

The eight clergymen and laymen going to India to conduct special services for the native Christians were to sail October 20. Many prayers are doubtless offered for the divine blessing upon this special commission.

A letter from Emin Pasha, of February 10, pays the following well-deserved tribute to Mr. Mackay, of the Church Missionary Society's station at Uganda:

I cannot conclude this letter without recording with the utmost gratitude the many obligations I owe to Mr. Mackay, of the Church of England Uganda mission, by whose friendly intervention I am able to send you this. Not only has he afforded me generous help, robbing himself of many valuable objects to assist me with, but with unceasing kindness and unfailing gentleness he exerts himself for our good. I earnestly hope that the Church Missionary Society is able to boast of many others like him.

Dr. H. H. Jessup has written a letter to the Committee of the Church Missionary Society, in regard to the offer of certain educated young men in Beirut to devote themselves to the work of missions in Africa. Writing June 2, Dr. Jessup says:

Last evening two members of the senior class in the college, who are to graduate in July, called upon me and said that after earnest prayer and self-examination they felt called of the Lord to devote themselves to the missionary work in Africa. Upon being informed of the difficult and self-denying character of the work, the dangers of climate, the degradation of the people, etc., they replied, "We have taken all this into account. We wish to go to Africa, and to live, and if need be die, for that people."

Dr. Jessup speaks of the young men in the highest terms, and states that they "make no stipulation as to salary or kind of work. Their knowledge of the Arabic would be of great value in the region of Mombasa, and they might be of service in a training-school for boys."

The *Intelligencer*, in speaking of this offer, says:

The letter of Dr. Jessup, of the American mission in Beirut, will be read with great thankfulness. It opens up new opportunities for our African missions. The society is corresponding with Dr. Jessup in regard to the men offering and the prospects of obtaining others.

There is a question whether Mohammedanism is spreading extensively in Africa or is in fact dying out. General Haig, who was recently sent out by the Church Missionary Society to ascertain opportunities for mission work in Egypt, takes the latter ground. He questions whether the great University of El Azhar at Cairo is sending out many propagandists, as has been supposed heretofore. He reports the statement of an intelligent sheikh or doctor of that college, to the effect that he had never heard of missionaries being sent out through the college to spread the faith anywhere, and did not believe that there was any organization for central Africa. According to his statement, the number of students in the Azhar varies according to political events. Just before a great conscription the number is enlarged with the view of avoiding the enlistment. Sometimes the number reaches 8000.

On the other hand, Dr. E. W. Blyden, who has written so extensively upon western

and interior Africa, is very confident that an active and widespread propagandism is being carried on among the Nigritian and Soudanic tribes. Dr. Jessup has from time to time published statements in regard to the activity of Mohammedanism in the Turkish empire, and he speaks of five mosques built in Beirut during the last twenty years.

"But I do not know in the least to this day to what church he belonged." So said Sir Charles Warren at the Wesleyan Missionary Society's meeting in London. He had been speaking of a free and unsectarian spirit as favorable to missionary work, and to illustrate he said:

The first occasion when this was brought to my mind was in travelling twenty years ago from Sidon in a northerly direction toward Beirut, where I met with a gentleman whom I ascertained to be a missionary, and in my youthful anxiety I wanted to know to what church he belonged. He kept parrying my thrusts in one way and another very skillfully. He was Rev. Mr. Eddy, of Sidon, who has recently made those great discoveries there, but I do not know in the least to this day to what church he belonged.

As to the discoveries, Dr. Eddy will know how to divide the honors with his son, but this compliment to the singleness of his Christian aim is well worth receiving.

The American Board, as we understand, proposes to establish a college at Ahmed-nuggar for the education of young men in English. This is a departure from the policy urged by the lamented Dr. Rufus Anderson, of forty years ago.

According to the *Missionary Review*, the different foreign missionary organizations of the United States raised last year \$3,898,944. The total gain in the native communicants was 22,069.

The receipts of the boards not filling the eight pages assigned to them, we give one page to additional foreign mission notes. See page 513.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

SOUTH AMERICA.

God is a Spirit: and they that worship him must worship him in spirit and in truth: for the Father seeketh such to worship him (John 4:24).

MISSION IN THE UNITED STATES OF COLOMBIA.

BOGOTA: the capital of the country; situated on an elevated plain; latitude, 4 degrees north; climate, temperate; population estimated at 80,000; occupied as a mission station, 1856; missionary laborers—Rev. and Mrs. M. E. Caldwell, Rev. and Mrs. J. G. Tozeau, Miss Eliza E. Mackintosh; 5 native teachers.

MISSIONS IN BRAZIL.

BAHIA: 785 miles north-northeast of Rio de Janeiro; missionary laborers—Rev. A. L. Blackford, D.D., and his wife; 1 native assistant and 2 colporteurs. *Out-station:* Cachoeira—1 colporteur and Bible-reader.

LARANJEIRAS: Rev. J. B. Kolb and his wife.

CAMPOS: about 150 miles northeast of Rio de Janeiro—Rev. F. C. Schneider and Rev. M. P. B. de Carvalho.

RIO DE JANEIRO: capital of the empire; population variously stated up to 400,000; occupied as a mission station in 1860; missionary laborers—Rev. Messrs. J. T. Houston, John M. Kyle and their wives, and Rev. A. B. Trajano; 1 native assistant and 2 colporteurs.

SAO PAULO: 300 miles west-southwest of Rio de Janeiro; chief town in the province of same name; population, 27,000; occupied as a mission station in 1863; missionary laborers—Rev. George W. Chamberlain and wife; H. M. Lane, M.D.; Miss Ella Kuhl, Miss Mary P. Dascomb, Miss P. A. Thomas; 5 teachers, 1 Bible-reader and 1 colporteur. Rev. D. McLaren part of the year.

SOROCABA: 60 miles west of Sao Paulo—Rev. F. Zacharias de Miranda.

RIO CLARO: over 120 miles northwest of Sao Paulo; occupied as a mission station in 1863; mis-

sionary laborers—Rev. J. F. Da Gama and wife; Miss Eva Da Gama; 1 licentiate and 2 colporteurs.

BROTAS: 170 miles northwest of Sao Paulo; occupied as a mission station in 1868; missionary laborers—Rev. J. B. Howell and wife; 1 licentiate and 5 teachers.

CALDAS: 170 miles north of Sao Paulo—Rev. M. G. Torres; 1 native helper and 1 teacher.

CAMPANHA: Rev. E. C. Pereira; 2 native teachers. Rev. D. McLaren part of the year.

BOTUCATU: 160 miles west by north of Sao Paulo; missionary laborers—Rev. F. R. C. Braga and 2 native teachers.

CORTIBA: about 500 miles southwest of Rio de Janeiro; chief town of the province of Parana; missionary laborers—G. A. Landes and wife and 2 colporteurs.

In this country: Rev. J. T. Houston and his wife.

MISSIONS IN CHILI.

VALPARAISO, the chief seaport of Chili, latitude, 33 degrees south; population, 100,000; laborers—Rev. Messrs. David Trumbull, D.D., W. E. Dodge, J. M. Garvin, W. B. Boomer and their wives.

SANTIAGO, the capital of Chili, 120 miles south of Valparaíso, with which it has railroad connection; population, 125,000; laborers—Rev. Messrs. S. J. Christen, J. M. Allis, W. H. Robinson and their wives.

CONCEPCION, near the coast, about 300 miles south of Valparaíso, connected with Santiago by railroad; population, 20,000; laborer—1 licentiate.

CONSTITUCION, a seaport about 150 miles south of Valparaíso; population, 8000; laborer—Rev. Albert Vidaurre.

In this country: Rev. W. H. Lester.

SUPERSTITION IN BRAZIL.

Nearly half way between the cities of Sao Paulo and Rio de Janeiro, on a high hill close by the point in the river where the image which gives it its name was found, or, as the devout say, had miraculously transported herself, is the chapel of OUR LADY OF THE APPEARING, one of the most celebrated miracle-workers on this continent. Pilgrimages are made to her shrine from all parts of the empire, and large sums of money annually flow into her treasury from those who believe her to have miraculously answered their prayers.

The image itself, though most insignificant in size and rudely fashioned of clay, is elegantly adorned with richly-embroidered

velvet clothing, jewelled necklaces, crown, etc. Two large rooms in the rear of the chapel are filled with votive offerings, presented as tokens of gratitude by those who suppose themselves to have been delivered from sickness and danger in answer to their prayers to her.

The votive offerings consist chiefly of wax representations of heads, arms, etc., which had been diseased or injured, and it was believed were healed in answer to prayer. There are also numerous pictures representing deliverances supposed to have been wrought by the image. These are mostly rough daubs, but among them are found some really fine oil paintings. Hanging from the chandelier of the chapel is a pair of shackles, which it is said fell from the hands and feet of a runaway slave, who prayed to the image as he was being led past by his master, and was instantly delivered.

The railroad connecting Sao Paulo and Rio de Janeiro runs near this chapel; and when it was opened to traffic a few years ago, the Conde d'Eu, the husband of the princess who is the heiress of the Brazilian throne, and who in the absence of her father, the emperor, is now acting chief magistrate of this nation, being among the invited guests on the inaugural train, not only went to visit the chapel, but delayed the train two hours in order that he might pay his devotions to the image, which, it is said, is highly venerated by his wife.

A MISSIONARY TOUR IN COLOMBIA.

From the beginning of our mission in the United States of Colombia, direct operations have been almost entirely confined to the city of Bogota. This has been made necessary by the smallness of the missionary force, as also by the unsettled state of the country and the difficulties of travel in the interior. It is a genuine new departure, therefore, which we are enabled to record in giving some account of a recent trip taken by Mr. and Mrs. Caldwell, in company with two

native assistants. Their route lay northward from Bogota, through the towns and hamlets lying at the foot and along the slopes of the great Cordillera de la Suma Paz, which traverses the republic from north to south. Leaving Bogota in the last days of December, 1886, they were away for more than two months, covering in that time more than five hundred miles. They penetrated into regions where no American had ever preceded them, visited towns where the Bible had never been heard of, and accomplished a tour which will be memorable in the history of the mission as well as in the hearts of the people whom they reached—a tour worthy to be named with those so notable in the recent history of missions in China.

It certainly required no little resolution on Mrs. Caldwell's part to accompany her husband. Putting to one side the anxiety occasioned by so long an absence from her young children, there were the immense difficulties and real hardships of the journey itself—the whole of it on horse or muleback, in a country of few inns and those wretchedly provided, with long rides in all sorts of weather, and exposure to not a few perils. We are sure, however, that she must feel more than repaid for the sacrifice involved, as she remembers the help she was able to render her husband and the independent work it was given her to do. Our readers at least will be glad that she was one of the travellers, since it is from her very full and interesting description of the tour that we make the extracts now to be given.

Some idea of the roads which the region offers, and of the hardships undergone by the party, may be had from this sample experience, on the last day of the year:

After travelling half an hour, we came to a place where the water had run over the road for quite a distance. The cargo-mules were driven in first, and they had only gone a few yards when the one with our trunk of clothing on one side and a box of books on the other, fell. Soon after another mule with books fell. With considerable trouble the men succeeded in getting the mules up, and we soon reached dry land. The water had almost reached my feet as I had ridden through. We had, how-

ever, gone but a short distance when we came to another place deeper than the former. . . . Soon we came to a third place much worse than the other two. Here we dismounted, and put cargoes, saddles, etc., into canoes, and were rowed about half a mile, while two little naked Indians drove the mules across.

About 3 P.M. it began raining heavily. We stopped at a liquor-shop at the roadside until the rain had subsided, and again started; but we had only gone a short distance when the rain came on again, and, as there was no shelter near, we were obliged to go on. Our mules slipped and slid while climbing over the rocks, and we expected every moment to be thrown from our saddles. At about five o'clock we came to a hut where they told us they had good pasture for our mules, but no beds for us; but as it was impossible to reach the next village before dark, we concluded to stay. We found two small dark rooms with mud walls and the ground for a floor, without furniture. An Indian brought me a chair from a hut near by, and soon after dark our Indian guide, Cenén, came in and laughingly said, "Here is your dinner, but where is your table?" He had a blue plate with mutton on it, and another with potatoes. The plates were put on the chair, and Mr. Caldwell stuck a candle on the back of it, as there was no candlestick. We all sat on the floor around the chair. Just then Cenén entered with a green earthen plate and two wooden spoons, which he gave to me. He then went out and brought two more spoons for the boys (the native colporteurs), and a bowl of broth for each of us. We broke the potatoes into the broth, and I doubt if a dinner in a palace ever tasted better. After the table was cleared we looked around for beds. The boys found in the other room some dried pea-vines, under the rafters, and they resolved to climb up there to sleep. The same man who had brought the chair now brought in a kind of straw mat or rug, which I placed on the ground in one corner of the room. After this, Cenén came in with a sheepskin that he had found somewhere, which we placed on the mat and over it spread my shawl and Mr. Caldwell's travelling-cape, together with the few dry clothes we had. Cenén, however, came in again and said, "My lady, take my cape. I fear you will be cold." When I objected, and said he would need it himself, he replied, "Oh no, I have another." I knew he had another, but that it was wet. He still insisted on leaving the dry one with me. We lay down on our bed and tried to sleep; but I was too cold to

sleep well. The next morning, New Year's day, we were up bright and early, preparing for another day's journey. Before we started they gave us each a cup of black coffee and a bowl of broth. We remarked that it paid to pass a night in such a place, just to see the real kindness of those poor Indian hearts.

Two instances will indicate the kind of influence Mrs. Caldwell often found opportunity to exert. At San Andres, while Mr. Caldwell and his assistants were out in the streets selling Bibles and talking with the people, she remained in her room at the hotel.

I arranged some nice-looking books on the table, opened the front door, and sat down to write. Soon the people came in and began to buy, and I was kept busy for hours showing them books and talking to them. Two bright though evidently poor boys came in, and one took a tract from the table and began to read. "Ah," I said, "you can read." "Yes," he replied, "the doctor (meaning the priest) said yesterday that we could not read, but he should have said that some of us cannot read, for John and I read well." "I am very glad," I said, "that you can read, and I hope that you will always read good books, especially the Bible, which is the word of God, and contains many beautiful things." "Oh," he replied, "we have bought thirty cents' worth of books, and my big brother bought one of the large ones (a Bible), and now we have come to buy some of these for a *cuartillo* (2½ cents). They then bought a book and went away, but soon returned for another, and I told them two or three Bible stories. While I was talking many other boys entered, so that I had quite a class. I am sure that I never taught one with more real, heartfelt pleasure.

At Guaca, while her husband was out, Mrs. Caldwell fell into conversation with the old man and his daughter in whose house they were staying.

I read to them several portions of the New Testament, and talked to them about Christ. They seemed much interested, and I was not aware how much time we had spent until the clock struck nine. Not wishing to weary them, I began to sew clean cuffs on my riding habit, and the old gentleman went out. He soon returned, however, and said, "You are going away very soon; won't you please tell my daughter and me more about the words of Christ?" Then

I took up the Bible and read and talked to them. As I looked into their happy faces I felt more than repaid for all the trials of the journey. This man reminded me of my own dear father. He asked me if we believed in the communion, and when I said we did he seemed rather surprised. I turned to the eleventh chapter of first Corinthians and read of the institution of the Lord's Supper, explaining as well as I could why we did not believe about it as he had been taught. Then I told them as simply as I could how we observed the communion in our church in Bogota. Turning to his daughter the old man said, "Ah, if I had the money, I would go to Bogota to witness the communion." He then said he wished to buy a Bible with large print. I showed him one of the large family Bibles, which he liked, and going to a little room he brought the money for it, saying, "I must have that Bible, for then I can read about Jesus." I marked different texts, and showed him how, from the index, to find the different books, also how to refer to the various subjects. Then the daughter said that she was troubled about confession. I read various texts on that subject, trying to show her why it was wrong to confess to a man, and that we could go immediately to God. Thus they sat and listened for two hours. Once the daughter put her arm around my waist and said she was going to try to read in her father's Bible every day.

An exceedingly pleasant feature of the tour was the number of friends unexpectedly encountered by the travellers. Now it would be an old pupil in the Bogota school, or a relative of a pupil well disposed to the missionaries. Occasionally they met some one who had attended a church service in the church at Bogota, and who was ready to show them kind offices. More than once they received substantial aid from liberals, who knew nothing about them personally, but knew that they were Protestant missionaries, that they were laboring for the good of the people, and hence that they deserved the favor of all lovers of their country. It was gratifying to see how really widespread and pervasive had been the influence going out from the little centre in Bogota. We group a few of Mrs. Caldwell's allusions to experiences of this sort, showing that a force had gone out from the mission headquarters to affect the people far and wide:

On Saturday, when we entered the town

(Leiva), we noticed a fine-looking gentleman on the porch of the hotel. As soon as we were shown to our room, he came to inquire if we had come from Bogota. When answered in the affirmative, he replied, "Then I think that you have brought something which I want." "What is that?" asked Mr. Caldwell. "A Bible. I have wanted one for a long time." He went on to say that when he was in Bogota he had been at our church. This was three years ago, and ever since that time he had greatly desired to own a Bible. He knew Mr. Caldwell to be the Protestant minister as soon as he saw him. He at once bought a Bible, a volume of Mr. Caldwell's sermons, and "Nights with the Romanists." He began to read immediately, and continued as long as he could see. The next morning we found him reading when we arose, and he kept at it nearly the whole day. Alvarez said he heard him tell the landlady to treat us with all consideration, which she certainly did.

About three years ago a young man, a member of our church, left Bogota and came to the state of Boyaca. We had thought very much of him, and were sorry that we could not pass through the town where he lived; but on our arrival here (Sogamoza) we were pleasantly surprised to meet him. He had come on business, and was equally surprised and delighted. He has shown the greatest interest in our work, and has offered us a mule for our cargo, free of charge, as far as we need it. It is pleasant, I assure you, to meet such friends. A young lady who was in our school in 1881 lives here, and called on us soon after our arrival, saying that she would return later to take us to her home. We had a pleasant surprise in finding a warm friend whom we had not known before.

We arrived at Malaga about 10 A.M. I asked a servant who came to my room if a young lady, Eugenia Garcia, lived there. She pointed to a large house in front, and said that was her house, but that all the family were away in Concepcion. I was disappointed, for Eugenia was in our school in 1862, and I desired to see her very much. . . . As I came into the town, I noticed on a sign the name Ramirez, and as we had a pupil by that name, in the year 1883, I thought it might be of the same family; so I inquired for her, and was told that she lived near by. A young man in the next room heard me asking about her, and went to her house to tell her that an American lady was at the hotel and had asked for her. Before I had finished my breakfast she came running to see me. Her father also came, and insisted upon

my going home with them to spend the day. In Concepcion, Mr. Caldwell met Eugenia, and on hearing that I was in Malaga, she mounted her horse and came with Mr. Caldwell, and in the evening took us to their house to spend the night.

Soon after our arrival at Guasca a young man who had studied at Bogota called and seemed very glad to see us.

A little after nightfall we arrived at Socorro, and went directly to the house of a Mrs. Gomez, who is a member of our church, and had been expecting us for several weeks. Ah, how glad she was to see us! She rushed to the parlor, and after embracing me she said over and over again, "Bless the Lord! you have come, my dear pastor." Then she sat down and took my hand in both of hers, and told us again how glad she was to see us. She was the first member Mr. Caldwell received into the Bogota church. She is, I should think, about fifty years old, a widow, very rich, and is living here with only a little grandson in the family. . . . She invited her friends to a preaching service Sabbath night, and Mr. Caldwell preached to many people. He announced a service for each night that we remain here. Monday night many came, and we were happy to find that many Bibles were desired.

As already implied, the method of work followed by Mr. Caldwell and the young men assisting him was principally the sale of Bibles and religious books and papers [eleven boxes of books and tracts were sold on the tour], and the improving of the many opportunities offered to speak and preach to the people, to answer the questions of inquirers and discuss the objections of opponents. Naturally they met with opposition from the priests, encountering many forms of fanatical prejudice and suffering from misrepresentations and insults—such as being publicly spit upon—and sometimes from actual assaults. In some cases word of the coming of the missionaries was sent on by the priests in advance, and they would enter a village only to find it filled with hostility to them and to their errand. More than once the local authorities endeavored to frighten Mr. Caldwell from his purpose, threatening him with imprisonment for selling books which the church "prohibited;" but he was able in every instance to appeal successfully to the sanction of the supreme

government and to his rights as an American citizen. Thus in Malaga—

The priest was furious to find that heretics were selling Bibles in the streets, and he talked so angrily that a crowd gathered around Alexander [a native colporteur] and a brutal man finally struck him in the face. Fortunately he had the presence of mind not to return the blow or speak to the man; but three policemen speedily came up and marched Alexander off to jail. When the mayor arrived and was told how matters stood, he promptly gave Alexander his liberty and put his assailant in the jail. We left soon after, but the mayor said he would punish the man to the full extent of the law. Early in the morning the priest came to the house and told Eugenia that she should not suffer us to remain there, but should turn us into the street. He began to say many hard things against us, but Eugenia stopped him, saying, "No, Doctor, I know these people better than you do, for I have lived with them a long time. I know that they are excellent people. We are Catholics and your friends, but I cannot allow you to speak against our visitors, whom I love very much." . . . After this we felt delicate about going with Eugenia to her other home, where one of her brothers is the priest of the town and lives at home. But she insisted upon our going, and her brother treated us very nicely indeed. We were told that he preached against us and our work, but to us he was very gentlemanly. The sister of the ex-governor of the state called on us and said that her brother desired us to visit his family, which we did. Others of the important people of the town visited us and showed us great courtesy.

Soon after this Mr. Caldwell was again met by the priest accompanied by the mayor. The former said with much haughtiness that he absolutely forbade Mr. Caldwell to talk or preach on the street. Mr. Caldwell replied that he did not recognize his authority, though he did that of the mayor, and, turning to the latter, assured him that if his imprisonment were to be ordered he would submit. He advised him, however, to be careful, for he had authority both to sell his books and to preach; he said that he had preached for years past in Bogota, and also in nearly all the towns and villages on the road to this place. He also told him that he not only had liberty to preach guaranteed him by the government in Bogota, but that he was an American citizen, and that it would not be safe to molest him. At this

they calmed down and Mr. Caldwell went on with his sales.

The war the priests make against the Bible is something surprising. From Tunja they sent word to one place and another, and the priests of each place have preached against us and our "prohibited books." They are careful not to say that it is the Bible that we desire to sell, but say that the books are bad ones, very bad ones, and thus make the people think that they are immoral, obscene books. Some have been very much surprised when they have found that it was the Bible we were selling. Where the priest comes out openly and attacks Mr. Caldwell in the streets, the sales as a rule have been increased, because he could be answered before the people and the falsity of his statements shown; but where they only preach against the books in a church crowded with ignorant people, with no one to refute the misstatements, the effect is often very great. For example, the Sabbath before we arrived at Pie de Cuesta the priest announced our coming and spoke at length about the very bad books, saying over and over again that the people should not buy the dreadful books or even look at them, and threatening any one who should disobey his commands with instant excommunication. He also warned the people that they should not give us boarding, and said that he would excommunicate any one receiving us. I asked our landlady if she was not afraid of losing her soul for having received us and treated us so kindly. "No," she replied, "I am not afraid, and it makes but little difference to me what the priest says."

Only one side of the policy of the priests with respect to the reading of the Bible is indicated in the last citations. With the poor and ignorant, it is true, they assume this tone of arrogant authority and prohibit the Bible absolutely. Many such were found by our missionaries who had never heard of the Bible, devout Catholics though they were, and knew nothing of the most familiar parts of the gospel story. With the more intelligent, however, such high-handed measures will not do, and the reading of the Bible is allowed, usually in expensive editions and always with "notes." In one place a man came to Mrs. Caldwell, saying, "I have bought a Bible from your husband, but it has not notes." She told him that they were selling the word of God, without any notes written by man. "Oh yes," he re-

plied, "it is the word of God, for I have compared it with my other Bible, and it is like it except the notes." These notes, of course, make the Bible teach all the errors of Romanism. De Maistre, the Roman theologian, has stated the exact Catholic position: "Read without notes and explanation, the Holy Scriptures are a poison."

We single out a few other incidents of this remarkable missionary tour, only regretting that our limits will not allow us to quote Mrs. Caldwell's letter in full:

We could not obtain consent on the Sabbath to hold a service in any house, and, as our room was too small, we collected a few together and went out to the edge of the city, under some willow trees, and there we had a delightful meeting. I think there were fourteen present. A poor old man walked back to the city with us and said, "Those things are of God, and are to convert us from our sins."

This was at Cipaquirá, and reminds one of Paul at Philippi.

We came to a village which, we were told, was called Duitame. The people were gathering in great numbers, as a bull-fight was to come off, and Mr. Caldwell soon offered to the motley crowd the word of God. He soon sold all the books he had with him, and, what was best of all, he preached to hundreds of people. It was a pleasing sight to see him on his mule preaching to the multitude. I was waiting for him by the roadside, when a drove of cattle was seen approaching. As the street was very narrow, I wondered what I should do; when two rough-looking Indians came and led my horse into the broad entrance of a house, where I was perfectly safe. In a few minutes a woman came and asked what books my husband was selling. "There is such a crowd," she said, "that I cannot hear what he is saying." I told her it was the word of God, which tells us of our Saviour, Jesus Christ. Then other women began to gather around me, and I told them as simply as I could the story of the cross. I think that I never felt happier in my life than when, seated on my horse surrounded by that dirty crowd, I told them about Jesus.

At Chita Mr. Caldwell went out with Bibles, and soon met some young men who had been in college at Bogota. They knew him at once as the Protestant minister and began to ask him questions. As he answered they gathered

about him showing the greatest interest, and he had an opportunity of preaching the gospel to them. At night the gentleman with whom we were staying came with all his family into the parlor, to hear Mr. Caldwell talk on the subject of religion. They listened with eager attention. The wife, turning to me, said, "How good! How beautiful! How very different from what we have heard about you!" They listened and asked questions until ten o'clock.

We had not gone far when we met Mr. Vera and fifteen others, all on horseback. They rode up and greeted us, and Mr. Vera made a very earnest address of welcome. We were then escorted into the town of Chiscas by all these horsemen in grand style. . . . When Mr. Vera was quite a boy, he came across a Bible which had been brought from Bogota, and soon noticed the difference between the commandments of the Bible and those of his Catholic Catechism. Step by step he was led to lose all faith in Romanism, and at last to renounce it altogether. In the year 1880 or 1881 he wrote to Mr. Caldwell, and has since corresponded with him constantly. In April of last year he came to Bogota, where he first attended a Protestant service, was publicly baptized and received as a member of our church. Since then he has been working hard in the cause of Christ. He is now mayor of the town, and seems to be a man of great influence in this part of the country. In Chiscas, as in many towns, market day was on the Sabbath; but as soon as he became mayor, he changed it to Tuesday. Being on friendly terms with the priest of the town, he said to him, "You should print a sermon on the duty of keeping the Sabbath, and distribute it among the people, for they are very ignorant about this." Finally it was agreed that Mr. Vera should prepare a sermon on the subject, and that the priest would read it and have it printed over his name. So Mr. Vera prepared a sermon, quoting largely from Mr. Caldwell's book of sermons and from other Protestant works, and it was printed in an edition of five hundred copies and scattered among the people. Some one told me that he thought the priest was really proud to have the sermon go out as his. . . . We remained at Chiscas five days, during which Mr. Caldwell preached every night and twice on the Sabbath. We had expected to stay there but three days, but, owing to the interest manifested and at the urgent request of the people, we tarried two days longer. On the Sabbath six persons made a profession of

faith and were baptized. Among them were Mr. Vera's wife and two step-daughters.*

In San Andres, where they met with the fiercest kind of opposition, they were serenaded at night, and were told that the Liberals of the town took that way of expressing their sympathy.

I noticed several times during the day a poor water-carrier coming to the door to listen to what I was saying, and looking longingly in; but when I invited him to enter, he would always say, "No, not yet; later I will." When we were almost ready to leave, he came in with two and a half cents, and said that he wanted one of those little books. Mr. Caldwell selected several small books and tracts and gave them to him. His face lighted up with a bright smile, and he started away, but soon came back to say, "When will you come back, my lady?" I told him that I did not know, but I hoped that he would read his little books and learn to love Jesus. Then we shook hands, and he went away looking very happy.

Cenen sold a Bible to a young man on Saturday, but he brought it back early yesterday, and said that he could not keep it because the priest had told him that it was a very bad book. Mr. Caldwell talked with him for a long time, but in vain. Finally he said that perhaps it would not harm him to have it in the house if he were alone, but that there were little children there, and it might be very hurtful to them. . . . He acknowledged that the priests were bad, immoral men, but he added, "They are the authority of the church." He also said that they are much worse than the common people, "but we must obey them." . . . Mr. Caldwell was teaching Cenen and Alexander last night, as is his custom, and we were surprised when Cenen said that he had never heard of the Bible until last November; and Alexander added that, though he had gone to the Catholic church all his life, he had never heard of the Bible till three years ago,

* It illustrates the unity of our work in Spanish America, and indicates at the same time the widespread influence of our mission paper in Mexico, *El Faro*, that in the number of the latter for July 15 we find a letter from this Mr. Vera. He alludes to the visit of the Caldwells, says that the result was to stir up the Roman Catholic bishop to a visitation, that he himself and all his family had been publicly excommunicated, and that everybody was discussing religious questions. He hails the work of *El Faro*, and promises more subscribers in his region.

when Jose Alvarez, who had been converted in Bogota, returned to his native place and told him how precious he had found the Holy Bible.

Guepsa is a very small place, and we were impatient to go on; but the boys did not come, so we were forced to spend the Sabbath there. In the afternoon a young man who had been a colonel in the army of the Liberals came to visit us. Mr. Caldwell had met him in Bogota during the war. Mr. Caldwell told him that if he or any of his friends would like to come to our room about half-past seven, he would very gladly explain some portions of God's word to them. He went away, saying, "We will come." Our landlord has five daughters, and in the evening some of them were in our room. I told them that Mr. Caldwell was going to explain the Bible to some men who were coming in, and said that, if they did not like to remain, they could go and come back again afterwards. One of them jumped up and said, "I am going to tell mamma; perhaps she will come too." Sure enough, she returned with her mother and other sisters, and then the men of the village began to come in, until the room was crowded, and quite a number were standing outside. We sang two hymns, and Mr. Caldwell preached a sermon, to which all listened with apparent interest. He then announced that, if any desired to attend the next evening, he would preach again. We thought that perhaps they had come only out of curiosity, and would not care to return; but we were mistaken, as long before the hour arrived our room was crowded, and two adjoining ones were opened for the people to enter, and even then there was quite a crowd outside. After the close of the service, Mr. Caldwell talked to the people a long time, and then the majority shook hands with us and went away.

The next morning we dressed by candlelight and were soon ready for our journey. I had given the Spanish embrace to the landlady and her five daughters, and was just going to mount when the mother called me to one side. "I want you to tell your husband," she said, "that I liked all he said in his sermons very much, and I think these services have done me good. I am very glad you came, and I hope that you may be permitted to return."

We must omit all account of the glad welcome which the travellers received from family and friends on their return to Bogota, and of the delight they experienced in worshipping again in their own church. Our readers will certainly echo the hope of

Mr. Caldwell, that he may be able to take other tours in the near future. We cannot forbear expressing once more our admiration of the pluck and something better than pluck shown by Mrs. Caldwell in undertaking and accomplishing this difficult journey. If Miss Bird, by the hardships of her travels among the Ainos of Japan and in the wastes of the Chersonese, has won a name for herself as a resolute and courageous explorer as well as a charming writer, we surely ought not to grudge our applause for one who bravely faced equal dangers and submitted to equal discomforts from a motive and with a purpose which all will agree to be far higher.

A MISSIONARY TOUR IN CHILI

Rev. J. M. Allis, Santiago, writes an interesting account of a recent tour, which shows at once what a dearth there is of Christian knowledge in the cities and towns of Chili, and how many opportunities and invitations are found for preaching the truth, which men of courage and tact can improve.

LOYALTY TO THE POPE.

You will no doubt be glad to hear of the outcome of the voyage south, or the itinerating tour. I may premise that the late appointment of a new archbishop and of several bishops has had the effect to strengthen the adherence of many to the Catholic hierarchy. The archbishop has begun his rounds of visitation and with a good deal of ceremony, with dinners and public receptions and judicious flattery, so that many who were a little weak have been filled with new loyalty to the pope and to the ancient faith.

In Chillan there was a very good attendance at our meetings. The tracts which were distributed were gladly received, and many persons followed the missionaries to the hotel, asking for others. While many listened to the addresses with attention, it cannot be said that as yet a widespread interest has been awakened. The gradual veering from the Roman Catholic faith has left many quite indifferent to religion, while many also have become affected with French and German ideas in regard to religious truth.

CONCEPCION AWAKE.

In Concepcion, where we have a church, and where Mr. Jorquera, the young native licentiate, has been located, there was very great interest. The little chapel was crowded to its utmost capacity, and the next room was full. The new bishop of Concepcion has taken pains to attack Protestantism, and has called Protestants corrupters of the customs of the people. Mr. Jorquera has written articles for the liberal paper there, which are freely published, and which have attracted attention, winning for him friendly regard from those who were not under the restraint of Rome.

A society called "La Sociedad Republicana" has asked for all our papers and tracts. This society is composed of young men, and will be a source of influence in our favor. We ought to have a larger room there; indeed, we should have a church, with its properly-arranged rooms. Concepcion is the centre of a large field, and should be made the base of aggressive effort.

In Angol there was a good response, but, owing to the difficulty of getting a suitable room, the attendance was limited to persons of the better class, the poorer people hesitating to enter the house of a "caballero," or gentleman.

After the meetings there was an earnest desire expressed that there should be frequent services. Sixteen persons signed a petition asking that at least a monthly service be held, and pledging the railroad fare from Constitution and the renting of a building or room for the service. There is no question but that if this city could be well cultivated, soon a large harvest would be matured, and a church might be organized.

In Los Angeles there seemed to be less real interest. There is a large German colony at this place, and they do not care for gospel Christianity. Their influence no doubt has had a tendency to turn those who have left the Roman Catholic communion to rationalistic views and to indifference. There was a good attendance, but not as yet much enthusiasm. This, however, means that a man is needed so much the more to represent Christ where he is so little known.

PRIESTLY HOSTILITY.

In Linares, a place of seven or eight thousand people, there was a more exciting time and more signs of promise. The local cura or priest took special pains to oppose the meetings. The gathering was in the hotel. The priest

wanted the owner of the hotel to refuse to let the missionaries have the room, and in order to enforce his plan threatened to excommunicate him and his family, and also to destroy his business. The owner came to the missionaries full of trouble and asked that the second service might be omitted or transferred to some other place, but as the day was Sunday it was impossible to find another place, besides the people had been notified and it was too late to change for that day, but the missionaries said that they would not continue the meeting in that place on the next night, but would seek a new place. The priest, seeing that nothing was done to meet his wishes, incited the boys and youth of a baser sort to throw stones at the building. For a time these missiles came pretty thick and the windows were broken, though no one was hurt. The police who had been ordered by the head of the department were indifferent and made no move to stop the disturbance, but the meeting went on. At its close it was announced that the priest had been threatening the landlord, and that as the missionaries did not wish their work to trouble any one who was not willing to bear the burden for Christ's sake, they would look on the morrow for another place for the third meeting. Two gentlemen offered their places, one a *bodega* or wareroom and the other a large parlor of his rented house, and he at once presented the key of the outside door, that the missionaries should know that the house was at their disposal. And to whom do you think this house belonged? To none other than the other priest of the city, who had also been active in fomenting disturbances. The lessee had paid a month's rent in advance and had full right to invite whom he would into his house. Of course the priest was much displeased and was determined to put a stop to the third meeting. He went to the intendente, or governor of the province, to secure his interference, but the governor said the man had a right to use his house as he pleased. The priest then went to the judge of letters and obtained an order from him to the chief of police to turn the congregation out and lock up the house. The judge had no such power, but the chief of police attempted to carry out the unconstitutional order. He came to the front door after the meeting had begun and read his order to the leader of the meeting. The people to a man rose to their feet and exclaimed that this was wholly unconstitutional, that the judge of letters had no authority to issue such orders, that the police were under the intendente and not under the judge of let-

ters. The result was that the meeting continued to the end without further interruption and the people retired in good order. It has been arranged to have the city of Linares visited once each month, as, judging from the opposition manifested, things are ripe for advance. Among those who had been propounded on a former visit three were received to full membership with the Santiago church, and nine more were propounded for membership to be received at a later visit. As soon as some one can be found to take charge of the little company, it is intended to form a new church.

"And so, Mr. Morrison," said a New York merchant to Robert Morrison on his way to his mission field in China, "you expect to convert the Chinese empire?" "No, sir," said the young missionary; "I expect God will."

A BRAZILIAN PATRIARCH.

REV. J. BEATTY HOWELL, SAO PAULO.

On an elevated table-land in the province of Sao Paulo, in the southern part of Brazil, is to be found a Presbyterian community of over fifty native families, with nearly two hundred baptized children; the elder, and, one might almost say, father of which is Henrique Gomez de Oliveira, one of our most highly-respected and widely-known native members. Of venerable appearance, though only sixty-six years of age, there is much that is patriarchal both in his life and character. Surrounded by his twelve married sons and daughters, with their fifty-seven children and twelve grandchildren, he lives in the centre of a tract of land measuring sixteen square miles, of which he is the sole owner. As the only elder, he leads the Sabbath service in their little chapel, and every night conducts family worship in his own house, where at the customary hour thirty or forty children and grandchildren are often seen gathered around the open fire in the large kitchen.

As sole proprietor, his word in regard to all questions connected with the occupancy of the land, location of dwellings, etc., is final; as the only elder, whose sterling integrity and rugged common sense are generally recognized, he is the universal peacemaker and arbitrator, not only in disputes among church-members, but also between them and outsiders, and his

decisions are usually accepted without question. He thus unites, in patriarchal fashion, the functions of both civil and religious head of the community. His straw-thatched house is little more durable, and certainly far less luxurious, than the patriarchal tents; while the flocks and herds of himself and family, ranging at will over the unfenced acres, that have never known a plow, render still more complete the picture of patriarchal simplicity.

Born in the back woods of Brazil, without even a common-school education, and constantly, in his conversation, trampling with the most refreshing indifference upon all the rules of grammar and rhetoric, he nevertheless possesses an apparently inexhaustible fund of quaint and antiquated words and phrases which always attract attention when he speaks, and cause his remarks to be remembered.

To a natural shrewdness and solid common sense he unites a real humility and an evangelical gentleness and probity which have won for him universal respect even among his Roman Catholic neighbors, and have given him an influence in all that section of country far beyond what might be expected from his social position.

The circumstances of his conversion, as related by himself, are as follows: Some twenty years ago, hearing that the Protestant ministers were ordering the people to throw away their images, he was greatly scandalized and alarmed, and openly warned all who favored Protestantism to avoid his house unless they wished to be insulted. A near neighbor of his, however, who had accepted the gospel, though aware of Sr. Henrique's attitude toward the new religion, said to him one day, "I have no desire to argue the matter with you, but I would like very much to have you listen a little while to the reading of the New Testament." Sr. Henrique finally consenting, they went together to the house of a neighbor who could read and was the owner of a Bible.

Arriving at the neighbor's house about dusk, he commenced reading to them selected passages of the Scriptures, and only stopped at midnight. Next morning, as soon as it was light, they commenced reading again, and continued till breakfast was announced, at nine

o'clock. Upon his return home various members of his family asked him what he thought of what he had heard. He replied that what he had understood he had liked and was unable to gainsay, and that as far as he could see, the Bible taught that images were useless and worse than useless. He then turned to his sons and asked if any of them had the courage to take the images and throw them into the river. One of the sons offering to do this, Sr. Henrique gathered together all the images in the house, and, filling with them a large basket, the whole family, with the boy carrying the basket at the head, marched in procession to the river bank. On their way, however, they passed the house of Sr. Henrique's aged mother, who asked them what they had there and what they were going to do. The son replied, "We are taking the 'dummies' of our house to throw them into the river, because father says that they are good for nothing." "Does my son say that?" asked his mother. "Yes," replied Sr. Henrique; "to those who wish to please God they are not only useless but harmful." "Take mine too then," she said; "take oratorio and all and throw them into the river."

Shortly after this the parish priest meeting Sr. Henrique said to him, "They are talking a good deal about you around here." "Yes? Do they speak well or ill of me?" "Rather ill than well. They say that you have turned Protestant." "Whoever said that told an untruth," replied Sr. Henrique. "But, Sr. Vigario, I would like you to explain me some things about Protestantism." "Why! aren't you well enough off with the religion that you have? What business have you to be bothering yourself about these foreign notions?" "I appeal to you on the strength of our life-long friendship, tell me the truth, do not deceive me: is there more than one Bible?" "No!" said the priest; "there is only one. It is to be found in different translations and different languages, but it is substantially the same in all."

"Having the authority of the Scriptures thus confirmed by the priest himself," says Sr. Henrique, "I was thoroughly convinced, from what I had heard read, that the church had been hiding the truth from me, and was not guiding me in the way which leads to heaven."

After hearing one sermon by Sr. Conceicao, a converted priest, he declared his desire to unite with the church; and shortly after, having been examined by three ministers, he made a public profession of his faith.

Although then forty-six years of age, he had never learned to read; but, as he says, desiring to see with his own eyes certain things in the Scriptures, a young theological student was sent to open a school at his place, and in a little while the old gentleman, his children and grandchildren might have been seen studying together their *a b c's*. Owing to failing sight, Sr. Henrique was obliged to purchase a pair of spectacles in order to be able to distinguish the letters; but at the end of three months he was able to read satisfactorily.

His life since uniting with the church has been most exemplary; and he has not only ever shown himself ready to give a reason for the hope that is in him, but has contributed as he was able to the support of the gospel. He has set apart three mares the progeny of which are to be sold and the proceeds to be applied to the advancement of the Lord's work. He has also given, during the last year, five hundred milreis (about two hundred and fifty dollars) toward a church building at the place where he lives.

A recent evidence of his characteristic unworldliness should not be passed by unnoticed. Some twelve years ago he lent what was to him a very considerable amount to a neighboring coffee-planter, and received a mortgage upon his plantation for the amount. The planter, who had never paid a cent of interest all these years, recently died, when it became necessary to foreclose the mortgage in order to save the capital. When Sr. Henrique was informed of this he immediately offered the mortgage for sale, saying that in the sixty years of his life he had never gone to law with any one about anything, and that he was too old to commence now. Upon his friends representing to him that he would thus perhaps lose the opportunity of acquiring a valuable property for a comparatively small amount, he replied, "I have other things to think of which are more important, and cannot allow my mind to be occupied with such matters. I prefer tran-

quillity of spirit to any gain that might come to me from following up the mortgage."

No clearer or more convincing evidence of the civilizing and ennobling effect of the gospel need be sought for than that furnished by the life of this humble but faithful servant of the Lord.

INSULT TO THE HOLY GHOST.

REV. J. BEATTY HOWELL, SAO PAULO, BRAZIL.

The charge is a serious one, but it is certainly true, that the Romish hierarchy in Brazil is guilty of systematically dishonoring and insulting the Holy Spirit, and teaching the people to commit this darkest sin.

God the Father is travestied, God the Son is dethroned and despised, but God the Spirit is almost daily and hourly insulted by this church in a peculiarly shocking way.

The most sacred things are made the most common. The church has taught the people a soulless religiosity which has taken the very meaning and fibre out of religious words. It does more: it profanes them, vulgarizes and degrades them. For example, it is the custom here to include in the names of their children the various titles of our Lord, of the Virgin and the saints, as well as to write them upon the signs of stores, factories, workshops, schools, hotels, etc. *Messias, Salvador, Manuel, Maria de Jesus* (Messiah, Saviour, Emanuel, Mary of Jesus), are everyday names; *Joseph Mary* for a boy and *Mary Joseph* for a girl are combinations frequently met with. The Drug Store of the Good Jesus, the Steam Saw-mill of the Holy Mary, the Brewery of Saint Antonio, are specimens of signs that meet one at every turn on the streets. On the same principle, in a way which seems to us most sacrilegious, that name which to us is the holiest of all names is applied to all sorts of things and places. One of the provinces into which the empire is divided is called the province of the Holy Spirit; there are a number of towns and villages bearing the name in various combinations, and a steamer plying on one of the Brazilian rivers bears upon its paddle-boxes this which has become to us the thrice-sacred name of God. By thus vulgarizing the

title of the third person of the Trinity, the Romish Church here has robbed it of all its religious significance and caused it to become in the popular estimation a mere name, useful as a charm but of no further importance.

HOLY GHOST FESTA.

It is, however, in connection with the so-called *Festas* of the Holy Spirit that the Roman Catholic Church in this country specially dishonors and insults the Spirit of God. These celebrations, nominally in honor of the third person of the Trinity, take place at any convenient time during the year, and, after those in honor of the Virgin, are more generally observed than any others, in most places being the only important festa of the year. The ecclesiastical authorities of each parish annually nominate a committee of two, called the Emperor and Empress of the Holy Spirit(!), to which is confided the direction of the festivities and which is made responsible for the expense. In order to afford to all the faithful an opportunity of contributing to so maritorious an object, auctions and raffles are held, generally on Sundays, and solicitors are employed to go from house to house begging of every one an "alms for the Divine One" (*O Divino*). These solicitors carry a large crimson banner bearing in its centre an embroidered dove with outstretched wings, surrounded with rays of light. On the top of the banner staff is a silver dove, usually surrounded with a tinsel wreath. This banner is received by the devout with uncovered head, and is kissed with the greatest respect or its folds reverently gathered about the person, as though there were some special virtue in simple contact with it. On its way through the country the banner is accompanied by a man beating a drum, another playing upon an accordeon, guitar or some other instrument, who by their music herald its coming. Kissing the banner is considered a religious act entailing a blessing. But none are allowed to kiss it who have not first contributed something; so when the sound of the music is heard the women and children are seen running for their coppers to give to "*O Divino*." Large sums of money are collected in this way, though it is never known how much is expended upon

the festivities and how much goes into the pockets of the "emperor" and "empress."

The people are practically taught that the third person of the Trinity is embodied in the silver dove and silken banner, just as the second person is embodied in the consecrated wafer. In this respect Rome conforms to the materializing tendency observable here in all her teaching. It is this which has done so much to destroy true religious feeling in the minds of those who are still faithful to her, as well as to alienate from all religion so many of the better educated and more intelligent part of the community.

THE EFFECT ON CHILDREN AND ON THE POPULACE.

I once saw a sad commentary on this teaching of the national church in the streets of a little interior town. At the head of a procession of boys was one carrying an old parrot on a pole, followed by others beating on empty tin cans, while his companions shouted, Here goes the Divine Holy Spirit! here goes the Divine Holy Spirit! In all my missionary experience I never met with anything which shocked me more than these blasphemous words spoken in all innocence by those little children.

The festa itself usually lasts two or three days, and is celebrated in the parish church. The open square in front of the church on such occasions presents a very animated scene. Wires are stretched from side to side, on which are hung Chinese lanterns and many-colored banners, arches made of bamboos covered with greens intermingled with flowers are scattered about, bands of music are playing, scores of rockets go whizzing into the air even in the daytime, while crowds of people from all the neighboring country and many from a distance fill the streets. The front of the church is also decorated with flags and lanterns, and often with a huge canvas bearing a painted representation of the Trinity, the Father being personated by an old man with long gray hair and beard, the Son by a young man with a girlish-looking face, while the dove representing the Holy Spirit hovers between them. During the day there are some religious services, and at night there are numerous bonfires and elab-

orate fireworks, on which sometimes as much as a thousand or fifteen hundred dollars are expended.

In order to increase the attendance, and so, as they say, make the festa more brilliant, facilities are afforded for all kinds of side-shows, such as circuses, bull-fights, mask-balls, booths for refreshments and drinking and various games of chance. The advertisements in the papers announcing these festas describe in detail the various attractions. On such a date, at such a place, there will be a festa in honor of the Holy Spirit. Those who wish to attend will be fully repaid for any effort they may make in so meritorious a cause, as fireworks have been contracted for at such a price with such and such celebrated makers, and arrangements have been made for a grand bull-fight, in which such and such famous performers will take part, etc., etc.

In fact, the festa is usually the occasion for the gathering together of loose characters of both sexes, and the whole time occupied by it is usually one continuous scene of debauchery, gambling and drunkenness; but when, as sometimes happens, the festa is held in a small village, where the accommodations for visitors are limited and the church is given up to them, and men and women herd together promiscuously, the scene beggars description. There is a succession of these festas in one place or another all through the year, so that it may be said that this blasphemous performance is constantly going on under the auspices of the Church of Rome in this country.

Whatever may have been the original intention of these festas, their practical effect at present is to associate the holiest name with all that is meanest and vilest. What worse insult could be offered to the Holy Spirit than that of converting him into a universal beggar and the patron saint of gamblers, harlots and drunkards, as the Church of Rome in Brazil practically does? One cannot but ask whether the moral degradation and spiritual blindness of the priesthood here is not the natural and necessary result of the judicial withdrawal of that Spirit which the Romish Church has so long and grievously insulted.

GENERAL ARTICLES.

POWER WITH GOD.

Jacob had such power when he wrestled with the Angel of the Covenant at Peniel. Explain the facts as men may, the simple record is that the patriarch wrestled and prevailed. He had power with God, a fact commemorated by the change of his name from "the supplanter" to "the prince of God." Every believer may have such power. Believers are priests—intercessors before the throne. No doctrine of grace was more deeply buried beneath the formalism and superstition of the middle ages than this precious doctrine of the priesthood of believers, and, next to justification by faith, no grander doctrine was given back to the church by the Reformation of the sixteenth century. In this materialistic age, however, which insists that everything must be subjected to a scientific test, there is danger that this priestly function of believers be quietly ignored. When Satan succeeds in persuading the Christian to bury this talent out of sight, he has accomplished a great deal in retarding the advancement of Christ's kingdom on earth. It is safe to say that in the great foreign missionary enterprise no revealed truth has occupied a more conspicuous place, or contributed more to the success already achieved in winning the heathen world to Christ, than this, that believers have power with God as intercessors. The Nottingham Association understood this secret of power when it resolved to institute a monthly concert of prayer for foreign missions. So did that little band of students who met secretly under cover of the haystack, and unconsciously laid the foundations of the American Board. That company of believers in North India also believed in the power of Christian intercession when they urged the church universal to spend the first week of each year in wrestling with God for the conversion of the world to Christ.

It is this talent of Christian intercession which is to be called into exercise during the simultaneous meetings to be held during

this month. The uppermost thought in holding these services is *prayer*—special, united prayer for the divine blessing on the great work of foreign missions. No one will question the explicitness of the warrant for such united supplication. It is the divine purpose and pledge, as outlined in prophecy, to give the heathen to the Son for his inheritance and the uttermost parts of the earth for a possession. This our ascended Lord expects and waits for—"From henceforth expecting till his enemies be made his footstool." But in accomplishing this grand work God will be inquired of by the church—"Yet for this will I be inquired of by the house of Israel to do it for them." The petition put into our mouth by Christ himself is, "Thy kingdom come." It is still a kingdom not yet come in its fullness, and therefore a kingdom to be expected, longed for, prayed for, labored for.

To do this effectively it must be done intelligently, as well as with strong faith and devout earnestness. When Queen Esther ventured unbidden into the presence of her royal husband, she went with an intelligent purpose and burdened with the magnitude of her request and the tremendous issues it involved. Not less intelligent ought believers to be touching the great subject which calls them as priests, authorized suppliants, to the throne of grace. What then do we wish when we present ourselves before God and challenge the divine attention? Not certainly what he has already done by his providence and Spirit to open a highway to the nations. Let God's doings in the past be rehearsed in the hearing of the people, and let songs of thanksgiving be mingled with our supplications. Let it be known that scarcely a gateway remains barred against the missionaries of the cross, that access may be had to every people, and that in many instances a cordial welcome awaits the gospel messenger. What then do we need? Still larger measures of success in the lines of blessing already enjoyed; health and strength on

the part of our missionaries that they may be able to resist in a measure the debilitating effects of climate, and grace that their own souls may be refreshed and that they may be able to give themselves with renewed consecration and energy to their work; the blessing of the Holy Spirit upon the word preached and taught that it may be the "power of God unto salvation;" sanctifying grace upon the native Christians that they may "witness a good confession" and be "epistles of commendation" among their heathen countrymen; in a word, that the darkness which covers the earth may speedily be dispelled by the light of the knowledge of the glory of God. Then on the *home* side of the foreign missionary work how much is needed!—wisdom and grace on the part of those charged with its immediate supervision, that, while the business aspects of the work receive careful attention, its spiritual phases may not be overlooked; the outpouring of the Holy Spirit upon the woman's societies with their auxiliaries and mission bands, that they may become more and more a spiritual force as well as channels of information and sources of revenue; upon the pastors and officers of our church, that their hearts may be more deeply enlisted in the work of evangelizing the heathen, and that they may render effective service in stirring up the people to the measure of their privilege and responsibility; upon the membership of the church, that there may be a more intelligent grasp of the work in its possibilities and obligations, that the poor may not withhold their mite, and that the rich may give of their abundance, and that all may unite in earnest prayer for its success; upon our Sabbath-schools, that the sympathies and efforts of the children and youth may be more generally and systematically enlisted in the foreign missionary work as carried on by our own beloved church; and finally upon our church courts, that they may co-operate wisely and effectively in devising and executing plans for the furtherance of the gospel among the unevangelized millions of our race. "The effectual fervent prayer of a righteous man availeth

much." (James 5:16.) "While they are yet speaking I will hear." (Isa. 65:24.)

CONFERENCE TOPICS.

REV. S. J. WILSON, TABRIZ, PERSIA.

Our Institute for the preachers, teachers and colporteurs of Tabriz and Salmas fields has been a success. It continued for two weeks, and was attended by a score of the native workers, besides the older scholars of the schools. It is the first time in the history of these stations that such a convention has been held, and it proved a valuable opportunity for instruction and counsel. Three sessions were held daily. The morning and evening sessions were occupied by lectures from missionaries on the following topics: the kingdom of God, the divinity of Christ, the typology of the Old Testament, the methods and success of missions, methods of instruction and hygiene. The lively interest manifested in these themes, and the intelligent and earnest questions concerning them, displayed at the same time the knowledge and the mental activity of the brethren; their own papers and conferences in the afternoons showed their high spiritual aims and practical acquaintance with the work in its various aspects. Such topics as work for Armenians, for Mussulmans, for Jews, medical work, colportage, schools, Sabbath-schools, self-support, temperance, the Sabbath, were introduced by two of the brethren in addresses of thirty and twenty minutes in length. Radically Christian grounds were taken in regard to almost every question.

Loyalty to the Sabbath was emphasized, especially in view of the customs of the Armenians, making it in Tabriz a day for sociability, in Salmas a market day. It was declared inexpedient to attend their Sunday feasts, even for the purpose of doing them good. One related how two church members had been disciplined for buying a couple of dimes' worth of tobacco on Sunday. Another recalled how the Protestants of Turkey had refused to work for the government on the roads on Sunday, and bakers had closed their shops, and how after suffering imprisonment for the truth, an order was issued by the government that Prot-

estants should not be compelled to labor on Sunday.

The subject of the Bible in the schools was discussed, but in a different aspect from what is usual in America. All agreed that religious instruction was the most essential element of education, but some would have the Bible as the general reading-book. One man asserted that he did not want his child taught about "cat" and "dog," but about Christ and heaven. Others claimed that the humdrum of classroom spelling and grammatical analysis of the sacred story did not tend to the cultivation of a reverential spirit toward the Scriptures, that reading could be taught better from the ordinary reader, and that the Bible lesson should be separate. One teacher gave his experience, that each month he took up one of the commandments and taught his boys concerning its transgression, and each Sunday had them tell him how they had succeeded during the week. At the end of ten months their changed conduct was remarked by the community. The teacher amused us by saying, "They were keeping all the commandments."

The value of the Scriptures as an agency was brought out prominently, especially in reference to Mussulman work. Twenty years ago the sight of a quantity of Bibles drew forth the remark that these men must have been robbing churches. Now they are widely distributed in the cities and villages, in the houses of both rich and poor. They are even for sale in many of the Mussulman book-stores, having been bought by them with the idea of selling them at a profit. The conversion of a Mussulman Sayid who had been showing such a bold spirit in a southern district was due solely to the reading of the Scriptures. His knowledge of them is quite remarkable. His zeal in proclaiming the truth has procured him the name "Armenian Sayid." We hear that he goes into the bazaars and openly proclaims Christ in the face of much opposition. In one disturbance which arose for the truth's sake his child's arm was broken.

In another city a prince who had been reading the Bible called the preacher to his house to explain it. He had long lists of verses marked, of which he inquired the meaning in

an earnest spirit. On one occasion he told a dream, that he, his friends and the preacher were seated on blocks of ice in the sea. To the preacher's block were attached great pearls, and in his efforts to reach them he awoke. The preacher explained that the truths of the kingdom were the goodly pearls. The prince told him to pursue his work without concealment, and that he would stand by him.

We had a scholar sent us from a station of another society to escape persecution. He had been a Mohammedan mollah, and by searching the Scriptures had come to a belief in Christ. He learned the Armenian language, assumed a Christian name, and passed for an Armenian. His spirituality, earnest Christian purpose and love for Christ impressed all who knew him; and while some might question the propriety of his living under an assumed name, and naturally, none could doubt that the word of God was glorified by his conversion. After awhile he returned to his home, but was again persecuted, and fled to Russia.

Mussulmans sometimes buy Scriptures to search for prophecies about Mohammed. One of these, Jews are said to point out to them in the verse, "I will multiply thee exceedingly," the latter word standing for "Mohammed" because the letters of the word *exceedingly*, they assert, count in Hebrew the same as the name Mohammed. Not long ago a Mussulman got hold of a Gospel of John, and read the words, "The Prince of this world cometh," and began to show it as a prophecy of Mohammed. The preacher soon made him anxious to deny the truth of his own interpretation.

At times the Scriptures are destroyed, thrown into wells, used as wrapping paper, or pasted over the windows, but even in such cases good sometimes results from the stray leaves. A man became so interested by reading the portion on his window, which constantly fell under his eyes, that he purchased a Bible at the next opportunity. The bookseller has an excuse for seeking entrance to any house, even those of the priests and nobility, and when there can preach the truth while selling his book. Sometimes unexpected advertisement is given. A prominent governor bought the Persian and Arabic Scriptures in his judgment

hall, and then said to those around him, "Buy these books; by reading them you will find out their value."

The varied character of the opposition to our work was brought out in many ways in our conferences. Sometimes it is the curses of the priests, sometimes the oppression of the rich. In one place the teacher has been driven out by the farmer of the taxes; in another a paper was taken from the parents, making them liable to a fine should they send their children to our school; in another the man who rented us a house was driven from the village, and our helper abused and plundered. Not infrequently the attendants at schools and congregations are reduced from a score or two to almost nothing by persecution or the fear of it. Just now all the parents in Maragha who have sent their boys to our schools are threatened with fines and violence if they do not take them home, and they will be unable to stand unless we protect them. Religious intolerance often takes the form of civil annoyance. This makes it impossible for us to interfere, since it becomes a civil suit between Persian subjects.

Throughout our field it is the seed-sowing time. The bountiful harvest is not yet. The laborers displayed a hopeful spirit both as regards evangelization and education. We can furnish no large statistics to gladden the heart of the church at home; yet the hidden seed will enlist your prayers.

"SUFFER THE LITTLE CHILDREN."

These are not words of gracious permission, but of divine command. They breathe such a spirit of affectionate and winning tenderness toward the little ones that they have come to be regarded as in an eminent degree the *children's* text. Parents also rejoice in them as Christ's benediction upon their offspring, their warrant for presenting their children before the Lord. It is not to be forgotten, however, that as spoken by our Lord to his disciples these were words of protest and rebuke. From a mistaken sense of duty the disciples were seeking to keep the little ones from receiving the Saviour's

blessing, treating those who brought them as intruders, and rebuking them for their presumption. It was to them that Jesus said, "Suffer the little children to come unto me, and forbid them not." Strange as it may seem, there is danger that disciples fall into substantially the same mistake to-day, holding back the children from Jesus and so robbing them of the gracious blessing. What surer path of blessing to our covenant children than that of loving obedience to our Lord's last command: "Go ye into all the world and preach the gospel to every creature"? It has been found that in this path the children of the church delight to walk when they are led. Their tender hearts are easily touched by the sad story of the condition of heathen children, and they respond quickly and joyfully to the invitation to send them the word of life. Witness the handsome offering of \$51,000 made last year by the Sabbath-schools of our church for the work carried on under direction of this Board, to say nothing of the thousands more given by mission bands through the woman's societies for the support of Bible-readers, teachers, scholars, etc., in the foreign field. It is safe to say that at least *one-tenth* of the receipts of the Board during the past year from all sources outside of legacies came from Sabbath-schools and mission bands.

But the record shows that only a *part* of our noble army of children and youth had a share in the work. Why was this? Was it because any were found unwilling to respond? Not likely! It was because well-meaning but mistaken disciples stood between them and the blessed work. In very many of our schools the cause of foreign missions was not so much as mentioned. The children were not aware that a united effort had been recommended by the General Assembly, and that multitudes from New England to the Pacific coast were responding by stated and Christmas offerings. Brethren, please stand aside this year: "suffer the little children" to have some part in evangelizing the millions of little ones who are sitting in darkness. Better still, *lead* them in the delightful service—plan for them, direct them, encourage them. We have just

sent to all our pastors and church sessions a circular pressing this subject on their attention. It is hoped that these officers, in connection with Sabbath-school superintendents, will move in the matter at once, if not in the way suggested in the circular, then in some other way so that the grand end may be attained. If any additional copies of the circular referred to are desired, we shall be happy to furnish them on application. The jugs and barrels are now ready for delivery, those ordering them to pay the freight or express charges on receiving the goods. *In the case of mission schools, or the schools of home mission churches, barrels will be sent with charges prepaid if desired.*

The General Assembly asks the Sabbath-schools to give SEVENTY-FIVE THOUSAND DOLLARS of the MILLION pledged for foreign missions. It can be done—it ought to be done. Who will help?

ORGANIZING A SABBATH-SCHOOL FOR FOREIGN MISSIONS.

A wide-awake pastor in the West, in sending for *barrels* to be distributed among the children of his Sunday-school, gives some valuable hints as to organizing for mission work. They were not intended for publication, but we venture to give them to our readers by way of suggestion:

We have a missionary society, including also the Sabbath-school, I suppose unlike any other, and which will this year put us well up among the Sabbath-schools in the amount of their offerings. It is our effort to train the coming generation to the work, and the plan has worked well so far. I see not why it might not work well anywhere, if pastor and people use it intelligently and with the purpose of succeeding.

1. We organize under control of the pastor and session.

2. We elect annually from the school a vice-president, treasurer and librarian. The pastor is president.

3. Each Sabbath-school teacher is leader or captain of his or her class, to devise and execute, under certain general rules, and the pastor plans.

4. Each class has a "country" assigned, the mission work in which, with all other access-

ible information, they are to give when their time comes to be placed on the programme.

5. The flag of each country is the banner of the class; ours are of silk, about 16 by 20.

6. The last Sabbath evening of every third month is given up to three classes, whose countries are considered by the church at large during those three months. Essays, dialogues, catechism on those countries (for the younger children), as the teacher and class may prefer, are a chief feature in the exercises.

7. Collections are taken up on such occasions to found a mission library, which is accessible to any of the school and to honorary members who pay annually \$1. But the three classes each quarter who are preparing their subject have always the *first* right to all the library contains.

8. An anniversary day about September 1 is had, toward which everything looks. Each class works for its country. Every child does something from the beginning of the year (January 1) up to the anniversary, and on it, to make money for their offering. This year we had the public park; each class in a tent, over it their flag and name of their country. Every tent a busy scene of sale—fruits, creams, candies, fancy articles, etc. One class of young girls had a lawn party in August, and made \$31. Another on the day of the fete made \$20, etc.

THE PRESBYTERIAN CHURCH IN CENTRAL CHINA.

REV. W. J. M'KEE, NINGPO.

The work of our church in Central China is confined mostly to two provinces—Kiangsu and Chehkiang—equal in size respectively to Pennsylvania and Ohio. We have five principal stations, the chief cities of the two provinces. The populations of these cities range from one-third of a million to a million. Shanghai is the great commercial emporium of China. Ningpo is also a seaport and commercial centre. Hangchow and Soochow are rivals in wealth, manufactures, influence and beauty; hence the proverb, "Above is heaven, beneath are Soochow and Hangchow." Nanking, like Hangchow, was once the capital of China, and like it is both a commercial and literary centre. Nanking and Ningpo are in daily communication with Shanghai, by steamer; while the interior cities of Soochow and Hangchow are distant from Shanghai two

or three days, by canal-boat. So extensive is the canal system that not only are all the large cities connected, but also nearly every small town is accessible.

Prominent among the evangelizing agencies in central China is our

MISSION PRESS.

It was among the pioneer missionary agencies in the empire, and is still a prominent institution in Shanghai. It sends forth, in the Chinese language, millions of pages of Christian literature in books, magazines and tracts.

BOARDING AND DAY-SCHOOLS.

Our half dozen boarding-schools render efficient service in training Christian workers. A few of the graduates are employed by the mission as preachers, teachers, colporteurs and Bible-readers; but many more become voluntary laborers in their own homes and neighborhoods. There are seven hundred pupils in our thirty day-schools. These are from heathen families, and are not only themselves under daily Christian influence and instruction, but they do much to secure a welcome to the lady missionary and the Bible-reader to their homes.

WORKING CHURCHES.

We have fifteen organized churches, with eight hundred and thirty-six members ministered to by native pastors. Most of the pastors are intellectual, eloquent, efficient, earnest and spiritually minded. *Each gives at least a tenth of his income to the Lord's work. Many of the members do the same, and some, the poorest of course, have even given a third.* See some of the practical results of their giving! Five of the fifteen churches are self-supporting, and some of these five also support colporteurs and Bible-readers. The remaining ten pay respectively from one to nine months of their pastors' salaries. The spirit of independence thus developed led to the establishment of the Ningpo Presbyterian Academy, a flourishing institution two-thirds self-supporting. The invitation of the Board to our churches to participate in the Christmas offering has also been responded to liberally, both adults and children making special sacrifices to give to the cause of foreign missions. In other graces, as in

giving, the majority compare favorably with Christians in Christian lands. Their faith is strong, their prayers earnest and direct, and their lives give good evidence that they have "passed from death unto life."

PREACHING TO THE HEATHEN.

The pastors are just as earnest in this work as in caring for their flocks. They open their chapels daily to converse with those who come in. As they visit their members they also have good opportunities of reaching the heathen neighbors. In chapel preaching, as well as in preaching tours, the native assistants feel more confidence and do better work when the missionary accompanies them; yet many have proven efficient when not so accompanied. But this work is not confined to male workers. Our lady missionaries with their Bible-readers are constantly visiting heathen homes, pushing this work both in city and country. Nor is the work confined to the few. Every church member is expected to be a missionary, and some at least have fulfilled this expectation; for probably the majority of those brought into the church were originally influenced by the lives and exhortations of Christian friends and neighbors.

HOME MISSIONARY SOCIETY.

So alive to the importance of evangelistic work are the native brethren that the Ningpo Presbytery has perfected a scheme for a home missionary society within its bounds. The churches are to contribute toward a fund for the purpose. Members in the several churches who have special gifts are to engage, one or two months in a year, in special evangelistic work under the direction of a committee of presbytery. Those who can afford it are to give their labor gratuitously. Those who have not this ability are to receive board and traveling expenses from the funds of the society.

This zeal is according to knowledge, and there is a spirit of dependence upon God to give the increase. Missionaries, native pastors, evangelists and lay members are all uniting in earnest prayer to God for a special outpouring of his Holy Spirit upon that region and upon all China, and many remember this special object every day at noon.

LARGE PARISHES.

The following from "Methods of Mission Work," by the Rev. Dr. Nevius, of our north China mission, illustrates the burdens of responsibility thrown upon some of our native helpers, and the method adopted for providing pasture for the scattered sheep in Shantung and of developing self-help :

One of my helpers has the charge of nearly forty stations, located in four different districts or *Hien*, which he visits regularly once every two months. The other helper has the charge of about ten stations, and devotes part of his time to evangelistic work outside of them. A few are without the care of a native helper, and are only visited by the foreign missionary.

The forty stations under one helper are divided into seven geographical groups of from four to seven stations each. The helper visits these groups in regular rotation once every two months by appointment, spending about a week in each. On Sunday he holds a general or union service, leaders and other prominent church members being present. The object aimed at is to make this union service conducted by the helper the model for the leaders to pattern after in their several stations during the seven or eight weeks when they are by themselves. Once in two months, when the helper is absent, each of these groups has a similar union service conducted by the leaders, exercises and persons in charge having been appointed by the helper in advance.

The form of exercises for Sundays, both morning and afternoon, consists of four parts—first, a kind of informal Sunday-school, in which every person present is expected, with the superintendence of the leader and those under him, to prosecute his individual studies, whether learning the Chinese character, committing to memory passages of Scripture, telling Scripture stories or studying the Catechism or Scripture question books; second, we have the more formal service of worship, consisting of singing, reading of the Scriptures, with a few explanations or exhortations and prayer, the whole occupying not more than three-quarters of an hour; third, we have the Scripture story exercise. Some one previously appointed tells the story; the leader of the meeting then calls on different persons one after another to reproduce it in consecutive parts; and afterwards all present take part in drawing

practical lessons and duties from it. There is never time for more than one story, and often that one has to be divided and has two Sundays given to it. Fourth, if there is time, a catechetical exercise follows, in which all unite, designed to bring out more clearly the meaning of what they have already learned, as the Lord's Prayer, the Ten Commandments, select passages of Scripture, some books of Scripture, or some special subject as the duty of benevolence, etc.

This general order of exercises is modified or varied when the circumstances of a station make it advisable that it should be.

MANUAL FOR INQUIRERS.

We have found it necessary, in order to systematize and unify our work, to establish rules and regulations, which have been put up in the chapels as placards. Most of these, having been adopted by Mr. Corbett and myself, are now embodied in the new edition of the Manual for Inquirers, which is published by the North China Tract Society. This manual, the Catechism and the Gospels are the books which I place in the hands of every inquirer, and little more is needed for years in the way of text-books for those who have not previously learned to read.

The manual contains general directions for prosecuting Scripture studies, forms of prayer, the Apostles' Creed, and select passages of Scripture to be committed to memory. Then follows a large selection of Scripture stories and parables, with directions as to how they should be recited and explained. Only the subjects of these are given, with reference to the place in the Bible where they are to be found. Then follow rules for the organization and direction of stations, duties of leaders and rules for their guidance, a system of forms for keeping station records of attendance and studies, etc., a form of church covenant, Scripture lessons for preparing for baptism, the same for preparing for the Lord's Supper, order of exercises for church service and directions for spending Sunday, a short Scripture catechism enforcing the duty of giving of our substance for benevolent purposes, and a short essay on the duty of every Christian to make known the gospel to others. To the whole is appended questions on the various parts, specially prepared to facilitate the teaching and examination of learners. A selection of our most common hymns is also sometimes bound up with the volume.

LETTERS FROM THE FIELD.

CHINA.

DISPENSARY FOR WOMEN.

CANTON, August 18, 1887.

REV. B. C. HENRY:—Somewhat more than a month ago Dr. Fulton opened a dispensary for women in the chapel of the Third Church in Sz Pai lau Street, which is proving to be a grand success. Experience at Thirteenth Street had led the doctors to think there would be a small attendance, at most a score or so of patients on each dispensary day. But the attendance has exceeded all expectation. From some forty the first day it has steadily increased until the last two days there have been eighty-two each. The dispensary is open on Wednesdays and Saturdays; the arrangement of the chapel being very convenient for the work. Many other women come with the patients, and while they are waiting to be prescribed for a Bible-woman, and, when possible, one of the missionary ladies, talks to them. There are grand possibilities for good in this new work, and the desire is to improve the opportunity to its utmost.

HAINAN VILLAGES.

Mr. Jeremiasen writes me that in two villages of the aborigines in Hainan the people have put up houses of worship and sent for a preacher. He has sent them his old and tried evangelist, the man who developed the work in Nodas, and we hope for good news from both places. The "old man," as we call him, is a most simple, earnest, faithful man, full of love and sympathy for others, just the right sort of a man to send among those simple people.

PASTORS CALLED.

Last week we held the summer meeting of our presbytery in the Third Church. The attendance was excellent, and the lunch provided (not) by the ladies was fully appreciated. It was purely Chinese and very good. Two calls for pastors were presented—one to Rev. U Sik Kau, from the First Church, in which the larger portion of his salary was guaranteed. This call, after being placed in his hands by the presbytery, was accepted by Mr. U. The other call was from the newly-organized church in Lienchow to the Rev. Kwain Loz, of the Second Church, Canton, in which one half of his salary was guaranteed. The Second Church clave to their pastor, and seemed

so strongly attached to him and so appreciative of his services that, notwithstanding the claims of Lienchow and the promising work begun there, the call was declined. Two of our most promising young assistants were taken under the care of the presbytery.

A SUSTENTATION COMMITTEE.

Perhaps the most significant incident in the meeting was the establishment of a sustentation committee to secure and disburse funds for the support of native pastors. This is a decided step forward, and will no doubt aid greatly in fostering the spirit and practice of self-support among our churches.

CHAPEL BUILDING.

WEI HIEN, July 21, 1887.

REV. J. H. LAUGHLIN:—This has been another summer of building at Wei Hien. The chapel has been completed, with the exception of some of the benches; for material to make which we must wait until after the rains, when the annual importation of logs from Manchura takes place. It is a solid, substantial building, with capacity for seating as large an audience as we may hope for for a long time to come. It promises to be an exceedingly important adjunct to our work. Last Sabbath, for example, it furnished us the opportunity of preaching the gospel to a considerable number of men, who might otherwise never have heard it. It was market day in the city, and the road was thronged, as usual, with people of all ages and both sexes. Our big gate was wide open, and just inside the court the open door of the chapel invited all to enter. Many accepted.

ODD-LOOKING WORSHIPERS.

They came with their broad sun-hats on their heads, their pantaloons rolled up to their knees or higher, to let the breezes play about their legs, and strings of onions, cash-bags and other burdens on their shoulders. Sitting down, out would come, first thing, the inevitable pipe—for this with John Chinaman is the common expression of both sociability and respect—and one brother was kept well employed in informing the auditors that this was not a smoking room. They were perfectly ready to observe the customs of the place, and invariably laid down the pipe without a word. In

the afternoon at our Sunday-school the crowd of strangers was greater than in the morning. We formed them into one big class, and our school teacher, a graduate of Tungchow, told them of Christianity, while the rest of us taught the Christians present. I hope, but only God knows, that the poor, laboring and heavily-laden fellows received some benefit from that hour's rest in the new chapel. Let us hope, too, that from this day on to the day of its crumbling into ruins it will be to thousands of weary souls a door to the rest eternal.

Miss Mary J. Lowrie, of Peking, China, writes:

We are spending the two summer months as usual at the temple among the hills, and gathering strength for the future. The work among the women here is very interesting, every Sunday as many as fifty coming to our services. In the city, too, this branch of mission work seems especially encouraging, and calls for all the workers possible to preach the gospel to those who have never heard it.

CAPITAL OF SHANTUNG.

TSINANFU, July 22, 1887.

REV. W. P. CHALFANT:—This is a city of about two hundred thousand inhabitants. It lies at the foot of the last range of Shantung hills, five miles south of the Yellow River. From the hills just south of the city can be gained a magnificent view of this turbulent stream and the Great Plain northward toward Peking. The city is compactly built and has extensive suburbs upon all sides except the north. Springs of excellent water abound within the walls. The streets though narrow are well paved as a rule, and the main thoroughfares are lined with neat and often showy shops. It has the reputation of being one of the finest and cleanest cities in north China, which is not as unqualified a compliment as might appear upon the surface.

The peculiar importance of the city as a missionary centre lies in the fact that it is the capital of Shantung province, with its 30,000,000 inhabitants. Here lives the governor of the province and a legion of minor officials. This fact is at once our advantage and our drawback. It is an advantage, because any advance which is made through our work here will be felt more or less directly throughout the province. It is a disadvantage, because these officials do not present promising materials for converts. Besides the officials there is

the large and powerful class of the gentry and scholars, by no means friendly to foreigners.

HIGH RENTS.

Owing to the denseness of the population rents are very high; consequently it has been the constant effort of the missionaries, almost from the establishment of the station fifteen years ago, to lease or buy suitable property. We prefer a place in the suburbs, from considerations of health. It is trying, especially upon the ladies, to live, often the year round, in these narrow courts. Several places have been almost secured, but something, whether fear or fraud, or even riot, has always turned up to spoil the bargain.

Early in April last we managed to lease a small court in the east suburb, the most desirable site about the place, to be used by the boys' school. We paid \$400 for it, the landlord having the option of redeeming it at the end of three years. The money was lent to the mission by individuals until it can be repaid. We fitted it up in native style at a cost of \$40 and moved in our school.

HALF-STARVED HEARERS.

Our street chapel has been open almost every day, and the Sabbath services are well attended. The disastrous floods have again visited the country north of the Yellow River. They involve our most promising fields. It is unspeakably disheartening to attempt to preach to such half-starved, discouraged people. Several foreign engineers have looked at the embankment, but no one has yet been employed by the governor. One of the engineers secured the services of Mr. Reid in translating his voluminous report. The governor paid Mr. Reid £100 for his services, which has been turned over to the hospital fund.

In spite of discouragements there are cheering cases of inquiry among our stations, so that we can go on in faith that our little band of one hundred Christians shall in God's own time become a host.

The following from the pen of Mrs. Dr. Mills, of Tungchow, though written some time since, will be found interesting:

A most excellent work is being built up by Dr. Neal in both hospital and dispensary, in connection with which he has a class of more than six young men studying medicine. They are mostly graduates of Dr. Mateer's school, and are ready to do good work. Li Ai Te (Lee I Tee), the wife of

one of our elders, has gone to Tientsin to study medicine with Mrs. King, *née* Howard, of the Methodist mission, Lady Li, wife of Li Hung Chang, having offered to support a class of women for that purpose. One of the graduates of our girls' school, whose future husband is studying with Dr. Neal, has gone too. This seems to be a step in the right direction to furnish medical women for China.

The members of our theological class disbanded for the winter, and at their own request spent the time teaching and preaching among the country churches. When Mr. Mills is at home he finds good work going every other day to talk to people at the dispensary and hospital. Sometimes I go with him. There are always women waiting, willing to listen. We find many who affirm that they do not worship idols, that they have no kitchen god, and they believe the doctrine of the foreigner is true, but there is one thing required which stops them from becoming Christians. Not to worship their ancestors seems to them to be omitting a great filial duty. Ancestral worship is the great mountain that stands in the way of the advance of Christianity in China.

STUDYING ENGLISH.

Two young men, teachers in Dr. Mateer's school, come to me to study English. One of them wants to study higher mathematics and do translating, the other wishes to go on with the sciences and do translating. The ambition of another young man is to either make or translate a commentary. They all have fine Christian character and good abilities, and have pledged themselves not to use their English for their own financial advancement, considering it the gift of the mission and that it should be used for its advancement. Next fall I hope to have a class of deaf pupils, which I hope will be the beginning of schools for the deaf in China.

SYRIA.

ENFORCED REST AFTER ARDUOUS LABOR.

ABETH, August 2, 1887.

IRA HARRIS, M.D.:—Here I am, under the imperative orders of Dr. Van Dyke, to rest until I recover from this last attack of malarial fever. I was not taken till during my tour among the Nusairiyeh, and was obliged to give up and return home. It was a great disappointment to me, for I

had anticipated for some time spending the greater part of this summer among these interesting people, who are so willing to hear the gospel truth. June 29 Mr. March and I started north. We found the work at Hums prospering; the schools very much improved, especially in the girls' school. M. Fredie Saada, a graduate, and until recently a teacher in the Tripoli girls' school, has been transferred at her own request to this school, and we see a great improvement in the arrangement of classes and studies. M. Fredie has brought to bear the excellent training she has received at our school. We were very much pleased with her earnest Christian spirit. We remained in Hums three days, looking into the various questions, examining schools and visiting the brethren. We then went to Hamath.

VALLEY OF THE ORONTES.

This place lies in the deep valley of the Orontes, and at this season of the year is hot and very unhealthy. We found the heat intense; temperature, 103° in the shade and 130° in the sun. We saw a number of men and boys making rope, running back and forth, no shade to protect them from the pitiless sun's rays, many with no covering upon their heads. We were nearly overcome by the heat, and very glad to reach the home of our helper. The Sabbath services were well attended. One young man, a Greek, was received into the church. There are several earnest inquirers, who gather three or four evenings each week for religious conversation. We have great reason to thank God for the leavening influence of the gospel in the hearts of this bigoted, proud and fanatical people.

THE GREEK BISHOP.

The new Greek bishop has been very zealous in his efforts to create a favorable impression with the government officials, so that he may have granted certain concessions to his sect. It was not yet light when we started for Maharadi. Each time we visit this place we can see the gradual change in the feelings of the people (not Protestants) toward us. They receive us kindly, and are very grateful for all I do for them in a professional way. One man told me that he once thought that we came "only to make Protestants;" now "he knows we come to do them good, and the time is not far distant when most of the people in the village will become Protestants without the asking." A few weeks prior to our visit the bishop

of Hamath made his first visit to this place. He called on our helper, and said that he had heard very much good of him—of the influence his pure life had upon his neighbors, of what a good, consistent Greek he had been, always obedient to the commands of his spiritual fathers, etc., etc.; but his (the bishop's) heart was grieved to learn that he had left his religion and gone over to the children of Satan. Would he not consider a proposition to return to the Greek Church, and use his influence to bring with him all the Protestants of the place? If he would do so, he would give him five thousand piastres and make him priest of the village.

UNMOVED BY FLATTERY OR PERSECUTION.

Our helper replied that he had left the Greek Church because he felt that he could not consistently remain and obey all that it required of its members; that he was happy serving God in his present humble way, and he felt that to do as the bishop requested would be to sin against the Spirit. The bishop tried all that persuasion could do to convince him that he was wrong; but when he saw that all was useless, he changed his tone and began to threaten. He stormed and cursed. By this time the greater part of the villagers had gathered. The bishop called upon them to hear, and pronounced the excommunication and curses of the church upon this "imp of Satan." When this was completed, he gave our helper twenty-four hours to leave the village; and if he did not, he (the bishop) would "fix things with the governor of Hamath that he be put in prison as a bad man." The bishop left determined to exterminate Protestants from this village, root and branch. But God watches over his own. When the bishop returned to Hamath, he was made to accompany officers to the seat of government to answer for putting up a bell on the Greek church without having first obtained permission. He had presumed too much upon the friendship of the governor, and did without permission what his predecessors had asked for again and again. The governor was very angry, and ordered the bell taken down. It is said the majority of the Greek sect were provoked with the bishop for giving the government a chance to persecute them, and telegraphed to the patriarch to have him removed. In the excitement of the time the Maharadi matter was forgotten. In the meantime work has been going on as usual.

SIAM.

GOD'S HAND.

PETCHABURIE.

MISS MARY L. COET:—We have a native helper here in Siam named Kru Krit, whose history is something remarkable, and all through it we can trace the guiding of the divine hand, from the storm that drove his ship into the mouth of our river where he met one of our converts who advised him to come up to the mission hospital instead of seeking for medical aid in Bangkok, down through the months and years to the present, when he is with us again continuing his study of God's word. After months of pain and weariness in the hospital under Dr. Sturge's care he was cured, and by the grace of God converted; then with new strength of body and soul he returned with his wife to his former home in one of the west-coast provinces. There he let his light shine and talked and preached Jesus until his enemies, fearing his influence, had him thrust into prison.

PREACHING IN PRISON.

Even there he was not idle, and one of the young prisoners was deeply interested from the very first in what he heard of Christ, the living God, and as soon as he was released he came up to Bangkok and was baptized. He is a young man of education and promise, and having volunteered to act as *colporteur*, he was furnished with books and returned at his own charge to the west coast. A recent letter from him contains the names of fourteen men, two of whom are government officials, who desire baptism. In the meantime six more men from that district have been baptized in Bangkok, and Kru Krit having been released, reached the city that very day and entered the mission chapel in time to witness the rite.

THE "KALAMAZOO."

Mr. Dunlap has purchased a new sailing ship, the "Kalamazoo," named for that city because her First Presbyterian Church furnished most of the funds for her purchase, and as soon as possible he will visit those provinces, taking Kru Krit with him. Hundreds are interested, and from Kru Krit's reports we think some fifty or sixty may soon be ready to profess their faith in Christ. Foreigners could dwell there in perfect safety, and they would receive the cordial welcome of many of the natives. The boundary of the field extends to the utmost limit of the missionaries' time and strength, and far beyond. Let those who are

sighing for wider fields of usefulness come to heathen lands, where they can have hundreds of square miles and millions of souls in their parishes.

Fifteen new converts have been received at the late communions, and there are many inquirers.

Last Sabbath was "Children's Day," the 12th of June, and we kept it. Nearly two hundred bright black eyes sparkled and shone in our Sabbath-school, as the children took part in the service of praise.

REPORT OF GIRLS' SCHOOL, OROOMIAH, 1887.

WRITTEN AND READ BY HOSHEBO, FIRST TEACHER, ON COMMENCEMENT DAY.

The school opened the first week in October, 1886, with fifty-one pupils. With hearts full of gratitude and thankfulness to the God of all goodness, who in his kind providence has kept every member of this school through the three months vacation, and she has returned in safety to her place. From nearly every corner of the building there was a special rejoicing that the number had been increased to fifty-one; and seven of these were new pupils from the mountains of Khoordistan, but one of these after a few weeks was taken from us by death. We were very sad at being thus stricken at the very beginning of the year, and still we were comforted in knowing that she had a good hope in Christ. The first term continued seven weeks, and during this time a class of seven teachers was taken in for about four weeks to prepare them better to teach in the village schools for the winter. They themselves said they had received much help and preparation for their work in schools or for any other work to which they might be called. After a vacation of two weeks, the fifty girls came together again and pursued each class the regular studies of the year. According to our present course of study, all girls are at first received into the two-years preparatory course, and at the close of this term only those who wish it and if admitted by those in charge of the school they enter the next course for four years. In the preparatory course these are the studies: reading, writing, spelling, the four fundamental rules of arithmetic, map and Scripture geography. The whole school is divided into five classes. The lessons of the school for this year in addition to those given in the preparatory course are arithmetic completed, map geography finished,

Turkish, ancient Syriac, English philosophy, astronomy, church history and grammar. At the close of the four-years course we have a post-graduate course of two years. From the class of thirteen graduates four are to enter this course next year. These will study this coming year moral science, physiology, a Bible lesson, continue their lessons in English, and have practice in teaching in the primary department.

INDUSTRIAL INSTRUCTION.

Every Monday P.M. Mrs. Morgan has taught the girls sewing. The first thing required of them was to keep their own clothes clean and nicely patched; not with a patch of a different color or put crooked and not matched, but they were taught to patch neatly. After this they were taught several kinds of fancy work, knitting and crocheting, and some of the girls have made entire suits for the mountain girls (who have not yet learned to make their own clothes), for which work they have received pay. Altogether they have earned in this way over six dollars this year. One girl has learned to use the sewing-machine, and in this way has been a great help. Also every Saturday they have a special care in putting the entire school building in order. All the work of the house is done by the girls except the cooking, and always five or six girls in turn are given as their daily work the work in the bake-room. They help the bake-woman in all kinds of work. In this way they are learning to do the work that will fall to them in their homes.

HEALTHFUL SPIRITUAL CONDITION.

We were very anxious this last winter for a special outpouring of the Holy Spirit, but we did not receive according to our expectations, and still we were conscious of a quiet influence always at work in the hearts of the girls from the way in which they conducted themselves, from their obedience and their seeming desire to do just as their teachers wished and as their consciences dictated. And still another, a Christian girl from our first class, was taken from us by death after a few weeks of sickness. Her sickness and death made a strong impression upon the hearts of the girls, and made them inquire why all this discipline except to prepare each one of us to meet these two who have gone before us; and the letter she sent the girls of her class just a day or two before she died seemed a message right from the border land, where she

had already met with her Saviour, who had come to take her to himself. After a four-months session, again we had a vacation of two weeks; and when the girls returned, we also received three large girls who came into school for three months to be especially helped to do more in their villages for the women and girls. Now our school numbered fifty-two.

Rev. Mr. Shedd writes of his fears that western Persia is destined to suffer again from its former scourge:

FAMINE THREATENED.

Last summer the locusts ate much of the grain on the west of the mountains and in the plains of Assyria. Prices were all fall and winter twice the usual rate. This spring floods destroyed many fields in the mountain valleys, sweeping the soil completely away and leaving only rocks and sand where ages of labor had made small but very fruitful fields. But a fine harvest was coming on in other places not reached by the floods. But again the locusts came, and worse the fly, something like the Hessian fly, in districts left by the locust has completely destroyed the grain. Grain is now in harvest at famine prices, and the prospect is very dark for the year. On the west of the mountains, in districts like Bootan, the people are in dire distress. One congregation in Hassan must scatter entirely unless large help is rendered. We are just sending them and two other congregations there about \$100, all we can command at present. In the mountains the saddest appeal comes from Baz. The people of this valley, perhaps three thousand souls, depend largely on work during the winter in the plains of Mosul. Last winter prices were so high and work so scarce they could earn nothing. They are now in their mountain home without food, and with little prospect of getting through the year without actual starvation. Probably many will come here to seek for bread or wander to Van and Erzerum. The other valleys are in much the same condition, though not so badly off. Famine is prevailing, or will soon prevail, in the districts where we are prosecuting missionary work. It may be that the hand of mercy extended by Christians far away will be the means of opening the hearts of Christians and Kurds to the gospel.

INDIA.

THE RAINY SEASON.

PANHALA, July 30, 1887.

MISS ESTHER PATTON:—The school is small this rains, but the children never have been more obedient and wide awake than they are now. The parents say they are only sending their children to please the Missesaheb. It has been hard for them this season, as we have had very heavy rain and exceedingly severe wind storms, so that it has been almost impossible to carry an umbrella, or the native substitute made of a bamboo framework thatched with leaves. I think we shall soon have a break in the rains, and then we shall get all the mould and dampness dried up again.

APPEALS FOR MEDICAL AID.

There has been a great deal of sickness in and around the fort this rainy season, and I have had a great many calls for simple remedies. Yesterday a man came and wanted me to do something to make his eye small. He said one of his eyes suddenly began to grow large, and he was a queer-looking object with one eye about as big again as the other. I told him he must go to the Kolhapur Hospital, but I doubt his ever going, the people are so foolish and ignorant. They are sure, if they go there, they will die or the doctor saheb will kill them. The man went away very downcast and sorrowful because I could do nothing for him.

One day a man came and, after making a most profound salaam, said his family were grievously tormented with itch, and if "his excellency" would only give them some medicine, it would be great "merit." "His excellency" gave him the medicine, and, again expressing the wish that great merit would be bestowed upon me, he went away. I thought it quite wonderful that he seemed so grateful, but I suppose in his heart he fully believes I only gave him the medicine to "make merit," so I would not be turned into a crow when I die.

One night a woman in town was bitten by a rat, and the next day they caught a cat and rubbed it on the wound, because the cat is the enemy of the rat, I suppose. It is an original remedy, to say the least.

The *Church Missionary Intelligencer* for May has the following significant advertisement:

Wanted immediately, three ladies for East Africa. Must be whole-hearted missionaries, physically strong, and thoroughly understanding the principle, "In honor preferring one another."

Rev. R. F. Horton, in a recent address at an English Baptist missionary meeting, said:

It was at Antioch, where the disciples were first called Christians, that the Holy Ghost said, "Separate me Barnabas and Paul for the mission work." Antioch, the London of the eastern Mediterranean in those days, with a million of population, with a gigantic Oxford Street four miles long, lined with marble palaces and halls, and just outside its gates the celebrated grove of Daphne, where Apollo was worshipped with indescribable and unimaginable lust, and where \$150,000 of endowments annually maintained this iniquitous worship. I can imagine our friends in Antioch at that day getting up in the church and saying, "Do not send your men away until you have converted Antioch." Convert this city, intelligent, cultivated, wealthy and intensely impure, and when you have converted Antioch, send your missionaries to convert Asia, Italy and Spain. (He might have added Great Britain and the United States, then thoroughly heathen.) But the Holy Ghost separated these men for the mission work, and the result justified it. For what happened? When Julian the Apostate went to Antioch in the middle of the fourth century, hoping to re-establish the pagan religion, he visited the grove of Daphne and found there a solitary pale priest, who brought him a goose furnished at his own expense, which was the sole surviving inmate of the great sanctuary. The result, therefore, justified the measure. There are men who wish to evangelize London. Yes, and it is time they did. They want to see unchristian England converted. Yes, and it is high time. Well, the way to do it, paradoxical as it might seem, is to pick out their Paul and their Barnabas, their very best men, and send them to India, to China and to Africa, to preach the gospel to every creature.

5000 native church members, who last year contributed \$2000 for Christian work. The Canadian Presbyterian Church has a mission in the north of the same island begun fifteen years ago, and has about 3000 converts. In these facts from Formosa we have prophecy of what is coming in Hainan.

Abdulla Khalifa is now acting as sultan at Khartoom, and is said to have an army numbering three hundred thousand men. Steamers are running on the Nile regularly, trade is flourishing, and provisions are plentiful. English merchandise, however, is held at astonishing prices. These items of news are furnished by a Greek who has recently made his escape from Khartoom.

Interesting statistics are given in the March number of the *Chinese Recorder*, of the missions in China up to December 1, 1886:

Number of societies,	87
Total number of missionaries,	919
Men,	446
Wives,	316
Single ladies,	157
China inland mission (men),	92
Various Presbyterian societies (men),	93
Methodist societies,	70
Congregationalist societies,	53
Episcopalian societies,	39
Americans,	164
English,	230
Other nationalities,	52

Of the single ladies nearly half are American. Others are not named.

The *New York Independent*, after studying carefully the statistics of American Christianity, reports 132,435 congregations; 91,911 ministers; 19,018,977 members. The net increase of membership in four years is 1,631,799. This is over and above all losses by death and expulsion. We understand that Catholics as well as Protestants are included.

For names of missionaries recently sent out, see page 520.

The English Presbyterian mission at Formosa was begun in 1865, and now reckons

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

RECEIPTS FOR HOME MISSIONS, SEPTEMBER, 1887.

ATLANTIC.—*East Florida*—Through Rev. A. W. Sproull, 6 50. *South Florida*—Through Rev. A. W. Sproull, 6 50.

BALTIMORE.—*New Castle*—Blackwater, 4; New Castle sab-sch., 1 65; West Nottingham, 50; Wilmington Hanover St., 52 14; Olivet sab-sch., 10; Church Hill sab-sch., Children's Day, 4. 121 79

COLORADO.—*Denver*—Central City, 25; Denver South Broadway, 2 50; Littleton, 2 50. *Pueblo*—Colorado Springs sab-sch., 100. *Santa Fe*—Albuquerque, 20. 150 00

COLUMBIA.—*Idaho*—Rockford, 3; Spangle, 4. *Oregon*—Albina, 10; Phenix, 8 51. 20 51

DAKOTA.—*Central Dakota*—Crandon, 1 65; Forestburg, 1 75; Madison, 20. *Southern Dakota*—Dell Rapids, 8 34; Sioux Falls, 6. 87 74

ILLINOIS.—*Alton*—Greenville, 7; Moro, 10 25. *Bloomington*—Alvin, 1; Wenona, 45. *Chico*—Grand Tower, 7 50. *Freeport*—Cedarville, 10. *Mattoon*—Oakland (sab-sch., 2), 5; Pans, 16; Prairie Bird, 11 60; Tower Hill, 7 50. *Peoria*—Elmira, 23 53. *Rock River*—Spring Valley, 4 60. *Schuyler*—Kirkwood, 6. *Springfield*—North Sangamon, 18 42; Plagah, 8 61; Unity, 4 34; Rev. W. L. Tarbet and wife, 7 50. 193 85

INDIANA.—*Crawfordsville*—Covington 1st, 3; 2d, 30 cts.; Lebanon, 77 cts.; Marshall, 77 cts.; State Line, 77 cts.; Veederburg, William Patton, 1; Rev. C. H. Beach, 8 20. *Logansport*—Union, 5. *Munato*—Wabash, 7 50. *White Water*—Union, 8 45. 30 76

IOWA.—*Cumtoll Bluffs*—Imogene, 8 40; Lenox, 5 50; Randolph, 21 73. *Des Moines*—Colfax, 8. *Iowa*—Burlington 1st, 18 50; Mediapolis, 9; Middletown, 10. *Iowa City*—Marengo, 6 48; Washington, 10 17. 92 78

KANSAS.—*Larned*—Burton, W. M. S., 10; Cimarron, 2; Greensburg, 5; Wendell, 2; Rev. W. E. McCrea, 1. *Neosho*—Toronto (sab-sch., 4 50), 7 50. *Solomon*—Glasco, 2 50. *Topeka*—Clinton, 6 15; Vineland, 4. 40 15

KENTUCKY.—*Ebenezer*—Dayton, 10. *Transylvania*—Hustonsville, 5; Junction City Boyle, 2. 17 00

MICHIGAN.—*Detroit*—Detroit 1st, 50; Saline, 4 23. *Lansing*—Marshall, 12 79; Sunfield, 3 48. *Monroe*—Adrian, 117 77. *Saginaw*—Gaines, 5; Grayling, 4; Morrice, 10 15. 207 42

MINNESOTA.—*Mankato*—Amboy, Edward Brace, 10; Wells (sab-sch., 4), 12. *Red River*—Crookston, 4. *St. Paul*—Howard, 6; Minneapolis Highland Park, 23; St. Paul House of Hope sab-sch., 15 08; German Mission, 3 45; White Bear Lake (sab-sch., 2, from a friend, 15), 17. *Winona*—Ebenezer, 5. 94 48

MISSOURI.—*Osage*—Kansas City 1st, 16 87. *Nebraska*—*Hastings*—Glenville Ger., 1; Hastings Ger., 2; Champion, 2 65; Holdrege, 5 44; Imperial, 5 27. *Nebraska City*—Fairbury, 2; Falls City, 4; "Cash," 10. *Nebraska*—Pender, 3; Saint James, 3; Willowdale, 2 15; Norden, 7 60; Newman's Grove, 2 53. *Omaha*—Bangorft, 2 23; Lost Creek, 6 20. 62 12

NEW JERSEY.—*Elizabeth*—Elizabeth 1st Ger., 15; Roselle (sab-sch., 30 72), 63 43. *Jersey City*—Newfoundland, 12; Passaic 1st sab-sch., 6 78. *Monmouth*—Asbury Park (sab-sch., 5), 20 06; Farmingdale, 20; Manasquan, 23 60. *Morris and Orange*—East Orange 1st, 106 21; Madison, 34 94; Mendham 2d, 20; Morristown 1st Children's Mis. Soc., 125; St. Cloud W. H. M. Soc., 30. *Newark*—Montclair, 24 29; Newark 1st Ger., 13 50. *New Brunswick*—Trenton 1st, 1200. *Newton*—Belvidere 2d, 35. 1749 81

NEW YORK.—*Binghamton*—Binghamton 1st, 112 86. *Brooklyn*—Brooklyn Lafayette Ave., M. C. C., 34 76; Throop Ave. sab-sch. Mis. Soc., 75; East Williamsburgh Ger., 15. *Cayuga*—Auburn Westminster, 3 57. *Chester*—Elmira 1st, 123 75; Havana, 7 23; Home Heads, 21; Spencer, 20 09. *Geneva*—Wyoming sab-sch., 9 33. *Geneva*—Geneva 1st, 26 66; Romulus, 40. *Hudson*—Chester, 61; Good Will, 12; Monticello, 5; West Town, 20; Rev. Samuel Murdoch, 8 33. *Long Island*—Bridgehampton, 30; Mattituck, 4 52. *Nassau*—Roslyn, 6. *New York*—New York Spring St., 56; Adams Memorial, 13. *Niagara*—Niagara Falls, 69. *North River*—Amenia, 22; Lloyd, 10; Malden, 4 75; Milton, 12. *Otego*—Gilbertsville, 48; Westford, 4. *Rochester*—Arvon, 10; Livonia, 11 66; Rochester Central, 139 44; Memorial, 45. *St. Lawrence*—Sackett's Harbor, 4 67. *Steuben*—Addison, 69 79; Almond, 3 50. *Syracuse*—Cazenovia, 44 66. *Troy*—Chester, 10; Hoesick Falls, 47 87; Pittstown, 5 44; Troy Woodside, add'l, 10. *Ulster*—Rome, 53 48. *Westchester*—Croton Falls, 7; Throg's Neck (Children, 7 15), 13 65; White Plains, 58 80. 1414 01

NORTH DAKOTA.—*Fargo*—Fargo, 17 30. *Pembina*—Mona, 2. 20 30

OHIO.—*Athens*—Amesville, 15; New England, 19. *Bellefontaine*—Bellefontaine, 24 61; Urbana, 50. *Cincinnati*—Cincinnati Mt. Auburn sab-sch., 58 74. *Cleveland*—Solon, 4. *Dayton*—Fletcher, 6; Gettysburg, 4 75; Springfield 2d, 157 23. *Mahoning*—Alliance Westminster, 10. *Marion*—Ashley, 4 55; Cardington, 5 25. *Portsmouth*—Johnston, Sheridan Mission, 10. *St. Clairville*—Antrim, 4. *Steubenville*—Bethesda sab-sch., 12; Pleasant Hill, Miss Kate A. Carr, 5. *Wooler*—Hopewell, 10; Savannah sab-sch., 6. 397 16

PACIFIC.—*Los Angeles*—Carpenteria, 10; Santa Ana, 5; Esclatyn and wife, 50 cts. *San Francisco*—San Francisco 1st, 232 10. 247 00

PENNSYLVANIA.—*Butler*—Prospect, 6. *Carlisle*—Great Conewago W. H. M. Soc., 16 50; Harrisburg Seventh St., 7 20; Lower Path Valley, 26; Middle Spring, 60. *Chester*—Fairview, 27 33. *Clarion*—Mt. Pleasant, 2. *Eric*—East Greene, 4; Erie Chestnut St. "V.", 2; Park "F.", 5; Greenville, 5 92; Harmonburg, 8; Meadville 1st, 26; 2d (sab-sch., 12 50), 19 50; Wattsburg, 2 55. *Huntingdon*—Bald Eagle, 8 74; Fruit Hill, 14. *Kittanning*—Jacksonville, 24; Rural Valley, 12; West Glade Run, 33 10; Worthington, 30. *Laurel*—White Haven, 14 87. *Northumberland*—Hartleton, M. C. C., 8; Jersey Shore, 58. *Philadelphia*—Philadelphia Bethany Philippiian Band, 25. *Pittsburgh*—Cannonsburg, 15; Pittsburgh East Liberty, 157; Lawrenceville, 126 16; Shady Side, 77. *Redstone*—Pleasant Unity, 1 05. *Scranton*—Hermion, 7; Leesburgh, 30; Little Beaver, 4 86; Westfield sab-sch., 25; Princeton, 6. *Washington*—Lower Ten Mile, 17 95; Wheeling 1st, 50. *Wellboro'*—Tioga, 12; Wellboro', 22 50. *West Virginia*—Long Beach, 18 75; Parkersburg Calvary sab-sch., 10. 1019 48

TENNESSEE.—*Union*—New Providence, Mrs. Phoebe Tedford, 2 06

TEXAS.—*North Texas*—Bridgeport, 1 40; Chapel Hill, 1 35; Springtown, 2. 4 75

WISCONSIN.—*Chippewa*—Barron, 3; Chetek, 6; Maiden Rock, 10. *La Crosse*—New Amsterdam, 8; North La Crosse sab-sch., 5. *Lake Superior*—Detour, 2 50; Marquette, 148 55; Gatesville, 2 60; Pickford, 16 76. *Madison*—Columbus, 1v; Highland Ger., 8 50; Pulaski Ger., 7. *Winnebago*—Cambridge, 2 50. *Winnebago*—West Merrill, 5. 230 40

Woman's Executive Committee of Home Missions.....	9,500 00
Total received from churches.....	\$15,683 30

LEGACIES.

Balance of estate of Henry Wheeler, dec'd, late of Batavia, Iowa, 300 18; Legacy of Elizabeth Gibson, dec'd, late of Wayne Co., Mich., 2500; Simeon Lester, dec'd, late of Westchester Co., N. Y., 500; David Jackson, dec'd, late of Le Roy, N. Y., 300.....	3,500 18
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MISCELLANEOUS.

Mrs. M. L. V. Shepard, N. Y., 800; Rev. Stephen Torrey, Honesdale, Pa., 100; Rev. S. G. Fisher and wife, Neoga, Ill., 5; East Bloomfield, N. Y., 26 26; Rev. W. B. Carr, Latrobe, Pa., 40; A friend of missions, 30; "Hope," 20; Mrs. D. Fraze, Doylestown, Ohio, 14 93; A friend, Lansingburgh, N. Y., 15; Rev. J. E. Nourse, Washington, D. C., 1; A friend in Auburndale, Mass., 10; "LXXXIV," 5; Mrs. C. A. Taylor, Ogden, Ill., 20; Mrs. Austin Rogers, Cape Vincent, N. Y., 1; Rev. R. Buell Love, Millport, Ohio, 3; "C," Ark., 11; J. P. Welles and wife, Florence, Arizona, 10; John R. Ford, N. Y., 200; A friend, Nyack, N. Y., 2; E. H. Todd, Fond du Lac, Wis., 2; S. P. Tolman, Perryburgh, Ohio, 10; Mrs. R. G. Galloway, Dayton, O., 750; Interest on Lyon Trust, 250; Interest on Permanent Fund, 14..... 1,529 24

Total received for Home Missions, September, 1887.....	\$21,023 32
Total received for Home Missions from April, 1887.....	241,500 79
Total for six months of 1886-87.....	144,988 51

O. D. EATON, Treasurer.
(P. O. Box 1938) 280 Broadway, New York.

RECEIPTS FOR SUSTENTATION, SEPTEMBER, 1887.

BALTIMORE.— <i>New Castle</i> —Wilmington Rodney St.,	11 76
COLORADO.— <i>Boulder</i> —Longmont Central,	9 00
DAKOTA.— <i>Southern Dakota</i> —Bridgewater,	2 00
ILLINOIS.— <i>Alton</i> —Staunton, 2. <i>Chicago</i> —Chicago 2d, 85.	
<i>Schuyler</i> —Monmouth, 17 50. <i>Springfield</i> —Plagah, 1 44;	
Unity, 56 cts.; Rev. W. L. Tarbet and wife, 1 26.	107 76
IOWA.— <i>Cedar Rapids</i> —Cedar Rapids ist, 226 52. <i>Iowa</i> —	
Burlington 1st, 45 cts.; Mediapolis, 80 cts. <i>Iowa City</i> —Wash-	
ington, 34 cts.	227 61
KANSAS.— <i>Solomon</i> —Cheever, 4 80; Willowdale, 1 75. <i>To-</i>	
<i>pika</i> —Industry, 1 67.	8 22
KENTUCKY.— <i>Elmore</i> —Dayton,	2 50
MICHIGAN.— <i>Kalamazoo</i> —Richland,	7 50
MINNESOTA.— <i>Mankato</i> —Le Sueur,	6 41

NEW JERSEY.— <i>Monmouth</i> —Oceanic, 3. <i>Morris</i> and <i>Orange</i>	
—Madison, 1 01.	4 01
OHIO.— <i>Athens</i> —Amesville, 2; New England, 2. <i>Dayton</i> —	
Springfield 2d, 25 33; Fletcher, 8 25. <i>St. Clairsville</i> —Ban-	
nock, 3.	35 58
PENNSYLVANIA.— <i>Carlisle</i> —Mercersburg, 11 12. <i>Hunting-</i>	
<i>don</i> —Bald Eagle, 18 cts. <i>Philadelphia North</i> —Germantown	
Market Sq., 32 77. <i>Pittsburgh</i> —Shady Side, 19 25; Cannons-	
burg, 50 cts. <i>Radstone</i> —Pleasant Unity, 1; Rehoboth, 16.	
<i>Wellsboro</i> —Wellsboro 1st, 75 cts.	81 62
WISCONSIN.— <i>Madison</i> —Reedsburg,	7 25

Total received for Sustentation, September, 1887... \$611 12

O. D. EATON, Treasurer,
(P. O. Box 1938) 280 Broadway, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, SEPTEMBER, 1887.

ALBANY.—Northampton, 6; Esperance, 5. <i>Binghamton</i> —	
Binghamton 1st, 22 57. <i>Brooklyn</i> —Greene Ave., 8 10; Throop	
Ave., 115 35. <i>Buffalo</i> —Lancaster, 15. <i>Cayuga</i> —Scipio, 4 20;	
Fair Haven, 9. <i>Chemung</i> —Spencer, 10; Elmira 1st, 4. <i>On-</i>	
<i>ondaga</i> —Canaan Centre, 5. <i>Oneida</i> —Seneca Falls, 64; Romu-	
lus, 22 12. <i>Hudson</i> —White Lake, 18; Monticello, 1; Good	
Will, 40 cts.; West Town, 3. <i>Long Island</i> —Bridgehampton,	
60; Southold, 25; Selden, 1; Fort Jefferson, 5; Greenport,	
80. <i>Nassau</i> —Setauket, 21. <i>Niagara</i> —Niagara Falls, 30.	
<i>Norfolk River</i> —Canterbury, 5; Smithfield, 9; Hughsonville,	

4. <i>Otsego</i> —Laurens, 3 28; Westford, 1. <i>Rochester</i> —Roches-	
ter Central, 11 16. <i>St. Lawrence</i> —Cape Vincent, 13; Ham-	
mond, 24; Watertown 1st, 65 50. <i>Steuben</i> —Campbell, 20.	
<i>Troy</i> —Laurensburg Olivet, 10; Woodside, James A. Busden,	
35; Schaghticoke, 15. <i>Ulster</i> —Canden, 1; Ulster Westmin-	
ster, 58 75. <i>Westchester</i> —Croton Falls, 1.	758 46

O. D. EATON, Treasurer,
(P. O. Box 1938) 280 Broadway, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, SEPTEMBER, 1887.

BALTIMORE.— <i>New Castle</i> —Wilmington Central,	9 16
ILLINOIS.— <i>Chicago</i> —Kankakee 1st, 34 71; Lake Forest,	
101 14. <i>Madison</i> —Pana, 1 75. <i>Rock River</i> —Centre, 5; Nor-	
wood, 6. <i>Schuyler</i> —Hersman, 6; Macomb, 15. <i>Springfield</i> —	
North Sangamon, 3; Plagah, 2 86; Unity, 2 11.	176 57
INDIANA.— <i>Muncie</i> —Wabash,	1 75
IOWA.— <i>Cedar Rapids</i> —Lyons, 3. <i>Iowa</i> —Burlington 1st,	
2 70; Mediapolis, 1 80. <i>Iowa City</i> —Washington, 2 68.	9 53
KANSAS.— <i>Larned</i> —Larned,	4 00
MINNESOTA.— <i>Mankato</i> —Westminster,	11 12
NEBRASKA.— <i>Norfolk</i> —Oakdale,	7 00
NEW JERSEY.— <i>Elizabeth</i> —Metuchen, 10 28; Roselle, 8 27;	
Passaic sub-ech., 4 15. <i>Monmouth</i> —Providence, 2. <i>Morris</i>	
and <i>Orange</i> —Madison, 6 09; Summit Central, 58 86. <i>New-</i>	
<i>ark</i> —Newark 2d, 6 32. <i>New Brunswick</i> —Trenton 1st sub-	
ech., 1 50.	97 47

NEW YORK.— <i>Binghamton</i> —Binghamton 1st, 31 60. <i>Brook-</i>	
<i>lyn</i> —Brooklyn South 3d St., E. D., 5. <i>Chemung</i> —Elmira 1st,	
24. <i>Geneva</i> —Penn Yan, 23. <i>Hudson</i> —Good Will, 2 40; Mont-	
icello, 2; West Town, 4. <i>Long Island</i> —Setauket, 60 cts.	
<i>New York</i> —University Place, 181 41. <i>Rochester</i> —Rochester	
Central, 27 88. <i>Troy</i> —Green Island, 7 50; Hoosick Falls sub-	
ech., 8 16. <i>Westchester</i> —Bridgeport 1st, 22; Croton Falls, 5.	324 55

OHIO.— <i>Chillicothe</i> —Hillsborough, 14 88. <i>Marion</i> —Iberia,	
2. <i>Portsmouth</i> —Hanging Rock, 7 50.	24 38
PACIFIC.— <i>Los Angeles</i> —San Buenaventura, 24. <i>San Jo-</i>	
<i>se</i> —San José, 54.	78 00
PENNSYLVANIA.— <i>Blairsville</i> —Livermore, 6 91. <i>Carlisle</i> —	
Middle Spring, 10. <i>Chester</i> —Dilworthtown, 3. <i>Erie</i> —Erie	
1st, 40 22. <i>Huntingdon</i> —Bald Eagle, 75 cts. <i>Lackawanna</i> —	
Seranton 1st, 80. <i>Platzburg</i> —Cannonsburg, 8; East Liberty,	
65; Shady Side, 19 25; Long Island, 7 08. <i>Westminster</i> —	
Centre, 7 03, sub-ech., 8 08; Chestnut Level, 8 88. <i>Wells-</i>	
<i>boro</i> —Wellsboro, 4 50.	271 71
TENNESSEE.— <i>Holston</i> —Salem,	4 00

PERSONAL

W. J. Coburn, Gorham, N. Y., 4 70; "W. H. L.,	
Troy, N. Y., 10; Mrs. B. G. Galloway, Dayton, O.,	
50; Rev. W. L. Tarbet and wife, Springfield, Ill.,	
2 50; "C. Ark., 8.....	70 20

Total receipts for September, 1887.....	\$1089 44
Previous receipts for current year.....	7728 94

Total from 1st May..... \$8818 38

C. M. CHARNLEY, Treasurer,
241 South Water Street, Chicago, Ill.

RECEIPTS FOR THE BOARD OF PUBLICATION, SEPTEMBER, 1887.

BALTIMORE.— <i>Baltimore</i> —Baltimore Boundary Ave.,	5 00
COLORADO.— <i>Boulder</i> —Laramie, 4. <i>Gunnison</i> —Leadville,	
16 60.	20 60
COLUMBIA.— <i>Oregon</i> —Eugene City, 5; Portland Calvary,	
20 65. <i>Puget Sound</i> —Tacoma, 21 50.	47 15
DAKOTA.— <i>Aberdeen</i> —Gary ch. sab-ech., 1. <i>Central Dakota</i>	
—Howell, 1 32. <i>Southern Dakota</i> —Mitchell, 2.	4 32
ILLINOIS.— <i>Alton</i> —Staunton, 2. <i>Bloomington</i> —Hoopeston,	
7. <i>Chgo</i> —Fairfield ch. sab-ech., 2 50. <i>Chicago</i> —Chicago 2d,	
85 14; Joliet 1st (sab-ech., 3 46); 13 46; Will, 2. <i>Freeport</i> —	
Middle Creek, 11 50. <i>Madison</i> —Pana, 1. <i>Rock River</i> —Nor-	
wood, 4. <i>Schuyler</i> —Appanosee, 5; Clayton ch. sab-ech., 2;	
Hersman, 3. <i>Springfield</i> —North Sangamon, 18 74; Plagah,	
2 14; Unity, 1 85; Rev. W. L. Tarbet and wife, 1 86.	158 19
INDIANA.— <i>Crawfordsville</i> —Lebanon, 8 cts.; Marshfield, 13	
cts.; State Line, 8 cts. <i>Lopansport</i> —South Bend 1st, 8 46.	
<i>Muncie</i> —Hartford, 8; Wabash, 15 cts. <i>White Water</i> —Rush-	
ville, 8.	20 45
INDIAN TERRITORY.— <i>Cherokee Nation</i> —Vinita ch. sab-	
ech.,	6 60
IOWA.— <i>Dubuque</i> —Manchester, 4. <i>Fort Dodge</i> —Glidden, 5.	
<i>Iowa</i> —Burlington 1st, 1 35; Mediapolis, 90 cts. <i>Iowa City</i> —	
Washington, 1 02.	12 27
KANSAS.— <i>Engers</i> —Hartford, 2. <i>Highland</i> —Marysville,	
3. <i>Larned</i> —Spearville, 6. <i>Newark</i> —Princeton, 8 15. <i>Soma-</i>	
<i>lin</i> —Lincoln Centre, 4. <i>Topeka</i> —Auburn Union sab-ech.,	
4 65; Vineland ch. sab-ech., 7 42.	29 25

KENTUCKY.— <i>Louisville</i> —Princeton 1st ch. sab-ech.,	3 00
MICHIGAN.— <i>Detroit</i> —Detroit Jefferson Ave. ch. sab-ech.,	
36 48. <i>Monroe</i> —Billsfield, 2 44. <i>Saginaw</i> —Saginaw, 65 75.	
MINNESOTA.— <i>Red River</i> —Evansville ch. sab-ech.,	104 67
MISSOURI.— <i>Platte</i> —Hackberry, 1; Rosendale, 1; Savan-	
nah, 1 50. <i>St. Louis</i> —Bristol, 1; Marble Hill, 2; Rock Hill	
ch. sab-ech., 10; White Water, 1.	17 50
NEBRASKA.— <i>Kearney</i> —Ord City, 10. <i>Nebraska City</i> —Paw-	
nee City, 14. <i>Omaha</i> —Castleton ch. sab-ech., 60 cts.; Omaha	
North, 16 31.	40 91
NEW JERSEY.— <i>Elizabeth</i> —Bethlehem, 14 19; Pluckamin,	
5 01; Roselle, 4 18; Woodbridge, 3. <i>Jersey City</i> —Passaic, 2 50.	
<i>Monmouth</i> —Cranbury 1st, 10 15; Freehold 1st, 9 14. <i>Morris</i>	
and <i>Orange</i> —Madison, 3 05. <i>Newark</i> —Newark Bethany ch.	
sab-ech., 5 63; Newark Roseville ch. and sab-ech., 92 02.	
<i>New Brunswick</i> —Trenton 1st, 172 87. <i>Newton</i> —Belvidere 2d	
(sab-ech., 14 15), 29 80.	356 49
NEW YORK.— <i>Binghamton</i> —Binghamton 1st, 18 06. <i>Boston</i>	
—South Ryegate, 4 78; Windham ch. sab-ech., 12 25. <i>Brook-</i>	
<i>lyn</i> —West New Brighton Calvary, 5 08. <i>Buffalo</i> —Lancaster,	
5; Portville, 10. <i>Cayuga</i> —Auburn Westminster, 3; Cayuga,	
5 47. <i>Chemung</i> —Elmira 1st, 12. <i>Geneva</i> —Bellona ch. sab-	
ech., 8 85. <i>Hudson</i> —Good Will, 1 20; Goshen, 24; Mont-	
icello, 63 cts.; West Town, 2; White Lake, 3. <i>Nassau</i> —Ham-	
stead, 28 59. <i>New York</i> —New York University Place, 136 04.	
<i>Rochester</i> —Rochester Central, 11 16. <i>Syracuse</i> —Mexico,	

17 54; Oneida Lake and Whitelaw sab-ech., add'l, 10 cts.
 Troy—Stillwater 1st, 2; Whitehall ch. sab-ech., 24. *Westchester*—Croton Falls, 3; New Haven, 4. 346 28
 OHIO.—*Bellefontaine*—Bellefontaine, 1 96. *Chillicothe*—Greenland, 5. *Cleveland*—Cleveland 2d, 100. *Dayton*—Springfield 2d, 15 73. *Murmes*—Bowling Green ch. sab-ech., 20 30; Toledo 3d, 5 94. *Portsmouth*—West Union, 3. 82
Clairville—Caldwell, 1. *Zanesville*—Homer, 3. 165 98
 PACIFIC.—*Los Angeles*—Los Angeles 3d, 28 15; Los Angeles Boyle Heights, 11 05; San Buenaventura, 8. *Sacramento*—Willows, 1 50. *San Francisco*—San Pablo ch. and sab-ech., 10. *San Jose*—Milpitas, 6. 64 70
 PENNSYLVANIA.—*Allegheny*—Allegheny North, 23 25; Beaver, 38. *Butler*—Allegheny, 2. *Carlisle*—Burnt Cabins, 2; Dauphin, 5; Lower Path Valley, 5 50; McConnellsburch, 8 90. *Chester*—West Chester 1st, 24 94. *Erie*—Erie 1st, 36; Meadville 2d, 7. *Huntingdon*—Bald Eagle, 37 cts.; Mann's Choice, 3; Phillipsburgh ch. sab-ech., 14 27. *Kittanning*—West Glade Run, 10. *Lackawanna*—Wyoming, 2 50. *Lewish*—Allentown, 32 50; Hazleton ch. sab-ech., 44 47. *Philadelphia*—Philadelphia Evangel, 12 09; Philadelphia Woodland, 31 11. *Philadelphia Central*—Philadelphia West Arch St., 29 92. *Pittsburgh*—Cannonsburgh, 1 60; Mansfield, 8 32; Mt. Washington, 1 50; Pittsburgh 1st, 215 17; Pittsburgh Grace Memorial, 1 50; Pittsburgh Shady Side, 19 25. *Redstone*—Dunlap's Creek, 12 55; Pleasant Unity, 2 43. *Shenango*—Mt. Pleasant, 5 25; Princeton, 3; Sharpville, 5. *Washington*—Mt. Olivet, 5 19; Washington 1st, 25. *Wellsboro*

Wellsboro—Wellsboro, 2 25. *Westminster*—New Harmony, 4 14. 644 77
 UTAH.—*Montana*—Bethany mission sab-ech., 4 51
 Churches, September, 1887..... \$1816 78
 Sabbath-schools, September, 1887..... 227 74
 Total from churches and sab-ech's, September, 1887, \$2044 52

MISCELLANEOUS.

W. S. N., 5; E. S. Swain, M.D., 10; Rev. C. C. Darling, Utica, N. Y., 1; C. L. L. Cleveland, O., 26 cts.; Idana sab-ech., 1; Emerson Union sab-ech., Neb., 50 cts.; J. A. P. Price Hill, Cincinnati, O., 36 cts.; Lyme Cong. ch., 9 10; A friend (oversight), 12 50; Interest from Trustees (McClaheron), 1 12; Interest from Trustees (J. C. Green Fund, 242 50; Interest from Trustees (O'Shea), 8; Andrew Porter, Coulterville, Pa., 5; J. E. Davidson, Hempstead, L. I., 8; Mrs. R. G. Galloway, 60; Rev. A. C., Lime Springs, Iowa, 1; C. Ark., 1..... 945 34

SPECIAL.

A friend to help buy a horse and wagon for sab-ech. missionary..... 50 00
 Total receipts in September, 1887..... \$2440 55

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1887.

BALTIMORE.—*Baltimore*—Bethel, 4 50; Frederick City, 8 25; Hampden, 5. *New Castle*—Head of Christiansa, 5; Pencader, 7. 82 75
 COLORADO.—*Denver*—Georgetown, 18 00
 COLUMBIA.—*Oregon*—Marion, 6 30. *Puget Sound*—Lopez Island South, 5; San Juan, 5; Tacoma (including sab-ech., 4), 17 60. 33 90
 DAKOTA.—*Central Dakota*—Huron, 58 90. *Southern Dakota*—Parker, 7. 65 90
 ILLINOIS.—*Alton*—Hillsboro, 8; Plainview, 3. *Bloomington*—Hoopston, 7; Philo, 10; Wellington, 3. *Chicago*—Waukegan, 5; Wilmetton, 5 50. *Freeport*—Middle Creek, 15 30; Winnebago, 6. *Madison*—Beckwith Prairie, 1; Palestine, 2; Pana, 2 40; Robinson, 8 15. *Ottawa*—Earlville, 4. *Peoria*—French Grove, 3. *Schuyler*—Brooklyn, 8 70; Hersman, 8; Huntville, 3 60. *Springfield*—Farmington, 7; Jacksonville Westminster, 17 50; North Sangamon, 12; Pisgah, 2 86; Unity, 2 12. 140 13
 INDIANA.—*Crawfordsville*—Lebanon, 20 cts.; Marshfield, 20 cts.; State Line, 20 cts. *Fort Wayne*—Albion, 5; Elkhart, 22. *Loganport*—Monticello, 7 90. *Michigan*—Wabash, 2. *Vincennes*—Terre Haute Moffat St., 2. *White Water*—Richmond, 18. 52 50
 IOWA.—*Council Bluffs*—Imogene, 3 20; Villisca, 5. *Des Moines*—Adel, 3; Garden Grove, 6 40; Leon, 2; Waukeo, 3. *Dubuque*—Hopkinton, 3 21; Manchester, 5. *Port Dodge*—Fomeroy, 5. *Iowa*—Burlington 1st, 3 60; Mediapolis, 2 40; Morning Sun, 14 05; Oakland, 4 30. *Iowa City*—Brooklyn, 14 30; Eldridge, 7 10; Summit, 7 65; Union, 2 60; Washington, 2 71. *Waterloo*—Greene, 2 15; Kanawh Ger., 6 80. 103 48
 KANSAS.—*Emporia*—Eldorado, 14 11; Elmendorf, 6; Enreka, 3; Hartford, 3. *Highland*—Huron, 2. *Larned*—Galva, 4 29; Harper, 5; Medioline Lodge, 2 10; Sterling, 3. *Neosho*—Columbus, 4; Princeton, 4 04; Richmond, 3 50. *Osburne*—Grainfield, 10. *Solomon*—Belleville, 4; Cheever, 7 60. *Topeka*—Industry, 1 94; Sharon, 3 48. 86 46
 KENTUCKY.—*Louisville*—Owensboro 1st, 21 80
 MICHIGAN.—*Grand Rapids*—Grand Haven, 15 68. *Monroe*—Blissfield, 4 79; Jonesville, 7 25. *Saginaw*—Saginaw City, 75 90. 104 11
 MINNESOTA.—*Montato*—Madella, 6 50. *Red River*—Maine, 5. *St. Paul*—St. Paul Central, 224 04. 235 54
 MISSOURI.—*Osage*—Deepwater, 3; Salt Springs, 3 20; Westfield, 5. *Platte*—Mound City, 6 27; St. Joseph North, 4 65. 22 12
 NEBRASKA.—*Hastings*—Marquette, 5. *Kearney*—Fullerton, 9. *Nebraska City*—Auburn, 5 44; Table Rock, 7 57. *Omaha*—Craig, 8; Omaha 2d, 61 77; Omaha Ambler Place, 2; Omaha Castellar St., 8; South Omaha, 2. 108 78
 NEW JERSEY.—*Elizabeth*—Pluckamin sab-ech., 5 69; Roselle, 11 02; Woodbridge, 8. *Monmouth*—Beverly, 15 48. *Morris and Orange*—Madison, 8 12; Morris Plains, 10; Mt. Freedom, 8 64; Rockaway, 37 80. *Newark*—Newark 1st Ger., 5 25. *New Brunswick*—Ewing, 18 83; Trenton 1st sab-ech., 170. *New Jersey*—Absecon, 5. 135 05
 NEW YORK.—*Binghamton*—Binghamton 1st, 31 60. *Boston*—Roxbury, 10; South Ryegate, 8 82. *Buffalo*—Franklinville, 5 50. *Cayuga*—Auburn Westminster, 8; Cayuga, 6. *Chester*—Elmira 1st, 32. *Geneva*—Romulus, 14. *Hudson*—Good Will, 3 20; Monticello, 1; West Town, 6; White Lake, 3. *Long Island*—West Hampton, 12. *Lynne*—Newark, 22 55.

New York—New York Washington Heights, 6. *North River*—Mattawan, 14 25; Smithfield, 18 27. *Rochester*—Aron, 4; Genesee 1st, 7 80; Rochester Central, 44 62; Rochester Memorial, 5. *St. Lawrence*—Hammond, 10. *Syracuse*—Baldwinsville, 10. *Troy*—Cambridge, 13; Green Island, 7 50; Hoesick Falls sab-ech., 7 07; Stillwater 1st, 7 60. *Utica*—Camden, 7; Rome, 37 80. *Westchester*—Bedford, 9; Croton Falls, 5; Greenburgh, 50 23; Yorktown, 10. 427 81
 NORTH DAKOTA.—*Fargo*—Lisbon, 2 55
 OHIO.—*Athens*—Barlow, 3. *Bellefontaine*—Bellefontaine 1st, 5 23; Nevada, 7; Urbana, 19 76. *Columbus*—Lancaster, 7. *Huron*—Green Springs, 4. *Lima*—Delphos, 19 62. *Murmes*—Bowling Green, 14; Delta, 5. *Portsmouth*—Ironton, 8 10. *St. Clairsville*—Bannock, 3. *Steubenville*—Carrollton, 8; Leesville, 2; Madison, 3 60; Wellsville, 27. *Wooster*—Apple Creek, 10. *Zanesville*—High Hill, 2 50; Mt. Zion, 4. 152 51

PACIFIC.—*Bentley*—Healdsburg, 8 70. *San Francisco*—San Francisco Westminster, 23 10. *San Jose*—Milpitas, 7. 38 80

PENNSYLVANIA.—*Allegheny*—Beaver, 24; Springdale, 5. *Blairsville*—Fairfield, 8 72; Irwin, 7 05; Johnstown, 21 91; Livermore, 6 40. *Butler*—North Liberty, 2 80; Scrub Grass, 14. *Carlisle*—Burnt Cabins, 2; Gettysburgh, 5; Lower Path Valley (including "a member," 5), 11 60; Petersburg, 2 61. *Chester*—Great Valley, 7; Upper Octorara, 16 72; West Chester 1st, 21 71. *Clarion*—Shiloh, 2 69. *Erie*—Erie Park, 50; Meadville 2d, 8. *Huntingdon*—Bald Eagle, 39 cts.; Hollidaysburgh 1st (including sab-ech., 4 72), 47 56; Peru, 5 85; Pine Grove, 10 25; Upper Tuscarora, 8. *Kittanning*—Jacksonville, 12; West Glade Run, 11 40. *Lackawanna*—Canton, 6; Pitscon (including sab-ech., 22 29), 41 99; Scranton 1st, 200; Scranton Green Ridge Ave., 14 25; Towanda, 62 80. *Litchfield*—Catawagus Bridge St., 13 23; Reading 1st, 78 17; Upper Mt. Bethel, 2 50. *Northumberland*—Bloomsburg, 26 34; Mifflinburg, 5 54; Northumberland, 9 50; Sunbury, 38. *Philadelphia*—Philadelphia Westminster, 25. *Philadelphia Central*—Philadelphia Bethesda, 18 46. *Philadelphia North*—Newtown, 61 86; Port Kennedy, 2. *Pittsburgh*—Cannonsburgh, 4; Long Island, 6 45; Pittsburgh East Liberty, 57; Pittsburgh Grace Memorial, 1 50; Pittsburgh Shady Side, 19 25; Valley, 2 67. *Redstone*—Dunlap's Creek, 7 37; Pleasant Unity, 8 26; Rehoboth, 15; Sewickley, 5. *Shenango*—Mt. Pleasant, 10; Princeton, 2; Sharpville, 5. *Washington*—Upper Ten Mile, 14; West Union, 5. *Wellsboro*—Becher Island, 3; Farmington, 4; Wellsboro 1st, 6. *Westminster*—Bellevue, 7; New Harmony, 6. *West Virginia*—Terra Alta, 9. 1118 52

TENNESSEE.—*Kingston*—Grassy Cove, 1 45
 UTAH.—*Montana*—Bozeman, 15 45; Helena, 32 80. 48 25
 WISCONSIN.—*La Crosse*—North La Crosse, 3. *Lake Superior*—Escanaba (including sab-ech., 2), 18. *Madison*—Madison 1st, 22 91. *Milwaukee*—Beaver Dam 1st, 14. 82 51

Total church collections..... \$2,003 90

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 2 50; "C. Ark.," 4; Mrs. A. M. Butz, Chicago, Ill., 10; Mrs. R. G. Galloway, Dayton, O., 50; Andrew Porter, Coulterville, Pa., 5; Enos S. Swain, M.D., Smithfield,

Ky., 10; Rev. Arthur C. Mill, Mt. Freedom, N. J., 4.....	85 50
	\$8,089 40
LEGACIES.	
Estate of Simeon Lester, New York, 200; Estate Elizabeth Gibson, 2500.....	2,700 00
MISCELLANEOUS.	
Interest, 593 34; Sales of church property, 125; Plans and designs, 38 50; Premiums of insurance, 298 82.....	1,060 66
SPECIAL DONATIONS.	
Erie—Warren, 18 94; Lackawanna—Pittston 1st, 10; Through O. D. Eaton, Treas., 1000; W. S. Ladd, Portland, Oregon, 400.....	1,428 94
Total.....	\$8,269 00

Church collections and other contributions for six months, April—September, 1887.. \$28,275 47
1886.. 22,073 27

MANSE FUND.

Omaha—Craig.....	8 00
Premiums of Insurance, 25 50; Interest, 196 12....	221 62
	\$234 62

WILSON MEMORIAL FUND.

Rev. Wilson Phraser, D.D.....	50 00
	\$274 62

ADAM CAMPBELL, Treasurer,
28 Centre Street, New York.

P. O. Box 2010.

RECEIPTS FOR MINISTERIAL RELIEF, SEPTEMBER, 1887.

ATLANTIC.—East Florida—Hawthorne, 10; Waldo, 10. Fairfield—Little River, 1; Nazareth, 1. 22 00
BALTIMORE.—Baltimore—Deer Creek Harmony, 20 27; Emmittsburgh, 44 58; Loaconing, 3; Piney Creek, 18 08. New Castle—Dover, 32; New Castle 1st, 187 83; Wilmington Oilvet sabb., 10. Washington City—Lewisville, 3 50; Vienna, 4 50. 318 66
COLORADO.—Denver—Denver 23d Ave., 13 73; Georgetown, 20. Pueblo—Colorado Springs, 98 10. 131 83
DAKOTA.—Central Dakota—Flandreau 2d, 4; Howell, 1 80; Huron 1st, 6; Madison, 4. Southern Dakota—Canton, 8; Sioux Falls 1st, 4. 25 30
ILLINOIS.—Alton—Belleville, 5; Brighton, 8; Jerseyville 1st, 24. Bloomington—Alvin, 50 cts.; Bement, 20; El Paso, 13; Mahomet, 7; Urbana 1st, 9 70. Cairo—Anna, 12; Shawneetown, 21. Chicago—Austin, 2 85; Bloom, 19; Chicago 4th, 55; Chicago Covenant, 92 67; Maywood, 7 89; Peotone, 61 07; Waukegan, 27 50. Freeport—Cedarville, 8; Galena 1st, 16 10; Middle Creek, 24; Zion Ger., 6. Mattoon—Arcola, 3; Puna, 3 70; Tuscola, 10 50; West Okaw, 5 15. Ottawa—Earville, 5 50; Plato 1st, 5. Peoria—Canton 1st, 18 35; Eureka, 8 65; Knoxville, 12 02; Washington, 4. Rock River—Edgington, 8 50; Geneseo, 19; Morrison, 40; Munson, 7; Pleasant Ridge, 2. Schuyler—Elvaston, 2 50; Herrman, 20; Olive, 6; Plymouth, 2 25; Rushville 1st, 62 50. Springfield—Mason City, 11 75; North Sangamon, 18 09; Pisgah, 1 44; Unity, 1 56. 704 72
INDIANA.—Crawfordsville—Lebanon, 22 cts.; Marshfield, 22 cts.; Montesuma, 3; Pleasant Hill, 3; Rockfield, 4; Roseville, 2 08; State Line, 22 cts.; Union, 6. Fort Wayne—Auburn, 5; Decatur 1st, 3 75; Fort Wayne 3d, 15; La Grange, 7 50; Lima, 4; Warsaw 1st, 17; Waterloo, 3. Indianapolis—Hopewell, 82 45; Indianapolis 5th, 8; Indianapolis 12th, 4 50; Indianapolis Tabernacle, 22 10; New Pisgah, 1. Logansport—Goodland, 12; Rochester, 3; Union, 5 70. Muncie—Liberty, 8 33; Wabash, 2 25. Vincennes—Claiborne, 4 50; Evansville Grace, 18 45; Grayville, 5; Mt. Vernon 1st, 7 10; Sullivan, 6. White Water—Aurora, 6 25; Cambridge City, 8; Rushville, 10 69; Shelbyville 1st, 50 55. 278 81
IOWA.—Cedar Rapids—Cedar Rapids 1st, 306 02; Centre Junction, 7 30; Mechanicsville, 4; Richland Centre, 5. Council Bluffs—Atlantic, 13; Bedford, 9 60; Norwich, 4 50; Villisca, 6 50; Yorktown, 2 80. Des Moines—Allerton, 4; Dallas Centre, 8; Dexter, 18; Grimes, 12; Knoxville, 6; Lineville, 2. Dubuque—Dubuque 2d, 100; Hopkinton, 6 81. Fort Dodge—Burt, 2 50; Cherokee, 10; East Cedar, 6 75; Lemars, 15 50; Meriden, 17 25; Vail, 11 72. Iowa—Bonaparte, 2 68; Burlington 1st, 4 05; Mediapolis, 2 70; Primrose, 2 72; Sharon, 5 45; Troy, 8 00. Iowa City—Unity, 4; Washington, 3 06. Waterloo—Grundy Centre (1 17 from sabb.), 11; La Porte City, 6; Morrison, 17; Salem, 7 18; Transquility, 7. 649 78
INDIAN TERRITORY.—Muscogee—Muscogee, 15 00
KANSAS.—Emporia—Eureka, 3; Lyndon 1st, 2; White City, 6; Wichita Dodge Ave., 7. Highland—Edingham, 6; Huron, 2; Lancaster, 5; Marysville, 7; Willis, 2 60. Larned—Burton W. M. Soc., 10; Hutchinson, 20; Spearville, 6 45; Sterling 1st, 6. Neosho—Chanute 1st, 10 15; Cherokee, 1 65; Columbus, 7 22; Ottawa 1st, 14 90; Parsons 1st, 42 20; Thayer 1st, 9. Solomon—Bennington, 2. Topeka—Auburn, 6 50; Black Jack, 2; Edgerton, 2 07; Wamego 1st, 3. 186 74
KENTUCKY.—Transylvania—Harrodsburgh, 11 40; Faint Lick, 10 85. 22 25
MICHIGAN.—Detroit—Erie, 8; Mt. Clemens, 8; Pontiac 1st (including 3 26 sabb-ech.), 28 11; South Lyon, 6; Stony Creek, 8. Grand Rapids—Jonia 1st, 12 87. Monroe—Monroe 1st, 15. Saginaw—Saginaw, 4 50; Vassar, 12 90. 104 88
MINNESOTA.—Mankato—Le Sueur, 18 89. Red River—Moorhead 1st, 3. St. Paul—Litchfield 1st, 12 81; Merriam Park, 65 04; Minneapolis Bloomington Ave., 10 85; Minne-

apolis Franklin Ave., 9; Minneapolis Westminster, 134 01. Winona—Fremont, 3. 225 90
MISSOURI.—Osage—Deepwater 1st, 3; Kansas City 3d, 4 75; Sedalia 1st sabb-ech., 2; Sharon, 3 60; Sunny Side, 1 50; Warrensburg 1st, 8; Westfield, 6. Osark—Carthage, 18 65. Platts—Rosendale, 3. St. Louis—Bethel Ger. (sabb-ech., 5); Bristol, 1; Marble Hill, 2; St. Louis Washington and Compton Ave., 300; White Water, 1. 285 50
NEBRASKA.—Kearney—North Loup, 4 40; Wilson Memorial, 4 75. Nebraska City—Beatrice 1st, 14 68; Pawnee City 1st, 24 51. Omaha—Fremont 1st, 21 58; Omaha 2d, 110; Waterloo, 3 25. 183 37
NEW JERSEY.—Elizabeth—Elizabeth Marshall St., 27 21; Elizabeth Westminster, 225; Rahway Ger., 2; Roselle, 12 40. Jersey City—Jersey City 2d, 27 10; Passaic 1st, 26 54. Monmouth—Providence, 3. Morris and Orange—Chatham, 92 76; Madison, 21 13; Myersville Ger., 6; Rockaway, 46 30; Whippany, 14 54. Newark—Montclair, 234; Newark 2d, 103 30. New Brunswick—Arnwell 2d, 11; Kirkpatrick Memorial, 6; Lambertville, 49; Milford, 20 28. Newton—Belvidere 1st, 40; Blairtown 1st, 86 15. West Jersey—Bridgeport 2d, 31; Cape Island, 35; Cedarville 2d, 3 50; Millville (6 05 from sabb-ech.), 17 05. 1140 28
NEW YORK.—Adams—Carlisle, 3; Gloversville 1st, 30; Kingsboro, 12; Mariaville, 7; New Scotland, 5; West Galway, 3. Binghamton—Bainbridge, 17 77; Binghamton 1st, 27 09; Binghamton West, 14; Smithville Flats, 4; Union, 10 41; Waverly 1st, 52. Boston—South Frammingham, 6 70. Brooklyn—Brooklyn 1st, 500; Brooklyn South 3d St. E.D., 5; East Williamsburg Ger., 3; Edgewater 1st, 52 27. Buffalo—Buffalo East, 12; East Aurora, 10; Silver Creek, 10; Springfield (1 85 from sabb-ech.), 6. Cayuga—Auburn Westminster, 8; Dryden, 7; Meridian, 5. Champlain—Champlain, 12. Chemung—Elmira 1st, 36; Mecklenburgh, 5 50; Watkins 1st, 25. Columbia—Greenville, 11 05; Windham Centre, 29. Genesee—Batavia, 36 85; Bethany Centre, 5; Leroy, 26 50; North Bergen, 6. Geneva—Canoga, 5; Trumansburgh 1st W. M. S., 10. Hudson—Circleville, 6; Florida 1st, 18 60; Good Will, 3 60; Hamptonburgh, 20; Monticello, 4; West Town, 7. Long Island—Bridgehampton, 37 50; Middletown, 11 54; Southampton, 76 54. Lyons—Sodus, 13. Nassau—Islip, 45. New York—New York Washington Heights, 114. North River—Freedom Plains, 17; Newburgh Calvary, 47 50; Smithfield, 22 25. Otsego—Gilbertsville 1st, 19; Middlefield Centre, 4 61. Rochester—Avon, 4; Chili, 15; Fowlesville 1st, 14 48; Genesee Village, 100; Rochester Central, 27 88; Rochester Westminster, 24; Webster, 15. St. Lawrence—Hammond, 12; Morristown, 5. Steuben—Canisteo 1st, 10 31. Troy—Cambridge, 17; North Granville, 20 55; Stillwater 1st, 9; Troy Mt. Ida Memorial, 16; Troy Oakwood Ave., 14 45; Troy Woodside, 71 15. Ulster—Knobloch, 18 05; Waterville 1st, 7 08. Westchester—Bridgeport 1st, 100; Croton Falls, 7; Gilead, 61; Mt. Kisco, 36; New Haven 1st, 10; Peekskill 2d, 21; Yonkers Westminster, 13 26; Yorktown, 20. 1758 99
NORTH DAKOTA.—Fargo—Elm River, 7 50. Pembina—Larimore, 7. 14 50
OHIO.—Bellefontaine—Bellefontaine 1st, 5 88. Chillicothe—Lyndon, 15. Cincinnati—Clifton, 36 27. Cleveland—Cleveland 2d, 6; East Cleveland 1st, 25; Guilford, 6. Columbus—Central College, 10 87; Greenfield, 2 40; Groveport, 1 44; Rush Creek, 7 50. Dayton—New Carlisle, 29; Springfield 1st, 43. Mahoning—Ellsworth, 13 24; North Jackson, 8. Marion—Jerome, 2; Liberty, 3; Marion 1st, 32; Mt. Gilead, 13 52; Ostrander, 11 54; Providence, 1; Trenton, 7. Maumee—Eagle Creek, 3; Toledo 1st, 87 84; Tontogony, 2; West Bethel, 10. Portsmouth—Mt. Leigh, 6 50; Russellville, 10. St. Clairville—Crab Apple, 9 55. Steubenville—Bethel, 10 25; Del Roy, 7; Leesville, 2 25; Toronto, 15; Wellsville, 88. Wooster—Ashland, 12 56; Belleville (sabb-ech., 86 cts.), 5; Doylestown, 6 77; Mansfield 1st, 24 32; Marshallville, 1 26.

Zanesville—Coshocton, 21; Dresden, 13 41; Jefferson, 15; Keene, 20; Madison, 17 88; West Carlisle, 8. 883 14
PACIFIC—*Bemidji*—Point Arena, 4. *Los Angeles*—Los Angeles 3d (incl. sub-ech., 4 74), 13. 87 99. *Sacramento*—Carson City, 13 60; Elk Grove, 6 55; *San Francisco*—Oakland 2d, 25; San Francisco Westminster (incl. sub-ech., 4 70), 26. *San José*—Milpitas, 20; San José 1st, 5; Watsonville, 5. 143 04

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 32 13; Allegheny Providence, 106; Bellevue, 1 70; Freedom, 6; Glenshaw (incl. sub-ech., 2 67), 13; Hillsdale, 7 88; Leetsdale, 145 40; New Salem, 5; Plains, 10; Springdale, 6. *Blairsville*—Braddock 1st, 81 25; Greensburg, 82; New Alexandria (incl. sub-ech., 7 34), 25 63; Pine Run, 9; Plum Creek, 10 80; Unity, 23 25. *Butler*—Allegheny, 2; Centerville, 8; New Salem, 6; North Washington, 7. *Carlisle*—Carlisle 1st, 84; Green Castle, 18 50; Lower Path Valley, 11; Mercersburg, 16 70; Monaghan, 20; Petersburg, 8 62; Shippensburg, 16 25. *Chester*—Downtown Central, 16 81; Honeybrook, 21 80; West Grove, 2 40. *Clarion*—Edenburgh, 7; Licking, 2 85; Mt. Pleasant Memorial, 6 86. *Eric*—Cambridge, 8; East Greene, 3; Erie Chestnut St., 23; Franklin, 56; Girard, 12; Gravel Run, 8; Hadley, 8 20; Harmonsburg, 2; Meadville 2d, 20; Miles Grove Branch, 4; Springfield, 1 79. *Huntingdon*—Bald Eagle, 1 12; Bethel, 2 80; Curwensville, 31; Du Bois, 22; Hublersburg, 3; Lick Run, 2; Lost Creek, 6; Lower Spruce Creek, 12; Milesburg, 7; Petersburg, 8; Shaver's Creek, 4; Sinking Valley, 9. *Killbuck*—Elder's Ridge, 20; Indiana, 35 61; Rural Valley, 4. *Lackawanna*—Canton, 20; Herrick, 7; Mt. Pleasant, 3; Pittston 1st (incl. sub-ech., 18 29), 53 73; Plymouth, 10 05; Rushville, 6; Scranton Green Ridge Ave., 37 25; Stevensville, 4; Susquehanna Depot, 8; Troy, 20 90; Uniondale, 3; Wyalusing 1st, 7. *Lehigh*—Catsaqua Bridge St., 16 60; Slatington, 5. *Northumberland*—Bald Eagle and Nittany, 89 05; Chillisquaque, 5 73; Hartleton, 7; Lycoming, 23; Mifflinburg 1st, 9 17; Montoursville, 2; Watsontown, 10. *Philadelphia*—Philadelphia Southwestern, 7 60; Philadelphia Tabernacle, per 8, 25. *Philadelphia Central*—Philadelphia Princeton, 88 70; Philadelphia West Arch St., 10. *Philadelphia North*—Bristol, 42 33; Chestnut Hill, 184; Leverington, 12 24; Macalester Memorial, 5. *Pittsburgh*—Bethel, 1; Cannonsburg, 36 63; McKee's Rock, 8 25; Pittsburgh 1st, 10; Pittsburgh 4th, 24 65; Pittsburgh East Liberty, 78; Pittsburgh Grace Memorial, 4; Pittsburgh Shady Side, 48 12; Raccoon, 31; Valley, 1 95. *Redstone*—Dunbar, 28; Dunlap's Creek, 12 56; Mt. Washington, 5 40; Bewickley, 6; Tent, 9; Tyrone, 2; West Newton, 22 40. *Shenango*—Clarksville, 12 47; Mahoning, 11; New Brighton 1st, 80 10. *Washington*—Cameron, 8; Cove, 5 60; Forks of Wheeling, 24; Mt. Olivet, 6 35; Upper Buffalo, 20 25; West Liberty, 5; Wheeling 1st, 76 17. *Wellaboro*—Wellaboro 1st, 6 75. *Westminster*—Slate Ridge (sub-ech., 8), 13; York Calvary, 33 51. *West Virginia*—French Creek, 6. 2692 92

TENNESSEE.—*Union*—Hopewell, 2 60
TEXAS.—*North Texas*—Denison 1st, 21 15. *Trinity*—Baird 1st sub-ech., 1 50. 22 65
WISCONSIN.—*Chippewa*—Baldwin, 11; Maiden Rock, 5. *La Crosse*—Neillsville, 5. *Lake Superior*—Negaunee, 15 68. *Madison*—Cambria, 3 44; Fancy Creek, 4; Richland Centre, 6; Rosedale, 1 77. *Milwaukee*—Beaver Dam Assembly, 9; Cedar Grove, W. M. Soc., 5; Pike Grove, 13 81. 73 76

From the churches.....\$9,582 36

FROM INDIVIDUALS.

J. C. Kerr, Tenn., 2; Friends of the cause, 10; "A minister's widow," N. H., 100; "D. C. W., Mass., 30; Anon., N. J., 2; Rev. J. L. Hawkins, Kan., 15; W. S. Biddle, Tenn., 2 40; "Friend," Arizona, 4 50; Enos S. Swain, M.D., Ky., 20; Guest money at Perth Amboy, 117 25; J. K. Boude, Washington, D. C., 5; Mrs. Isabel Small, Pa., 125; Rev. and Mrs. H. H. Jessup, Syria, 25; D. B. Fitzgerald, Md., 2; M. A. Williamson, Pa., 1; G. P. Carson, Pa., 5; "Two Sisters," 25; Miss Charlotte Moffitt, proceeds of a fair, 22 38; "Miss E.," Pa., 15; "Friends in Auburndale, Mass.," 10; Mrs. W. S. Opdyke, N. Y., 25; Rev. E. R. Murgatroyd, Or., 2; "From a friend, N.Y.," 10; Eliza G. Kellogg, Mich., 25; Mrs. Margaret Macnab, Wis., 2; Rev. G. W. Newell and wife, Nob., 5; Mrs. B. G. Galloway, Ohio, 100; Martin Hoyer, Cal., 100; Miss Emma H. Trimble, Ky., 10; "A friend," N. J., 50; Mrs. A. M. Butz, Ill., 10; "A friend," 6; E. A. Darlington, Pa., 100; "Special thank-offering from friend in Auburn, N. Y.," 10; Mr. and Mrs. S. E. Stinson, L. I., 25; Rev. A. Craig, Iowa, 1; Mrs. M. E. Peloubet, N. Y., 5; Rev. W. L. Tarbet and wife, 1 25; "C. Ark.," 5; J. P. Wells and wife, Arizona, 10. 1,087 77

Miscellaneous.....152 70

From interest on Permanent Fund.....3,266 68

For current use.....\$13,992 51

PERMANENT FUND.

(Interest only used.)

Anonymous, from "Two Sisters," 25; Jerseyville 1st ch., Presbytery of Alton, 15; Cherokee ch., Presbytery of Fort Dodge, 15; Presbytery of Peoria, Ill., a collection, 14 57; Rev. R. L. Adams, What Cheer, Iowa, 15. 84 57

Total receipts in September.....\$14,067 08

Total receipts for current use since April 1, 1887, 446,789 88

W. W. HERRINGTON, Treasurer.

RECEIPTS FOR EDUCATION, SEPTEMBER, 1887.

BALTIMORE.—*Baltimore*—Hamden, 5 00
COLORADO.—*Boulder*—Longmont Central, 8 00
COLUMBIA.—*Idaho*—Union, 7 00
ILLINOIS.—*Alton*—Greenville, 8 30; Staunton, 2. *Chicago*—Austin, 2 85; Chicago 4th, 120; Chicago 5th, 17; Maywood, 9 31; Will, 2; Woodlawn Park, 11 16. *Freeport*—Cedarville, 8; Winnebago, 5. *Mattson*—Pana, 1 50. *Poorie*—Galesburg, 24 16. *Schuyler*—Hersman, 8; Olive, 2 85. *Springfield*—North Sangamon, 8 79; Pisgah, 2 15; Unity, 1 84; Virginia, 20. 254 41
INDIANA.—*Crawfordsville*—Lebanon, 28 cts.; Marshfield, 28 cts.; State Line, 28 cts. *Fort Wayne*—Albion, 5; Fort Wayne 6d, 15 10. *Logansport*—Goodland, 3. *Muncie*—Hopewell, 6; Wabash, 1 25; Xenia, 4. 34 19
IOWA.—*Cedar Rapids*—Lyons, 3. *Fort Dodge*—Burt, 2 50; Glidden, 3 50; Seo City, 5 45. *Iowa*—Burlington 1st, 2 25; Libertyville, 1 60; Mediapolis, 1 50; Mt. Pleasant Ger., 6. *Iowa City*—Washington, 1 70. *Waterloo*—Dysart, 5. 34 40
KANSAS.—*Topeka*—Oskaloosa, 6 00
KENTUCKY.—*Ebeneser*—Sharpsburg, 5 25. *Louisville*—Owensboro 1st, 19 85. 25 10
MINNESOTA.—*Red River*—Moonhead 1st, 3 40
MISSOURI.—*Oark*—North Springfield 2d, 6. *St. Louis*—Bethel Ger., 10; Marble Hill, 1. 17 00
NEBRASKA.—*Kearney*—Fullerton, 8 14. *Nebraska City*—Lincoln 1st, 47; Plattsmouth 1st, 14 90. *Omaha*—Omaha 2d, 79 18; Waterloo, 3. 146 62
NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 36; Metuchen, 6 40; Roselle, 6 88. *Jersey City*—Passaic 1st sub-ech., 3 02. *Monmouth*—Cranbury 1st, 35. *Norris*—Orange and Orange—Madison, 5 07; Orange 2d, 40. *Newton*—Belvidere 1st, 5. *West Jersey*—Woodbury, 54. 191 37
NEW YORK.—*Binghamton*—Binghamton 1st, 51 60; Canonsville, 5 50; Owego 1st, 18 50. *Buffalo*—Portville, 20; Silver Creek, Dr. J. C. Cheesman, 10. *Cayuga*—Cayuga, 4 28.

Chemung—Elmira 1st, 20. *Genesee*—Bergen 1st, 12 94; Wyoming 1st, 6 83. *Hudson*—Good Will, 2; Hamptonburg, 22; Monticello, 2; West Town, 4. *Lynn*—Sodus, 11. *New York*—New York W. 23d St., 50. *Niagara*—Lyndenville, 10. *North River*—Freedom Plains, 16. *Oneida*—Stamford 1st, 15. *Rochester*—Rochester Central, 27 88. *Syracuse*—Skaneateles, 83 44. *Watcheater*—Croton Falls, 2; Thompsonville 1st, 29 19. 848 64

OHIO.—*Bellefontaine*—Bellefontaine 1st, 3 26. *Dayton*—Fletcher, 8 60; Springfield 2d, 56 65. *Marion*—Marysville, 4 36. *Mauwae*—Ontogony, 2. *Portsmouth*—Red Oak, 7; West Union, 5. *St. Clairsville*—New Athens, 8 24; Short Creek, 10. *Steubenville*—Corinth, 8; Leesville, 2; Long's Run, 4 20. *Woooster*—Berlin, 2; Mt. Eaton, 2; Nashville, 2; Woooster 1st (sub-ech., 7 21), 54 72. 174 64

PACIFIC.—*Los Angeles*—San Buenaventura, 25. *Sacramento*—Elk Grove, 3 25. 28 25

PENNSYLVANIA.—*Allegheny*—Rochester, 2 47. *Bistrielle*—Harrison City, 6; Plum Creek, 10 40; Pike Run, 22. *Butler*—Sunbury, 14. *Carlisle*—Lower Path Valley, 10; McConnellsburg, 9 90; Middle Spring, 50. *Chester*—Darby Borough, 30. *Clarion*—Clarion, 10. *Eric*—Bradford 1st, 17 17; Garland, 4 45; Janestown 1st, 8 43; Prospect, 2; Pittsfield, 7 38; Westminster, 34 08. *Huntingdon*—Bald Eagle, 62 cts. *Kittanning*—Apollo, 11; Jacksonville, 12; Rural Valley, 10. *Lehigh*—Bangor, 9 66. *Northumberland*—Mahoning, 51. *Philadelphia North*—Chestnut Hill, 27 50; Falls of Schuylkill, 25. *Pittsburgh*—Cannonsburg, 2 50; Mt. Washington, 3 30; Pittsburgh East Liberty, 68; Pittsburgh Lawrenceville, 36 53; Pittsburgh Shady Side, 38 50. *Shenango*—Princeton, 3; Unity, 10. *Washington*—Mt. Olivet, 3 40. *Wellaboro*—Wellaboro 1st, 3 75. 547 62

TENNESSEE.—*Holston*—Salem, 7 00

WISCONSIN.—*La Crosse*—Neillsville, 5. *Lake Superior*—

Oconto, 14 75. *Madison*—Highland Ger., 8; Pulaski Ger., 4 80.

Receipts from churches in September, 1887..... \$1,854 74
Receipts from sab-echa. in September, 1887..... 10 28
\$1,864 97

LEGACIES.

Estate Henry Wheeler, 800 18; Estate Margaret Kelton, West Chester, Pa., 33 97..... 834 15

INTEREST ON PERMANENT FUND.

62 50; 83..... 95 50

RECEIPTS FOR FREEDMEN, SEPTEMBER, 1887.

BALTIMORE.—*Baltimore*—Hampden, 5. *New Castle*—Wilmington Hanover St., 22 30; Wilmington Olivet sab-ech., 10. 37 80
COLORADO.—*Pueblo*—Mesa, 26 00
COLUMBIA.—*Oregon*—Eugene City, 6; Portland 1st, 4 87. 10 87

DAKOTA.—*Central Dakota*—Hitchcock, 2 60
ILLINOIS.—*Bloomington*—Monticello, 2 12; Normal, 13 75. *Chicago*—Du Page, W. M. Soc., 10. *Mattoon*—Pana, 1 65. *Schuyler*—Hersman, 5; Olive, 8 20. *Springfield*—Divernon sab-ech., 40; Lincoln, 4; North Sangamon, 9 17; Pisgah, 4 31; Unity, 2 03. 95 79
INDIAN TERRITORY.—*Muscogee*—Muscogee, 19 00
INDIANA.—*Crawfordsville*—Lebanon, 13 cts.; Marshfield, 18 cts.; State Line, 13 cts. *Fort Wayne*—Auburn, 3; Waterloo, 2. *Muncie*—Liberty, 8 33; Peru, 1st 8 61; Wabash, 1 25. *Vincennes*—Indiana, Women's Soc., 40. *White Water*—Greensburg, 23 57. 98 15

IOWA.—*Ordar Rapids*—Clinton, 41; Richland Centre, 5. *Quincy Bluffs*—Mt. Airy, 4. *Iowa*—Burlington 1st, 2 25; Modapolis, 1 50. *Iowa City*—Brooklyn, 16 75; Washington, 1 63. 72 19

KENTUCKY.—*Louisville*—Owensboro 1st, 19 85
MICHIGAN.—*Grand Rapids*—Grand Haven, 35 07. *Saginaw*—Mundy, 1; Saginaw City 1st, 139 63. 175 67

MINNESOTA.—*Red River*—Moorhead 1st, 2. *St. Paul*—Minneapolis Bloomington Ave., Young People's Soc., 15 00
MISSOURI.—*Oeage*—Kansas City 1st, 41 38; Raymore, 14. 55 38

NEW JERSEY.—*Elizabeth*—Basking Ridge, 76; Elizabeth 1st, 91 20; Elizabeth 2d, 33; Perth Amboy, 14 25; Roselle, 6 53. *Jersey City*—Jersey City Bergen 1st, 57 95; Passaic, 3 14. *Monmouth*—Cranbury 1st, 30. *Morris and Orange*—East Orange 1st, 54 47; Madison, 5 07; Mt. Freedom, 11 03; Myersville Ger., 3; Whippany, 11. *Newark*—Montclair, 68; Newark 1st Ger., 6 65. *Newton*—Blairtown, 50 24. *West Jersey*—Salem 1st, 23 88. 547 76

NEW YORK.—*Binghamton*—Binghamton 1st, 18 06. *Boston*—Newburyport 2d (sab-ech., Y. P. C., 40), 100. *Brooklyn*—East Williamsburgh Ger., 2; West New Brighton Calvary, 5 07. *Chemung*—Elmira 1st, 20. *Geneva*—Romulus, 17. 47 00

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, SEPTEMBER, 1887.

ATLANTIC.—*East Florida*—Hawthorne, 5; Waldo, 5. 10 00
BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 48 63. *New Castle*—Blackwater, 4; New Castle 1st sab-ech., 1 65. 50 28

COLORADO.—*Santa Fe*—Las Vegas, 25 00
COLUMBIA.—*Idaho*—Rockford, 3; Spangle, 4. *Oregon*—Brownsville, 6; Crawfordville, 5 50; Portland Chinese, 3 15. 34 26

DAKOTA.—*Central Dakota*—Hitchcock sab-ech., 2 15; Rose Hill, 4. 6 15

ILLINOIS.—*Chicago*—Cobden, 17 01; Golconda, 5. *Chicago*—Chicago 3d, 15 66. *Freeport*—Cedarville, 8; Rock Run, 9. *Mattoon*—Pana, 29. *Olivia*—Au Sable Grove, 13. *Peoria*—Prospect, 49. *Schuyler*—Camp Point sab-ech., 5. *Springfield*—North Sangamon, 11 13; Pisgah, 10 05; Unity, 7 92; Rev. W. L. Tarbet and wife, 8 72. 188 49

INDIANA.—*Crawfordsville*—Lebanon, 82 cts.; Marshfield, 82 cts.; State Line, 82 cts. *Logansport*—Meadow Lake, 4; Union, 3. *Muncie*—Wabash, 8 25. *New Albany*—Pleasant Hill, 85 cts. 18 56

IOWA.—*Dubuque*—Pine Creek, 10 87. *Fort Dodge*—Bethel, 5. *Iowa*—Burlington 1st, 14 85; Mediapolis, 9 90. *Iowa City*—Washington, 11 20. *Waterloo*—Cedar Valley, 3. 54 82

INDIAN TERRITORY.—*Muscogee*—Muscogee, 81 90
KANSAS.—*Larned*—Chase, 7; Ellinwood, 2 95. *Topeka*—Auburn Union sab-ech., for Siam, 4 65; Topeka 1st sab-ech., 24 16. 88 76

REFUNDED.

Rev. "O. N. V."..... 87 00

MISCELLANEOUS.

Rev. W. S. Nelson, 5; W. W. Casselbury, 5; E. S. Swain, M.D., 10; Cash, 40; Mr. and Mrs. C. T. Kissam (special scholarship), 27 50; "J. F." 1; A friend (account of oversight), 12 50; "W. R. F." 5; Andrew Porter, 5; Mrs. B. G. Galloway, Dayton, Ohio, 50; Rev. W. L. Tarbet and wife, 1 86; "C." Ark., 2..... 164 86

Total receipts in September, 1887..... \$2,516 48

Total receipts from April 15, 1887..... 18,360 74

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

Hudson—Good Will, 2; Haverstraw Central, 25; Monticello, 1; Ridgebury, 1; West Town, 4. *Long Island*—Mattituck, 4 88. *Nassau*—Huntington 1st, 41 13. *New York*—New York 14th St., 30 62. *North River*—Amenia South, 19 69. *Rochester*—Rochester Brick, prim. sab-ech., 23; Rochester Central, 74 62; Rochester Memorial, 5; Sweden, 15. *Steubens*—Campbell, 25. *Troy*—Troy Westminster Miss. Band, 35. *Westchester*—Croton Falls, 5; Yonkers 1st, 67 62; Yonkers Westminster, 19 10; Yorktown, 3. 565 69

OHIO.—*Bellefontaine*—Bellefontaine 1st, 8 26. *Columbus*—Lower Liberty, 5. *Dayton*—Piqua 1st, 43 21. *Mahoning*—Alliance 1st, 10; Canfield, 2 80; New Lisbon, 17. *Marion*—Iberia, 10. *Zanesville*—Chandlersville, 5; Duncan's Falls, 5. 105 77

PACIFIC.—*Los Angeles*—Los Angeles Boyle Heights, 5 00
PENNSYLVANIA.—*Blairsville*—Fairfield, 52 72. *Chester*—Dilworthtown, 4. *Clarion*—Brookwayville, 8 25; Oil City 2d, 4; Perry, 35. *Huntingdon*—Bald Eagle, 62 cts. *Lackawanna*—Great Bend, 6 50. *Philadelphia Central*—Philadelphia Olivet sab-ech., 5. *Pittsburgh*—Bethel, 44 50; Cannonsburg, 2 50; Pittsburgh East Liberty, 118; Pittsburgh Shady Side, 48 15; Wilkinsburg P. C. sab-ech., 10. *Pottsville*—Tyrona, 1 10. *Schenango*—Sharon 1st, 15 20. *Washington*—Mt. Olivet, 6 33. *Wellboro*—Wellboro 1st, 8 75. 865 20

Woman's Executive Committee of Home Missions, per statement..... \$699 84

MISCELLANEOUS.

Rev. L. B. Crittenden, Central Park, Mon., 3; Mrs. E. L. Martin, Fairchance, Pa., 5; Rev. A. A. Mathes, Des Moines Press, 2 50; Rev. W. B. Carr, Latrobe, Pa., 20; A friend of the colored race, 30; Mrs. R. H. Boyd, Pisgah ch., Marion Press, O., 5; Mrs. B. G. Galloway, Dayton, O., 1010; Inmates Cameron Springs (Ind.) Water Cure, 4; Mrs. A. M. Butz, Chicago, Ill., 10; Rev. A. C. Dill, 5; A thank-off, N. Y., 10; Rev. W. L. Tarbet and wife, Springfield Press, 8 74; "C." Ark., 6; Mrs. Phebe Tedford, New Providence, 2..... 1,516 08

Total receipts in September, 1887..... \$4,030 30

MICHIGAN.—*Grand Rapids*—Potoskey, 19 20. *Saginaw*—Ithaca, 5 62; Lakysette, 2. 25 82
MINNESOTA.—*Mankato*—Amboy, 5; Luverne, 18. *St. Paul*—St. Paul Central, 44 62; St. Paul House of Hope, Y. P. S. Christian Endeavor, 3 93. *Winona*—Claremont, 5 90; Ripley, 3 60. 84 06

MISSOURI.—*Palmyra*—Brookfield (sab-ech. Children's F. M. Band, 50 cts.), Y. P. Society, 36; Sullivan 1st, 2. *St. Louis*—Bethel Ger. sab-ech., 10; St. Louis 2d, J. E. Baker, 200; Emerson, 40. 338 00

NEBRASKA.—*Omaha*—Lyons, 6; Omaha 2d, 30. 66 00
NEW JERSEY.—*Elizabeth*—Elizabeth 3d ch, 3d Ave. miss. sch., 5; Lower Valley, 15; Roselle, 45 46, sab-ech., sp. for Mexico, 30. *Jersey City*—Paterson 1st, 10 54. *Monmouth*—Asbury Park, 23 91, sab-ech., 3 60; Farmingdale, 70; Whiting and Shamong, 3 40. *Morris and Orange*—Flanders Ladies' Miss. Soc., 5; Madison, 58 54; Mendham 1st, 60 23; Morristown 1st, 107 40; Orange Central sab-ech. inf. class, 29; South Orange, mon. con., 3 21. *Newark*—Montclair, a friend, 50, sab-ech. miss. soc., for China, 1700; Newark 1st Ger., 23 35; Newark 2d, 30. *New Brunswick*—Ewing, 18 79; Lambertville, 107. *Newton*—Belvidere 2d, 34 74; Blairtown, 25 55, sab-ech., 10. *West Jersey*—Haddonfield, 128 35. 1069 14

NEW YORK.—*Binghamton*—Binghamton 1st, 112 86. *Boston*—Antrim, 33; Newburyport 2d, 60, Sailor-boy Willie, 180. *Brooklyn*—Brooklyn S. 3d St., E. D., 56 14; Brooklyn Throop

Ave. 34 44; East Williamsburg Ger. 5. *Buffalo*—Lancaster, 25; United Mission, 3 23. *Cayuga*—Cayuga, 16; Ludlowville Ladies' Soc., 21 35. *Chemung*—Elmira 1st, 144. *Columbia*—Hunter, 32 86; Jewett, 23 80. *Hudson*—Good Will, 18 20; Monticello, 6; West Town, 25. *Long Island*—Bridgehampton, 23 57; Westhampton Summer sab-sch., 14. *Nassau*—Smithtown, 20; A pastor, 5. *New York*—New York 1st Union, 21 01; New York Adams Memorial, 18. *Niagara*—Carlton, 3 38. *North River*—Cornwall, 33 74; Newburg Calvary, 13 41. *Otego*—Gullford Centre 1st, 14 64, sab-sch., 3 86. *Rochester*—Rochester Central, 223 10, sab-sch. sp., 56 58, for China, 40, Silent Workers, Deaf Mute Institute, 6. *Seuben*—Almond, 4; Howard, 11. *Troy*—Tomhannock, 4 86; Woodside, 10. *Utica*—Rome, 27 71; E. C. Pritchett, 10. *Westchester*—Croton Falls, 5; Greenburg, 19 14; Peekskill 2d, 14 81.

1327 17

OHIO.—*Bellefontaine*—Bellefontaine, 21 55; Urbana, 85 cts. *Cincinnati*—Cincinnati Mt. Auburn, 53 75; College Hill, 39 56. *Huron*—Milan sab-sch., 5 49. *Mahoning*—Niles, 7. *St. Clairsville*—Farmington, 3 39. *Zanesville*—Utica, 23.

164 59

PACIFIC.—*Los Angeles*—Santa Ana, 17 35; Wilmington, 3 20 35

PENNSYLVANIA.—*Carlisle*—Big Spring sab-sch., 60; Great Conewago and Missy's Soc., 16 50; Lower Path Valley, four members, 25; Paxton, 17. *Erie*—Cornplanter, 2; Meadville 2d sab-sch., 12 50; Sugar Grove, 8. *Huntingdon*—Bald Eagle, 4 11; Milroy, 16 90. *Kittanning*—Jacksonville, 15. *Lackawanna*—Bernice and sab-sch., 7 50; Shickahinny, 9 19. *Northumberland*—Lycoming Centre, 11. *Philadelphia*—Philadelphia 2d, Ladies' F. M. Soc. for India orp., 500. *Philadelphia Central*—Philadelphia Kensington sab-sch., 90 50. *Philadelphia North*—Macalester Memorial, 4. *Pittsburgh*—Cannonsburgh, 16 50; Montours, Ladies' F. M. Soc., for Persia, 73; Pittsburgh East Liberty, 235; Pittsburgh Shady Side, 96 25. *Redstone*—Pleasant Unity, 2 20; Tent sab-sch., 2 10; Uniontown, 7. *Washington*—Hermion, 7; Upper Buffalo sab-sch., 9; Wheeling 1st, M. H., 25. *Wellboro'*—Wellboro', 24 75. *West Virginia*—Parkersburgh Calvary sab-sch., 12.

1312 50

TENNESSEE.—*Union*—Clloyd's Creek, 2; New Providence, Mrs. Phebe Tedford, 2.

4 00

WISCONSIN.—*Chippewa*—Superior, 8. *Madison*—Highland Ger., 3 50; Prairie du Sac, 22 58; Pulaaki Ger., 6 50. *Milwaukee*—Cedar Grove, Women's Missy's Soc., 5.

45 58

WOMAN'S BOARDS.

Woman's Foreign Missionary Society, Philadelphia, 789; Woman's Pres. Board of Missions of the Northwest, 5060.

5339 00

MISCELLANEOUS.

"A follower of Jesus," 10; Geo. Schaffer, N. Y., 1; "A. B.," 20; Rev. G. W. Fisher and wife, Neoga, Ill., 5; Student, Blairstown, N. J., 1; Mrs. A. T. Silsbee, Watkins, N. Y., 5; Esselstyn and wife, 50 cts.; Mr. T. L. Milligan, Phila., for China, 3; "A. C.," 20; "A friend of missions," 30; Mrs. W. S. Opdyke, New York, 25; Chas. Moore, Buffalo, N. Y., 30; S. E. Miller, Michigan City, Ind., 25; "L.," 5; Thomas Greenleaf, N. Y., 50; Isabella McQueen, Schenectady, 10; LXXV., 5; From a friend in Auburndale, Mass., 25; "J.," 10; Mrs. S. M. Cason, Lancaster, Pa., 10; Rev. John Winn, Madison, Wis., 10; Miss Fannie Baker, Madison, Wis., 10; Mr. Fred. Giddings, 10; Miscellaneous sources, 15; Ladies' Soc., Galeburg, 8; Proceeds Mr. Winn's lecture on Japan, 138; Mr. Blagrove, Kansas City, Mo., 20; Chinese sch., University Place, New York, 19 34; Frank Lyman Marshall, Greenville, Ill., 2; The Wei Hien Memorial Fund, through Rev. J. R. Miller, D.D., Phila., 1150; "C. Ark.," 19; J. P. Wells and wife, Florence, Ariz., 10; Mrs. Thos. Alden and son, Griffin's Mills, 2; J. E. Phelps, Jamaica, N. Y., 12; Mrs. B. G. Galloway, Dayton, O., 800.

2655 54

Total receipts from churches, Sabbath-schools and miscellaneous sources.....

\$13,243 55

LEGACIES.

Lapeley Estate, 185 91; Lapeley Estate, New Albany, 680 45; Elizabeth E. G. Emerson's Estate, Rochester, N. Y., 18,447 45; Legacy of Simpson Lester, dec'd, 500; Estate of Eliza Smith, Utica, 14.

19,827 51

Amount received in September, 1887.....

\$35,671 46

Total receipts from May 1, 1887.....

175,204 44

Box 2099.

WM. RANKIN, Treasurer,
28 Centre Street, New York, N. Y.

MISSIONARIES SENT OUT FROM MAY 1 TO OCTOBER 1, 1887.

Africa.—Mrs. A. C. Good (returned).

Mrs. T. S. Ogden (returned).

China.—Miss Grace Newton.

Miss A. A. Seward.

Miss L. H. Boyd.

Miss Emma Anderson.

Rev. W. J. McKee and wife (returned).

Rev. John Wherry and wife (returned).

Rev. F. H. Chalfant.

Japan.—Rev. M. C. Hayes and wife.

Rev. B. C. Haworth and wife.

Miss A. R. Haworth.

Miss Effie Light.

Miss M. N. Cuthbert.

Brazil.—Miss E. A. Lenington.

Miss Mary Lenington.

Chili.—Rev. W. B. Boomer and wife.

Rev. W. H. Robinson and wife.

Mexico.—Rev. B. C. Irwin and wife.

Mexico.—Miss Mabel Elliott.

Guatemala.—Rev. E. M. Haymaker and wife
(from the Mexico mission).

Syria.—Miss Harriet La Grange (returned).

Miss M. T. Ford.

Persia.—Rev. W. Shedd.

Rev. J. C. Mechlin and wife.

Rev. E. W. St. Pierre and wife.

Rev. L. S. Essylstyn and wife.

Rev. E. W. McDowell and wife.

Miss Emma Roberts.

Siam.—Rev. J. Wilson and wife (returned).

Rev. C. A. Berger.

Miss Belle Eakin.

Miss Mary Van Eman.

India.—Rev. J. M. Goheen and wife (returned).

Rev. J. Forman.

Miss W. B. Lawson.

Miss M. B. Forman.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, DECEMBER, 1887.

EDITORIAL.

OUR FIRST YEAR.

Our first year, which closes with this number, has been marked by a degree of prosperity for which we are exceedingly thankful. The joint endeavor of the committee, the secretaries and the editor has been to fulfill the purpose of the General Assembly in a magazine which should represent the whole work of our church, in its vast variety, its healthy unity and its world-wide extension.

The gathering of information for this purpose from more than a half-dozen independent official sources, and from correspondents scattered over both hemispheres; the monthly transmission and retransmission by mail of manuscripts and printed proofs from Pittsburgh, New York and Chicago; the arranging and combining of all these in a form convenient and satisfactory to the readers.—all these have constituted a task not altogether free from perplexities and anxieties, and the fulfillment of which without harmonious and diligent co-operation

would have been impossible. For loyal acceptance of inexperienced leadership, for brotherly forbearance, for helpful suggestion and for kind compliance the editor here makes thankful acknowledgment to all his colleagues. With equal gratitude he makes record of the diligent, courteous and wise supervision of the committee; the faithful execution of the committee's plans by the business manager and his large corps of assistants; and the cheerful, skillful and faithful co-operation of printers, binders and all the sharers in this complex labor.

The acceptance and approval of these combined endeavors by our generous constituency has been pleasantly indicated by a subscription roll which men of large experience pronounce quite notable, and to which every week and almost every day has made some addition.

We close the year with a roll of 27,975 subscribers paying according to the published rates.

OUR SECOND YEAR.

We are far from assuming that the idea and purpose of the General Assembly in establishing this magazine has yet been realized. We simply trust that we have made a fair beginning of such realization, and the kind acceptance of our labors thus far binds

us and encourages us to continued endeavor.

The committee have taken counsel widely and carefully. They have made diligent study of the interest committed to their care, and of all the suggestions and

directions given to them by the General Assembly.

In view of these, and in loyal desire for their best practicable fulfillment, some changes have been ordered by the committee, to take effect at the beginning of the second year.

One of these will be the larger use of illustrations, for which many readers have expressed strong desire.

Another is designed to aid our friends in promoting the wider circulation, by offering the magazine at the uniform price of one dollar to all subscribers, and having it separately wrapped and addressed to every one.

For our present subscription roll we are largely indebted to those who have diligently sought subscribers in the various congregations. Pastors and others who have done this work have found the distribution of the copies sent in one package quite burdensome, and it is thought that it will be more convenient and pleasant to each subscriber to receive his copy at the post-office. This will involve no little additional work, which must of course be honestly paid for. But we hope for an increase of our number of subscribers which will compensate for this enlarged expense.

In order to this it will be necessary for pastors and elders and their loyal helpers to see to it that every present subscriber be invited immediately to renew his subscription for 1888, and that every other family

in each congregation be invited to subscribe for a copy. That the magazine may be continued without interruption to present subscribers, and that new subscribers may receive the January number, the names and the dollars must be received here early in December, that the business manager may know how many copies to provide. Do not forget that the January number goes to press before the middle of December, and is issued from the bindery on the 20th day of the month. Prompt and energetic action is therefore necessary. And is not such action always more easy as well as more efficient than dilatory action?

It has been ascertained that the whole number of our subscribers bears to the whole number of communicants in our church the ratio of four to one hundred. In the Synod of the Pacific the ratio is almost eight to one hundred. We send our thankful congratulation to our brethren on that remote coast, and would fain provoke to emulation those in other synods. That ratio in the whole church would give us 55,000 subscribers. We believe that in that synod the ratio will be increased for the coming year; and may we not hope for the same in every synod, in every presbytery and in every congregation? With such encouragement and hope, we promise renewed and persistent endeavor that the magazine shall be worthy of such a generous constituency.

PAUL AND BARNABAS.

It is not pleasant to find that the partnership in missionary labor of these good men was dissolved by a "sharp contention." The occasion of it was their disagreement upon the question of taking John Mark with them on their second tour over the region which they had evangelized in company. Paul was dissatisfied with Mark because he

left them on the former tour, turning back soon after they crossed over from Cyprus to the mainland. That proved him (Paul thought) not the kind of man they wanted.

Whether Barnabas was unduly partial to Mark because he was his kinsman; whether Paul, in his heroic fortitude and zeal, was too severe on a young man whom the

calmer Barnabas saw capable of being educated into heroism by forbearance, encouragement and genial confidence; whether both the good men illustrated their human infirmity by allowing such a difference of opinion to put an end to their working together,—we will not attempt to decide. We are glad, however, that Paul did not always retain his dislike of Mark. He spoke affectionately and approvingly of him in his epistles to the Colossians and to Philemon; and in his second Epistle to Timothy he requested him to bring Mark to him at Rome; “for,” said he, “he is profitable to me for the ministry.” (Col. 4:10; Phil. 24; 2 Tim. 4:11.)

Of Barnabas we have no further account, after his separation from Paul, except that he “took Mark, and sailed to Cyprus.” Did he spend the rest of his life in his old home on the island? Was it after his death that Mark again became connected with Paul? Did the nephew bring from the uncle’s death-bed, to his old fellow missionary, some message of regret for his own and of forgiveness for Paul’s hasty or hard words in that sharp contention? And did generous Paul gladly welcome the messenger, and send back as brotherly a message to his old comrade?

We know not; but these things we do know:

1. That good men may find it best to separate from each other, after long dwelling and working together. Their going apart may be in the interest of brotherly love, not in violation of it. So it was with Abraham and Lot, not on account of any incompatibility in their own dispositions, but because their servants could not agree.

2. That good men may part from each other in “sharp contention,” arising from differing judgments about the best way of doing the Lord’s work; and there may be hard words, for which they will need each other’s forgiveness. In such a difference of judgment we know that Paul and Barnabas separated. We suspect that they did not wholly avoid words and feelings which they were sorry for afterwards.

3. That good men, having had such contention, should not keep grudges against each other. They should respect each other’s avowed convictions; wherein they cannot agree, they should agree to differ; they should know when old issues have become dead issues; and they should not let these be insuperable obstacles to their cordial union in subsequent labors for the good of men, in the service of God.

Our readers will remember the account, in our October number, of the banishment to Siberia of Rev. Abraham Amirkhaniantz, translator and superintendent of colportage for the British and Foreign Bible Society in Tiflis, the metropolis of transcaucasian Russia. In his exile he is still permitted to receive and correct the proof-sheets of his translation of the Turkish Old Testament which is going through the press in Germany. Is it not possible that he may also find opportunity to observe and to encourage the remarkable movement among the Jews in

Siberia of which we find the following account in the *Congregationalist*? It is not certain that this banishment may not turn out rather to the furtherance of the gospel. It surely is our privilege to pray that it may be so overruled by him who maketh the wrath of men to praise him.

For five years the friends of mission work in Europe and America have been watching with constantly-growing interest the development of that remarkable Jewish-Christian movement in the Russian province of Besarabia, under the leadership of the learned

lawyer Joseph Rabinowitz. It is a remarkable phenomenon, even in this century of missionary conquest. For the first time probably since the days of the apostles, a prominent Jewish thinker, through independent research, and in no wise influenced by the efforts of Christians missions, has learned to see in Jesus of Nazareth the fulfillment of the law and the prophets, and has been able to persuade many of his co-religionists of the correctness of his conviction, and to gather around him a congregation of Jewish-Christians, apparently in most particulars a copy of the Jewish-Christian congregations of the apostolic age. Externally and internally the movement has enjoyed a healthy development, and at the present time it is one of the most hopeful, as it is a unique and remarkable conquest in modern missionary work.

It is an agreeable surprise that now comes to us from ice-bound Siberia—the intelligence of a gospel movement essentially of the same character as that in Kichnev in Bessarabia. It has been assuming considerable prominence during the past two years, but only lately has reliable information been secured concerning its nature and prospects. It is also a movement Christward among the Jews of western Siberia, originating, strange to say, entirely independently of that under Rabinowitz. The leader in the enterprise is Jacob Zebi Scheinmann. He is a Polish Jew, who, twenty years ago, through independent thought, came to the conviction that the “Messiah, the son of David,” was the true Saviour. The open avowal of this conviction gave mortal offence to the strict Chasidim or Talmudic Jews of his country. They first excommunicated him, and then, on the oath of four perjured witnesses, secured his condemnation on the charge of perjury; whereupon he, with other unfortunates, was transported to Siberia. He took his faith with him into exile, and did what he could to awaken in those around him a faith such as filled his heart. Having been almost unheeded for fifteen years, he providentially

became acquainted with the work of Rabinowitz. Among the uncalled-for mail matter at Tomsk, where he was engaged in business, he found a copy of the pamphlet called *Bikkure Teena*, containing the public confessions and two sermons of the Kichnev reformer. He saw in the latter’s work the realization of his dreams of his exile, and at once entered into correspondence with Rabinowitz. They exchanged documents concerning their doctrinal standpoints, and it was at once discovered how, entirely independently of each other, they had found in the Jesus of Nazareth of history the fulfillment of their deepest longings.

During the past two years Scheinmann has been making good use of pamphlets for the propagation of the gospel among the Jews of Siberia. He calls his pamphlets *Kol kore bamidbar* (Voice of One Crying in the Wilderness). His sentiments and ideas, as also his methods of gospel work, have a most remarkable similarity to those of Rabinowitz, showing that the hearts and minds of both must have virtually gone through the same process in finding their Redeemer in Christ. That outward and tangible results will spring from this new movement it would require a prophet or a prophet’s son to foretell. It is yet in its formative period. But indications abound that even more effectual work may be looked for than has been done in southeastern Russia. The Jews of Siberia are not so entirely under the sway of Talmudic prejudices as are those of eastern Europe. Then that power among missionary agencies, Delitzsch’s Hebrew translation of the New Testament, is being constantly called for by these Jews. The British Bible Society, which publishes this book, has established a depot at Tomsk, and the book is being eagerly read and studied. No distinct Jewish-Christian organization has as yet been effected at Tomsk or elsewhere where the leaven is working, but the soil is being thoroughly prepared for an abundance of fruit, thirty, sixty and a hundred-fold.

At the foot of some steep grades in the streets of Boston we frequently notice extra horses standing, waiting to be hitched on to a heavy street car, and help pull it up. They remind one of some brethren who "don't believe in the thing any more than you," but who always hitch on to pull the thing up hard places.—*Congregationalist*.

May we not also be more pleasantly reminded of another class of brethren who do believe in the thing and desire its successful fulfillment as heartily as anybody, and are content to stay near the foot of the Hill Difficulty, ready to hitch on, every time the car comes along, to help it up the hard place, and then go humbly back to the foot of the

hill to wait for the next chance to help? They do not insist upon going to the top of the hill, then to trot triumphantly along on the higher plane. Patient, obscure, unambitious, they seek not the praise of men. They only try to be useful. They have no idea how useful, how essential, they are. Will not they have a joyful surprise when the time comes for Christ's servants to be rewarded "according to their works," not according to their earthly fame? Said a thoughtful Missouri minister, "Brother P. is not a great man, but in my opinion he is calculated to do more good than great men generally do."

"Many that are first shall be last, and the last first."

THE REPUBLIC OF LIBERIA.

Rev. E. W. Blyden, D.D., LL.D., of Sierra Leone, has sent us the following in answer to our question addressed to him: "What can American Christians do for Africa through Liberia?"

We bespeak for this article an attentive perusal, and subsequent thoughtful consideration:

No agency has yet been tried for Africa's regeneration which promises so much and is capable of so much for the permanent welfare of the people as the method of the American Colonization Society in the establishment of Liberia. All other efforts from abroad may be classified under two heads—the disorganizing and the corrective. The work of one set of foreigners is to introduce the agencies of helpfulness; of the other, the instruments of mental and moral degradation. The missionary represents the one; the trader the other. In districts subject only to pagan rule, the traders really govern the country. Everything is made to subserve the interest of their trade. They appeal to the cupidity of ignorant chiefs, and fix the standard of morality. The missionary is helpless.

European colonies, though existing for a higher purpose, and though under their pro-

tection and stimulus the missionary can do an unmolested and even apparently aggressive work, yet, in such colonies, the measure of progress allowed to the natives must be limited, seeing that the power and prestige of the Europeans and the promotion of European interests must be made the first consideration.

The United States, then, have furnished Africa with the most effective instrument of unlimited progress and development in the republic of Liberia. The basis of the Liberian political life is the American constitution and laws. But the earlier legislators of the new state very soon discovered that American precedents, in not a few important respects, would have to be set aside; and it is creditable to their statesmanship that they were able to introduce with prudence such modifications into the American system as made it applicable to their new circumstances and practicable for their purposes. Their successors are finding more and more that as they advance into the continent and develop national life new modifications will be necessary. These must take place if there is normal growth—if the nation is to be the true expression of the race. The friends of Liberians abroad cannot help them to national or racial expression. They must

fight their own battles and achieve their own victories, if they are not to be overawed, depressed and overcome, not so much by the merits and virtues as by the vices and failings of foreigners, whose literature they read and whose commodities they purchase.

The theory upon which Liberia was founded has thus far stood the test. It is a theory with definite practical consequences, which every one who is earnest in the desire for African regeneration and acquainted with the facts must accept, and which no one in these days, however antagonistic to the Negro in exile, will strenuously oppose.

In the European colonies along the coast there may be the evidences of material prosperity, but it proceeds with the heavy and crushing indifference of the car of Juggernaut, and, like the conductors of that ponderous vehicle, it looks upon the possible destruction of individuals as no serious evil; as possibly for their own good and for the advancement of the cause. There is no recognition, therefore, of the fact that there are hearts that feel, no notice taken of sensibilities that may be rudely lacerated, no effort to nurse the well-spring of a nobler life within. The native is, as a rule, simply the victim of an unsympathetic apparatus of political and commercial machinery.

In Liberia matters are entirely different. The people, with all the drawbacks incident to their necessarily isolated life, have the legislative control of at least five hundred miles of coast, and of an indefinite interior. They recognize the necessity—the prime necessity—of the moral and religious emotions. Their minds are strengthened and expanded by the wide and glorious prospects which their independent nationality and the vast continent on which they live with its teeming millions of their blood relations open before them; and they stretch out their hands to the United States for the return of their exiled brethren, to increase their civilized and Christian force. They ask for greater educational and religious facilities. They could have greater material prosperity; but they look upon the life as more than meat, and the body as more than raiment. For more than half a century they have re-

sisted the appeals of Europeans for an indiscriminate trade in the country, and have thus kept an extensive region both on the coast and in the interior in a virgin state waiting for their brethren from abroad, who will know how to protect themselves against the influence of a vicious foreign trade, and who will be able to introduce in a regular and healthful form the blessings of freedom and civilization. As an example of the work in promotion of a genuine Christian civilization which Liberia as an independent nation, whose laws are final, has the power of performing, see the recent law enacted against Sabbath-breaking, which applies only to the seaboard and to the proceedings of foreign vessels (*African Repository*, July, 1887). You would understand the import of this fact and its bearing upon Christianity in this country if you could see how all along the coast out of Liberia the Sabbath is disregarded by foreign traders, while the missionaries look helplessly on. In course of time, Liberia will banish the traffic in spirits from the whole of her domain; and in this effort she will be sustained by the great Mohammedan trading community on the east and north.

Now, here is an instrument—indigenous, sympathetic and permanent—for the aggressive work of the American church. If American Christians will deal with this question earnestly and wisely, they can in a few years revolutionize the Nigrition countries. America possesses the elements—the human instruments—now needed for the work in Africa, and they are anxious to come. This desire of the Negroes for emigration to the fatherland is sometimes said to be exaggerated by colonizationists; but I find in *THE CHURCH AT HOME AND ABROAD* the following from Rev. H. N. Payne, Field Secretary of the Freedmen's Board:

"Much as the colored people are attached to the places where they grew up, thousands of them would gladly go to Arkansas, to Texas, or to *any other place* where they would better their condition; but they cannot raise the money to emigrate, and must stay and suffer where they are."

Now here is disinterested testimony, put not half as strongly as the facts warrant. The *any other place* is Africa; and if these hapless creatures do not name Africa in the utterance of their tearful longings, it is because thousands do not dream that there is any possibility of ever getting to this distant country. I found during my travels in the South, in 1882, that hundreds were turning their faces to Arkansas and Texas, who had never heard of Liberia or of the American Colonization Society.

Now ought not the church, in contemplating the magnitude of the work in Africa, to consider whether this superfluous energy might not be utilized? Here at least is the physical basis of a great moral and spiritual superstructure. Do not go about lamenting your incapacity to help Africa when you have with you the elements of effective assistance, but which on account of its apparent insignificance you despise. Remember Longfellow's baffled and disheartened artist:

Then a voice cried, "Rise, O Master;
From the *burning brand of oak*
Shape the thought that stirs within thee!"
And the startled artist woke,—

Woke, and from the smoking embers
Seized and quenched the glowing wood;
And therefrom he carved an image,
And he saw that it was good.

O thou sculptor, painter, poet!
Take this lesson to thy heart:
That is best which lieth nearest;
Shape from that thy work of art.

Do not wait until you have trained the Negroes up to your ideal—in your peculiar modes of thinking. You cannot make them Anglo-Saxons. You never will make them so in spirit and possibilities if I interpret the providence of God aright. The Hebrews in Egypt remained illiterate and ignorant, though surrounded for four hundred years by the splendors of a brilliant civilization. That civilization was not for them, though they had by providential direction been brought into contact with it. It was not suited to the peculiar work for which they were destined. So the children of Africa among you have in them the possibilities of a great work in the fatherland. Remove them from the pressure in your

country to the freedom and congeniality of their ancestral home, and so open a wider sphere for the play and development of their social, moral and spiritual nature. It is not the best plan to rely upon college training to fit them for work in Africa.

The fugitive Hebrew slaves, without the learning of the schools, received the law for their guidance—found the truth for their race—in the solitudes of the desert. In Africa the merest rudiments of western learning will have more power upon the Negro than the highest culture in America. There is something in the atmosphere, in the sunshine, the clouds, the rain, the flowers, the music of the birds, that makes the *a b c* of your culture more valuable to him than all the metaphysics and philosophy you can possibly give him in America.

In contrasting the results of the methods of his Mohammedan teachers upon the Negro with those produced upon him by the efforts of his Christian guides and instructors, one is reminded of the old story of Falconnet, a vain French artist, who was once lecturing a class of students on the horse of Marcus Aurelius. For a time he was critical and captious, pointing out little faults of detail and contrasting them with a more perfect anatomical model of his own. But at last the spirit of the artist overcame professional jealousy, and he exclaimed, "After all, gentlemen, that ugly horse lives, and mine is dead." Something of the same feeling comes over the thoughtful observer as he studies the results of the two religious systems upon the African. The Christian Negro, equipped with all the apparatus of the schools, appears at a disadvantage by the side of his Mohammedan brother. The training of the latter is admitted to be faulty and imperfect, but he is at home in Africa and dominant in the land of his fathers. After all, the ugly horse is *alive*.

If Christians in America will trust to the healing and restorative power of nature, and will help the thousands to migrate to Africa, and then, under the influence of the earth and sky and sea of the ancestral home, will further assist them with elementary schools

and plain gospel preaching, and with tools for mechanical and agricultural work, Africa will soon lift up her head.

The methods generally pursued, apart from the principle of the Liberian enterprise, will never cause Christianity to penetrate the interior with any hope of bringing the tribes under its sway. Of another thing I am not much less assured, that Mohammedanism—unless Liberia is strengthened and stimulated by an increase of civilized population and schools—will extend its influence to the sea along the whole of Upper Guinea and will control the indigenous tribes. This it will do with the countenance and support of European governments dependent for their revenues upon a trade largely under the control of the sober and energetic Moslems. At Senegal a splendid mosque erected by the government is lavishly supported from the public treasury. And yet the Mohammedans strenuously resist the military enterprises of the French in the interior.

The religion of Arabia has the advantage of numbers in its work in Africa. The religion of America may also have this advantage, if the church there will get near enough to the unsophisticated Negro to understand his broken utterances about Africa. Dr. Ellinwood told the Assembly at Omaha that "the Mohammedan college in the little African state of Tripoli, with one thousand students, sends to the interior not less than three hundred missionaries every year; and the great Azar in Cairo, with ten thousand students, sends to the Moslem mission fields not less than two thousand a year."

The Nigritian Mohammedans are wonderful propagandists. Half scholars, half merchants, they are devoted to trade, literature and religion; they are also pilgrims and adventurers. You will find them in every important city on the coast; and in the interior they haunt the busy centres of trade and lead in all the places of popular devotion. They have in their favor certain elements of truth—enough to make them grow and thrive. The Koran appears to the cursory and superficial reader self-contradictory, dull—"a tissue of incoherent rhapsodies;"

but it is impregnated with a few grand ideas, which stand out strongly from the whole. On the St. Paul's river one frequently sees huge trees standing on high banks overhanging the stream, with just enough root in the soil to hold them, but growing in all the luxuriance of the trees in the fertile valley or on the rich mountain side. These river-side trees are a picture of Islam. It is a mighty tree standing on apparently very little soil, but soil enough to hold it. Every rising tide seems to threaten its downfall, but the water recedes; freshets come and go, and leave it more firmly rooted in the earth than before. It is a power to be reckoned with, then, in all attempts to evangelize Africa; and no isolated missionary effort can resist the organized force it brings.

Bishop Taylor has recognized this important fact, and he is endeavoring to demonstrate the feasibility and necessity of colonies for the greater and ultimate success of mission work in Africa. He has recently wisely adopted Liberia as a base and strategic point for his operations, where, protected in his rear by a regular government in sympathy with his work, he will not be subject to the intrusion of so many conflicting influences to which he is exposed in the Congo country.

Shall Liberia, for the want of a generous and far-sighted sympathy, be compelled to linger in the unhealthy regions of the coast, circumscribed in the field of her operations and paralyzed by physical and moral malaria, while thousands of possible agents of an effective work, within and beyond her borders, wander uselessly about your country, asking, "Who will show us any good?"

In the great speech of Dr. Ellinwood before the Assembly, so full of the philosophy and the results and the hopes of foreign missions, not one word is said of the work in Africa or of the future of this continent. Perhaps she is so near America in the millions of her representatives there that she is regarded as a part of the home mission field. Then deal with her as a part of your household, and remember the apostolic estimate of the man who fails to provide for his own household.

CITY EVANGELIZATION.

This mighty problem is not so much a question of organized method as of spirit and of individual work, hand to hand, face to face, man upon man, soul with soul.

We live in a day of labor-saving inventions, and we cannot see any good reason why they should not be introduced into the kingdom of heaven. The great religious demand of the times seems to be for some machinery that will move the people to church and make converts of them, and do it very fast and with a minimum of hand work. We want a spiritual incubator that will hatch a thousand eggs at a time, and do away with the scratching and feeding and hovering of the mother bird. We want to have spiritual children without the pain of travail, and the cost and care and self-sacrifice of bringing them up. How different was Paul! "My little children, of whom I travail in birth again until Christ be formed in you."

The truth is, as some one has truly said, that no evangelistic methods which can be devised can be essentially new. Nothing can take the place of personal contact—of the touch of soul upon soul. The work is spiritual, the required force is spiritual, and we recognize no spiritual force that is not personal. These "masses," of which we speak in such a vague and general way, are made up of individuals, each one a unit, separate and complete in himself. Every individual of these "masses" has his own life, his own world. He has his home, his work, his habits, his thoughts, his friends. He has become well used to his world, and he is absorbed in it and is as well satisfied with it, probably, as you are with yours. He knows nothing, cares nothing, about your world, your life—even though they be the new and beautiful world, the holy and happy life your precious faith has given you. He will not exchange his world at anybody's beck and nod. In order to accomplish your purpose you must first induce him to take a look at your world. Then you must persuade him that it is better than his. You must create by degrees a new

mental and spiritual atmosphere for him. You must replace one object after another of his old outlook with new ones from yours, until it is a new heaven and a new earth that he sees.

All this takes time and labor and personal contact. I am not forgetting the part of the Holy Spirit in the work. I am not forgetting conversion. But we all know that, whether conversion comes sooner or later in a man's experience, it is in this gradual way and through contact with living Christians that Christ is formed in the heart.

We might as well make up our minds to it first as last, that for the converting of men to God there is no substitute for downright hard work with individual men and women. All Christian history is with us on this point. Our Lord's public discourses must have produced a profound impression on the multitudes that heard them, and doubtless bore much fruit in holier and nobler living; but they do not appear to have won him many life-and-death followers. When he wanted men whom he could build into the foundation of his spiritual temple, he chose a little company, and kept them with him, night and day, for three years, until by long personal contact they absorbed somewhat of his spirit. And in his general ministration he seems to have depended quite as much upon the personal as the public method of teaching, as it was his habit to seek men out, mingling freely with them wherever they congregated. With the continent of Europe to conquer for his Master, Paul began by speaking to a little company of women he found one Sabbath afternoon, down by the river side, near Philippi, and in one of them, Lydia, the seller of Tyrian purple, he won his first European convert. In the apostolic history we read of but one repetition of the scenes of Pentecost—of but two occasions when men were converted *en masse*. No student of the New Testament can fail to see that the real basis of the work of the early church was personal, friendly, social, domestic. The public preaching of the word was used as the

means of bringing about the first contact, and preparing the way for private teaching. In this private teaching, more even than in the public heralding of the word, seemed to rest the hope of bringing men to God. For a year and a half in Corinth, and two years in Ephesus, the great apostle to the Gentiles tells us that he taught not only publicly, but "from house to house." And when, a prisoner in Rome, he could no longer go about, he spoke for another two years, "in his own hired house," of Jesus and the resurrection, to those who were willing to come to him. The mention of so many names of private individuals, the cordial salutations, the friendly messages, the tearful partings, the allusions to little matters of personal and family interest, show how strongly the personal element entered into the evangelistic methods of that early day; how much the apostles counted upon love and sympathy and the ties of sincere friendship to help them win men for Christ. I have yet to hear of any permanently successful work for the saving of the masses that was not conducted on this line. Dr. Chalmers' St. John's Parish in Glasgow, and his Westport church in Edinburgh; the famous Wynd church, in Glasgow; Archibald G. Brown's great East London Tabernacle, and scores of others that might be mentioned, were all built up by this patient personal work.

It is by love God wins us; and it is by love he helps us to win the world. No machine work, no firing at long range, will do it. One by one, by love, by sympathy, by personal care, men must be won. It may be slow, but it is sure. It is God's way, and we must be patient. And it is not so slow either if our work is thorough, if every convert is so thoroughly converted that he becomes a preacher. That is geometrical progression, and that is fast. The immense tide of immigration that has flowed into our country is undoubtedly traceable, for the most part, to personal influences—children sending for parents, parents for children, brother for brother, friend for friend. It is a mode of working that even we ministers are none too willing to follow. It takes us out of our studies. It interferes with schol-

arly pursuits. It dims the literary lustre of our sermons. It requires a higher spiritual tone, perhaps, than we have been wont to maintain. It increases the nervous strain of our work. But it is the way our Lord and his apostles worked. It is the way in which he told us his kingdom was to spread. Give us a genuine, deep-seated evangelistic spirit, and evangelistic methods will not be far to seek. When a man gets the new wine of the divine enthusiasm of rescue, he does not want another man's old wine-skins to put it in. He makes his own methods, or, rather, his methods make themselves.

Oh then for a revelation of the world-outweighing value of the human soul, and its awful peril until redeemed by Christ! Oh for the Pentecostal winds and fires to come down upon us!

ONE THING SETTLED.

After long and thorough discussion of this problem, and a wide and costly experience, at least one very valuable result has been reached. Its value lies in the fact that it gives us a starting-point for the entire work. That result is that the base from which the evangelistic spirit must work, the home in which it is fostered, from which it sallies forth on its mission, to which it returns for rest and refreshment, to which it brings back its priceless trophies for safe keeping, is the local church, duly organized, with pastor and officers, and qualified to administer the ordinances, exercise discipline and discharge all the functions of a true church of Christ.

The consent to this proposition seems absolutely unanimous. The New York City Mission, after a trial of fifty years of the chapel system, has made a radical change in its policy, and is expending its strength upon the establishment of large people's churches, with complete spiritual autonomy, from which all its various work, religious and charitable, radiates. Wealthy city churches, which have been maintaining chapels, are compelled to admit that the system is not a success, although not many of them have yet had grace enough to organize them as churches, continuing to them

necessary pecuniary aid. Successful evangelists—among whom I think I am justified in including Mr. Moody—look with growing disfavor upon any evangelistic movements not firmly centred in a church or a closely-compacted company of churches. Workers on a smaller scale, who have been maintaining independent missions in tents and halls, and gospel temperance workers, have reached the same conclusion. The most serious question now confronting the McAll Mission in Paris is what to do with its converts, as the French Protestant Church does not seem to furnish them a congenial spiritual atmosphere. We cannot improve upon the family as an institution for the rearing of children and for the highest development of the whole nature of man. It is God's institution for these ends. No more can we improve upon the local church as an institution for the rescue of sinning men and women. It is God's institution for this purpose. The mission chapel is not a church. It has not the ordinances nor the government of a church. As at present constituted, its attendants are kept in an anomalous, humiliating and injurious position. Their names are made to swell the roll of the parent church, and their children's names the rolls of its Sunday-school. Four or six times a year they are expected to come up to the grand church and participate in the communion, and for the rest of the year the expectation is equally confident that they will attend at the chapel. Do these great churches need to be convinced that if the people they have gathered into their chapels were organized into a church, their missionary made a pastor, a governing body chosen from among the membership, and if the needed financial help were continued, and a few of the active men of the parent church, with their families, should cast in their lot with the new enterprise, there would be an immense gain of spiritual power? There is many a great city church whose figures in the year-book of its de-

nomination would suffer a mortifying decrease if the statistics from its chapels were separately printed.

Missions should be kept merely as outposts, as recruiting stations, from which the converts and adherents should be worked as rapidly as possible into the sustaining church. They should be kept small. Their services should be distinctively evangelistic, and no attempt should be made to provide for the needs of a congregation of stated worshippers. When the church becomes full, let a colony go out, to make room in the old home and to set up a new one in some desert place—sustained largely, almost wholly, for a time, it may be, by gifts from the mother church and guided by its friendly oversight—but organized as a church of the Lord Jesus Christ, and so helped and taught as to become self-sustaining as soon as may be, and to become in its turn a mother of churches.

City missions, tract societies, Bible societies, gospel temperance unions, breakfast associations, services in tents and theatres and halls, Christian charitable associations, open-air missions, are all good, valuable, necessary adjuncts. But they will be successful just in proportion as their connection with local churches is made close and strong. The local church is the unit in God's militant host. The local church must bear the brunt of the battle.

There is a very plain inference from all this. It is that pastors or members of local churches have no need to stir from home in search of a starting-point for the work of city evangelization. We need wait for no new devices. Right where we stand, behold the old institutions, the old methods, the old church, the old Bible, the old "foolishness of preaching," the old prayers, the old sacraments, the old "fellowship of the saints," and the Eternal Spirit, the blessed Son, the adorable Father, waiting to bless us.

W. R. TAYLOR.

FIRST REFORMED CHURCH, PHILADELPHIA.

THE DRAGON, IMAGE AND DEMON;

OR, THE THREE RELIGIONS OF CHINA.

Of this book just issued from the press of A. C. Armstrong & Son, 714 Broadway, New York, Rev. Dr. Happer, president-elect of the Christian College in China, writes to us as follows:

The title gives a clear statement of the subject and purpose of the book. It is dedicated to the late Rev. J. Leighton Wilson, D.D., for thirty-three years secretary of foreign missions in the Presbyterian Church, U. S. A. Its author, Rev. Hampden C. Du Bose, has been for fourteen years a missionary of that church in Soochow, one of the most interesting cities of China.

The writer states in his preface that during a visit to the United States in 1882 he delivered a lecture on the "Three Religions of China," in some one hundred and fifty churches. There were many requests made for its publication by those who heard him. After his return to China he extended the study of the subject and collected the materials for its illustration. He has compiled some things from the writings of Rev. Messrs. Edkins, Eitel, Legge and Beal, from general works on China, and missionary journals, as well as native Chinese works. But the greater portion of his matter was gathered from his personal mingling with the Chinese people and observing their idolatrous usages during the fourteen years of his missionary life. The nearly two hundred pictorial illustrations of temples, gods, goddesses, demons and men and things serve to give very realistic impressions to the verbal statements. I have no hesitation in saying that the general reader will get a clearer idea of the objects and nature of idolatrous worship in China from this work than from any other book of which I know. It is a book of 468 pages, 12mo, in very readable type, on good white paper, and may well find a place in all libraries designed for reference in missionary societies and Sabbath-schools, and of private individuals who wish to know fully and particularly of the religions which exert such

an influence on the daily life of three hundred and eighty millions of their fellow men.

While the thirty chapters of the book are, nearly equally divided between the "Three Religions," the part devoted to the explanation of Confucianism will be of the greatest interest to most readers.

Very few persons have any distinct idea or knowledge of the religion which has the strongest hold on the convictions of the most influential class in this vast empire. Confucianism is recognized as the state religion of China, and is the religion of the officials and of the educated class in all parts of the country. It consists in the worship of all the objects of nature, as the heavens, earth, sun, moon and stars, mountains, seas, hills and streams, and of distinguished benefactors of mankind, and of the ancestors of each family by their own male posterity. This worship of ancestors in each family is the *most prevailing* idolatry in the whole land, and has the strongest hold upon the hearts of the people. It is in the statement of the nature of this religious worship connected with Confucianism that general readers will find the greatest profit. It shows beyond all reasonable doubt that the worship which is rendered by such a vast multitude to Confucius himself and to ancestors is idolatrous.

"In the middle kingdom 66,000 animals are offered to Confucius every year in sacrifice. In Peking the emperor twice a year repairs to the capital temple and worships Confucius just as he *worships heaven*. The emperor offers this prayer: 'I, the emperor, offer a sacrifice to the philosopher Confucius, the ancient teacher, the perfect sage, and say, O teacher, in virtue equal to heaven and earth, whose doctrines embrace the past time and the present, in reverent observance of the old statutes, with victims, silks, spirits and fruits, I carefully offer sacrifice to thee. Mayest thou enjoy the sacrifice.'"

Every school-boy and student in China prostrates himself before the tablet of Con-

fucius on the 1st and 15th of every month. Page 123.

The following extracts are from a prayer of the emperor Taokwang, in April, 1832, at the grave of his ancestors: "I presume to come before the grave of my ancestor. Cherishing sentiments of veneration, I look up and sweep your tomb. Prostrate I pray that you will come and be present, and that you will grant that your posterity may be prosperous and illustrious. Always grant your safe protection. My trust is in your divine spirit. Reverently I present the fivefold sacrifice." Page 84.

Our space will not permit us to present any statement of the worship of heaven by the emperor himself on the 21st of December, attended by a large retinue of officers

of the government. It is one of the most imposing idolatrous services in the world; and every one who can procure the book will read the *whole account* of the ceremony and inspect the representation of the altar to heaven with the *greatest interest*.

The other two religions, Buddhism and Taoism, are much like the idolatry of other lands as described to some extent in ordinary missionary literature. But this full statement will serve to deepen in every reader's mind the truth of the apostle's declaration in reference to those who do not know the true God, "that they are without God, and without hope;" and to deepen the conviction in every heart that the heathen *do need* the gospel of Jesus Christ, who is the light of the world.

A MISSIONARY ABROAD AND AT HOME.

At a reception of outgoing missionaries at the "Presbyterian Home" in San Francisco recently, there was a meeting of two individuals who, though they had never met before, yet the life history of one seems to have been determined by the influences exerted by the other when the father of the first-named person was but a boy.

Forty-three years ago one of these persons went to help lay the foundation of our church in North China, or as far north as in those days we were allowed to go. There he labored as long as health would permit, then (after a term of service in one of our American Indian missions) he found himself acting for awhile as "stated supply" to a church in Missouri, but still in spirit as much a foreign missionary as ever he had been; and this showed itself in frequent missionary sermons, and addresses on mission subjects; by the way in which monthly concerts were conducted; by the formation of juvenile missionary societies; by the dissemination of missionary literature, and by personal appeals. The fruits of these instructions, exhortations and appeals were manifest in the greatly-increased contributions to benevolent objects, and in the dedi-

cation of some of the young men to the gospel ministry. One of these, then quite young, devoted himself to the work of foreign missions, and studied with that work in view. Providential circumstances, however, prevented his going abroad, but he labored most earnestly and efficiently as a home missionary, the Master calling him early to his rest and reward. But he left a daughter on whose mind and heart had been impressed the same devotion to the Master and the same love for foreign missions which the father always cherished; and now this daughter, after many years of self-denying and laborious preparation, goes to enter into the work which her father and mother had so much desired to engage in; meeting on the way the person who under God first turned the minds of those parents to the foreign field, and going, moreover, to take up and help carry forward work in nearly the same field where this missionary, with other pioneers, began long years ago to clear the ground, and where the ripening harvests now invite the reapers.

Thus in unexpected ways and places we may find the bread that has been cast upon the waters.

A. W. LOOMIS.

EPISCOPACY—AND WHAT?

The *British Messenger*, having called attention to the constant demand of Episcopalians that their "threefold ministry" must be accepted as "an essential mark of a true church," and having declared the impossibility of Presbyterians assenting to this, adds:

We are not so blind as not to see that Episcopacy brings other things in its train. The only centre of unity under that system is to be found in a coalition with the corrupt churches of the East and West. To anything of that kind all true, intelligent Presbyterians are most resolutely opposed. Yet this is what the Church of England is driving at in the Archbishop of Canterbury's mission to the Nestorians, and also apparently in the Jerusalem bishopric.

Our British contemporary has not failed to notice that the same demand is made on this side of the ocean, by "the Anglicans in America," and quotes thus from Dr. Littlejohn, the Bishop of the Episcopal

Church in that church's diocese of Rhode Island:

Whatever turn the revived discussion of the true order of the church may take, and however the brethren who dissent from us may draw upon the controversial armory of the past or the present, it is certain that this church will never for the sake of union with non-episcopal bodies, constituting a small fraction of Christendom, do anything to drive it further off than it is to-day from the old historic branches of the Catholic Church, with their more than three hundred millions of souls.

The vigorous English in which the *Messenger* closes its article will find no dissenting voice among American Presbyterians. It is as follows:

With a union to be accomplished on lines like these we wish to have nothing whatever to do. We prefer to remain true to the primitive apostolic model rather than involve ourselves in the trammels of a vaunted Catholic tradition.

THE SUNDAY-EGG SOCIETY.

Early in the year 1876, a family, consisting of a father, mother, one boy and two girls, started a plan for raising money for benevolent uses. As they kept about twenty hens, the mother proposed that all eggs laid on Sundays should be devoted to such uses. This was agreed to, and ever since that time the father of the family has bought all the Sunday eggs, at the market price, for family use, and put the money into their family benevolent fund.

Then it was agreed that on every Sabbath day each of the family should make such a contribution to that fund as he could willingly make out of his earnings or savings. Most of these contributions were small,—only one cent or a few cents from each,—the largest single contribution in all these ten years being twenty-five cents.

In the first year they raised \$20.02. With this one of the children was made a life member of the American Tract Society, and the small balance of two cents was carried over to the account of the second year. In the same way the other two children were made life members of the Tract Society, by two contributions of twenty dollars each to the funds of that excellent institution.

I believe it was at the end of the first year that they formed themselves into a society with the appropriate name of The Sunday-egg Society. Since then they have had regular meetings every Sunday, of which a record has been kept by their secretary. Their treasurer has also kept an exact account of the contributions made on each Sabbath, both by the hens and by the children and parents.

After making the three children life members of the Tract Society, they concluded not to send all their money to one place. Perhaps they remembered the proverb about not putting all your eggs into one basket. Since then they have, from time to time, voted to what good objects they would appropriate their money, the children having equal votes with the parents. They have interesting letters from different parts of our own country, and from countries beyond the seas, thankfully acknowledging their useful gifts.

As the children grew larger they became able to give more, and God has prospered their efforts and their plan. If they had only been able to give as much in each year as they did in the first year, it would have amounted to a little more than \$200 by this time; but it has amounted to more than \$400. The well-kept treasurer's account shows just how much of this has been given by each member of the family and how much by the hens. It also shows to what objects all the money has been given. It has done good in many places and to many people, cheering and helping Christ's servants, making them glad, and, must we not believe, making him glad?

I have a few things to say about this to my little Presbyterians and their mothers and older sisters and brothers. 1. How much more that family have enjoyed their Sabbaths on account of this pleasant scheme! An hour on their porch in a summer Sabbath evening, or in their parlor in winter, could always be pleasantly and profitably spent in the meeting of the Sunday-egg Society. One of the children would go to the nests, and carefully bring the eggs and count them. They would reckon up how many cents or dimes they would be worth, and the father would pay for them, or have them charged to his account. Then the mother and children would put in their

pennies or half-dimes or dimes, and the treasurer would take account of it all. Then they would talk over the good Christian uses that could be made of the money. What their pastor had said in the pulpit, what they had read in the papers and magazines, whatever they had learned from letters or in any other way, would be discussed. Thus they learned a great deal about missions; about churches that needed houses of worship; about young men studying to be ministers; about old ministers not able to preach any more; about schools, and colleges, and orphan asylums, and homes for widows, and homes for blind people, and a great many other things for which money is needed. After free discussion, they would vote where the money should go, and the treasurer would send it.

2. You see what large sums many small sums can amount to if we have patience and take time and pains to get them together. "Many a little makes a mickle," says the Scotch proverb.

"Little drops of water, little grains of sand,

Make the mighty ocean and the beauteous land."

Only think of it. That one family, in the first year that they tried it, raised twenty dollars in that way. Probably there are more than 25,000 families that will read this. If each of them should raise \$20 next year, it would make \$500,000. In ten years what the Sunday-egg Society raised, multiplied by our 25,000, would amount to over nine millions of dollars!

3. Still more important is the habit of consecrating common things. Do you not think that that family have learned to look on even their hens as the Lord's? Holy unto the Lord are all those Sunday eggs; and then all the week, whenever the hens are seen, or fed, or heard to cluck or cackle, they will often be thought of as creatures which God has given, to be kept and cared for and used for him.

Hens are not the only creatures that can be used and managed in that way. If you keep a cow, why not let all the milk she gives on Sunday be the Lord's? Such a family might have a Sunday-milk Society, or an Alderney Missionary Society, or a Red-heifer Benevolent Society.

Probably some of you can think of other ways in which you could get up such pleasant societies in your homes. Probably a

good many families have such societies, or other ways of "laying by them in store as God has prospered them," to give money for his work, and to learn about the many ways in which money thus given to God can be used as he would like to have it used.

I shall be very glad to hear about such plans from any of the homes in which *THE CHURCH AT HOME AND ABROAD* is read.

H. A. N.

KNOWN BY THEIR FRUITS.

I wish that all the "little Presbyterians" could have been in Philadelphia during the great centennial celebration of the adoption of the Constitution in September. There would not have been room for you all on the roof of the Presbyterian Building, from which some of us looked down into Broad Street, to see those interesting processions; but you could have found places somewhere, and I am sure that you would have seen many things that you would remember as long as you live. It was wonderful to see the great crowds of people, hundreds and thousands of them, seated on the platforms that had been built along the streets, or standing in the cross streets, hour after hour, as the processions passed slowly before them. On Thursday, September 15, there was the trades procession, giving many exhibitions of the progress that has been made in these one hundred years, in the ways of working, plowing, building, and even baking and sewing; and on Friday the military parade, led by General Sheridan, when the long line of soldiers and sailors of the United States army and navy, the militia guards from many of the states and the veterans of the Grand Army of the Republic, with banners waving and drums beating, marched before President Cleveland, who had come from Washington to see them.

There was one thing in the procession on Thursday that made me think of a verse in our Sabbath-school lesson for the next Sabbath. You remember that in the last chap-

ter of that beautiful Sermon on the Mount that we were studying through August and September, Jesus warns us to "beware of false prophets" or teachers, and says, "By their fruits ye shall know them." Suppose that you go to a nursery, where they raise young fruit-trees to sell, and ask for an apple tree to plant in your garden; if, when the time of fruit comes, you find that your tree is bearing pears instead of apples, you say at once, "This is not an apple tree; some one has made a mistake;" or if, instead of the large, round, rosy-cheeked apples that the nurseryman promised you would grow on your tree, you find little bitter crab-apples, you say at once, "This is not a *good* apple tree. Unless it can be made better we will cut it down and burn it."

Well, now, what do you suppose in all that procession made me think of those verses in the Sabbath-school lesson? It was the company of Indian boys from the Carlisle school, marching with their slates in their hands.

Look all around the world and examine all the religions and all the governments in all the different countries, and judge by their fruits which is the best. Think of India, where the Hindu mother was taught to throw her baby into the Ganges, to please her god; where the little child widow was made to cast herself into the fire where the body of her dead husband was burning; think of the oppression, cruelty and ignorance of all heathen, Mohammedan

and Roman Catholic countries, and then see what Christian teaching and Christian government have done for the United States.

The Indian boy who has learned that life has something better for him than hunting buffaloes and following the war-path, who has exchanged his bow and arrows and tomahawk for book and slate, who is learning how to live a brave life of faithful work, and

through faith in "the white man's Saviour" to look forward to a home in heaven, is only one of the many proofs that the religion which during all these years has influenced the people of the United States is a better one than the Buddhism of India and China, the Mohammedanism of Turkey and Persia, or the spirit worship of Siam and Africa.

F.

All our little Presbyterians should notice what is said about "barrels of money" in the article on "Distributing the Barrels" (page 605), and all the full-grown Presbyterians should study "That Million for Missions" (on page 604).

Our readers will rejoice at the rays of light which a watchman in Utah seems to see (page 558), and will congratulate the Los Angeles church on its "healthy growth" into self-reliance and independence of home mission aid (page 559).

MISSIONARY ANNALS.

We wish to call attention to this series of little books which is just now in process of publication. It consists of three volumes—(1) The Life of Robert Moffat; (2) The Life of Adoniram Judson; (3) Woman and the Gospel in Persia—with others in preparation. We have received copies of two volumes, and we heartily recommend them to

our readers. Mission bands will find them particularly helpful for their concise statements on the subject treated. The price per volume, in cloth, is 30 cents, in paper, 18 cents; they will be sent by mail, post paid, on receipt of price. Address Woman's Presbyterian Board of Missions of the Northwest, 48 M'Cormick Block, Chicago, Ill.

HOW TO GET SUBSCRIBERS.

Pastors, elders and other friends who are willing to help the effort to extend the circulation of *THE CHURCH AT HOME AND ABROAD* will be furnished with convenient subscription envelopes, on application by letter to John A. Black, 1334 Chestnut Street, Philadelphia. State the number desired. It will be convenient to have one for each pew in your church.

What does he say now, after reading its twelfth number? Has he gotten the worth of his money?

If any reader thinks it worth more than a dollar to him, perhaps he can think of some member of the same congregation with him who would value it and is not able to pay for it. If every one who thinks it worth two dollars should subscribe for himself and one friend, his two dollars would be well invested. If any of you cannot find a person on whom to bestow it, the editor will undertake to find one for you—one or more.

"*All this for one dollar!*" exclaimed an elder in Missouri, as he held up the first number of *THE CHURCH AT HOME AND ABROAD*, after reading awhile from it.

The Board of Home Missions has issued a tract of sixteen small pages in commemoration of "Rev. Timothy Hill, D.D. The Man and his Work." It contains extracts from letters written from Indian Territory, and from one written by Rev. John Spaulding, D.D., giving account of Timothy's conversion when only eight years old; remarks of Dr. Thompson at his funeral, speaking of him as a pastor, as superintendent of missions and in the Indian Territory. It closes with extracts from the last paper presented by him to the Board of Home Missions. This tract is intensely interesting. The reading of it cannot fail to give pleasant recollections and wholesome stimulus to any mind in sympathy with the work to which that brave life was devoted. All who knew and loved Dr. Hill—and what Presbyterian did not?—want copies of it. Send for them to O. D. Eaton, 280 Broadway, New York.

The letters from Indian Territory, on page 555, give pleasing illustration of that blending of foreign missions and home missions of which Dr. Hill spoke so eloquently and persuasively shortly before he left this world. That Indian Territory, so dear to him, has ceased to be foreign mission ground; the work there is home mission; and the Synod of Indian Territory has taken its place in the honorable roll of our church's synods.

The Inter-Seminary Alliance held a delightful and profitable meeting at Alexandria, Va., October 27-30, in the "Christ Church" in which George Washington owned and occupied a pew a hundred years ago. We may have more to say of this interesting and valuable alliance in a subsequent issue.

As we go to press, a letter is received from Rev. H. W. Pierson, D.D., written from the City Hospital, Rochester, N. Y., and giving most fervent expression to the emotions stirred within him by the article on Geneseo Collegiate Institute in our November issue, page 459.

Dr. Pierson's father, Rev. Josiah Pierson, and several other persons migrated in 1807 from Connecticut to western New York. The next year they organized the first church west of the Genesee river, on which Rochester is situated. That church was not thirty years old when its pastor and some of its people formed a plan to plant a church and an institution of learning in the great West. They were organized as a church, and had a pastor installed over them; and then "with many prayers and tears the colony, in their covered wagons, started on their long journey to Geneseo, Illinois." Dr. Pierson says, "I knew every one of them. Among them were my earliest playmates and schoolmates, and their parents to whom, as a child, I had looked up with reverence."

That child, with such blood in his veins, now a man of seventy years, nearing the end of a life of heroic service in the ministry, in feeble health, in a hospital, lies on his bed and reads Dr. Ganse's appeal for that Geneseo Collegiate Institute, founded by the brave immigrants whom he saw start from the home of his childhood fifty years ago. Is it any wonder that he writes, "I have just read Dr. Ganse's four pages in your November number. I do not know him. I wish I did. I closed THE CHURCH at page 460. I could not see very well to read farther, and I did not wish to change the subject."

We have room in these closing notes for only so brief extracts from a most affecting communication. May that beloved man yet hear of the full endowment of that precious institution, of the genesis of which he gives us so affecting reminiscence.

Dr. Cattell, who has so greatly interested our readers by his excellent provision for the pages devoted to ministerial relief, was visiting the synods on the Pacific coast when this number was prepared for the press. At his request we have made other provision for those pages. Our readers will there find letters from two ruling elders as eminent in civil position as they are honored and loved in the church.

We stated incorrectly, in a previous issue, that the Synod of New Jersey consists of delegates. It still consists of all the ministers in all its presbyteries. Their meeting at Asbury Park was a delightful one. The writer of this note enjoyed it with them for one day and then hastened to Auburn, where he found the Synod of New York convened in full delegation from its presbyteries. *THE CHURCH AT HOME AND ABROAD* received most brotherly welcome in the person of its thankful editor in both these synods.

Of the friendly words spoken for *THE CHURCH AT HOME AND ABROAD* none are more gratefully appreciated than those which come from our missionaries abroad. Dr. Jessup writes, "We all like the new monthly; it is full of deeply-interesting matter, and our foreign missionaries are brought by its perusal into a more intelligent sympathy with the entire work of the church at home." Other missionaries write in the same tenor.

Rev. H. B. Foster writes from St. Augustine, Florida, to correct an error in his article in our November number, "A Plea for a Needy People," p. 440. The number of people in the district of which he wrote should have been printed 250,000 instead of 400,000.

Young women who wish to be helpers of their pastors' ministry, and followers of him who went about doing good, will find excellent instruction on pages 566-568.

MINISTERIAL NECROLOGY.

We deem it fitting to publish at stated intervals brief epitomes of the life and work of the deceased ministers of our denomination. This step has been taken with a view of supplying a deficiency in the ministerial record of our church. To secure accuracy of statement, it is desired to have the co-operation of the stated clerks of presbyteries and the friends and relatives of deceased ministers. For the Stated Clerk of the General Assembly, who kindly prepares these notices, we respectfully request aid therein from his brethren and from other interested parties. He will furnish upon application a blank form specifying the items of information desired. The necrological records given below are based upon informa-

tion furnished to the Stated Clerk, and he will prepare such notices of all deceased ministers concerning whom the facts are sent to him. Address Rev. W. H. Roberts, D.D., 950 Gilbert Avenue, Cincinnati, Ohio.

BATCHELOR, WARD—born, Waverly, Pa., January 9, 1850; studied at Cornell University; Chicago Theological Seminary, 1874-76; Auburn Theological Seminary, 1876-78; ordained (Congregational), Morrisville, N. Y., November 20, 1879; pastor (Congregational), Morrisville, 1878-81; missionary, Gurley Chapel (Presbyterian), Washington, D. C., 1881-86; died, Mexico City, Mexico, July 18, 1887.

BRIER, WILLIAM WALLACE—born, Dayton, O., November 6, 1821; graduated, Wabash College, 1846, Lane Theological Seminary, 1846-48; ordained, Presbytery of Logansport, October, 1848; stated supply, Romney and West Point, Ind., 1848-49; home missionary in California, Maryville, 1850-51, Santa Clara Valley, 1852, Centre-

- ville and Alvarado, 1853-60; district secretary, missionary and stated supply, Alvarado, 1860-75; stated supply and evangelist, Centerville, 1875-87, where he died, June 3, 1887.
- CATTELL, THOMAS WARE**—born, Salem, N. J., July 10, 1823; graduated, College of New Jersey, 1842, Princeton Theological Seminary, 1847; ordained, West Jersey Presbytery, May 23, 1848; pastor, Cedarville, N. J., 1848-51, Deerfield, N. J., 1855-60; principal, Edgehill Academy, Princeton, N. J., 1851-55, 1860-69; principal, Merchantville, N. J., 1869-73; professor of mathematics, Lincoln University, Pa., 1873-87; died, Lincoln University, Pa., June 29, 1887; Ph.D., from Princeton College, 1867.
- FRIES, HENRY CONRAD**—born, Frankford, Pa., September 29, 1813; Princeton Theological Seminary, 1833-36; ordained evangelist, Lewes Presbytery, April 13, 1837; stated supply, Greensborough, Del., Denton and Mispillion, Md., 1837-40; resided at Middletown, Del., Millville, N. J., and Laurel, Del.; died, Laurel, Del., July 14, 1887.
- HITCHCOCK, ROSWELL DWIGHT**—born, East Machias, Me., August 17, 1817; graduated, Amherst College, 1836; studied theology at Andover Seminary, 1838-39, and also in Germany; tutor, Amherst College, 1839-42; ordained, November 19, 1845; pastor, First Congregational Church, Exeter, N. H., 1845-52; professor Natural and Revealed Religion, Bowdoin College, 1852-55; professor Church History, Union Theological Seminary, New York city, 1855-87, and president of the same, 1880-87; died near Fall River, Mass., June 16, 1887. Dr. Hitchcock received the honorary degrees of D.D., Bowdoin College, 1855, Edinburgh University, 1884; and LL.D., Williams College, 1873. He published, *Life of Edward Robinson*, 1863; *Complete Analysis of the Bible*, 1869; *Hymns and Songs of Praise*, 1878; *Socialism*, 1879; *Teaching of the Twelve Apostles*, 1884; *Carmina Sanctorum*, 1885.
- HOGARTH, WILLIAM**—born, Geneva, N. Y., April 3, 1814; graduated, Union College, 1841, Auburn Theological Seminary, 1840-41; ordained, Presbytery Wilmington, December 6, 1841; pastor of the following churches:—Hanover Street, Wilmington, Del., 1841-46; First, Geneva, N. Y., 1846-55; First, Brooklyn, N. Y., 1855-58; Jefferson Avenue, Detroit, Mich., 1858-73; North, Geneva, N. Y., 1873-86; died of disease of the heart, Avon, N. Y., August 18, 1887. D.D., University of New York, 1858.
- JERVIS, TIMOTHY BLOOMFIELD**—born, Rome, N. Y., February 20, 1809; civil engineer, 1826-39; studied at Auburn and Union Theological Seminaries, graduated, Auburn, 1843; ordained by Presbytery of Oswego, July 12, 1843; stated supply, Oriskany, N. Y., 1844-45, Unadilla, 1845-46; pastor, Richfield Spa, N. Y., 1847-53; stated supply, Oakfield, N. Y., 1853-55, Newport, 1856-59, Oriskany, 1859-64, Burr Oak, Mich., 1865-66, Pine Island, Minn., 1866-69; colporteur, Woodbridge, N. J., 1869-72; pastor, Wells and Columbia, N. Y., 1872-76; honorably retired, Elmira, N. Y., 1876-84, Rome, 1885-87; died, Rome, N. Y., August 7, 1887.
- LINN, SAMUEL POLLOCK**—born near Washington, Pa., March 5, 1842; graduated, Washington College, Pa., 1862, Western Theological Seminary, 1865; ordained, Presbytery Western Reserve, May 18, 1866; pastor, Westminster Church, Cleveland, O., 1866-67; Western Seminary, 1868-69; pastor, Wayne, Pa., 1870-71, Shamokin, Pa., 1872-73; residing, Philadelphia, Pa., 1874-77; pastor, Baton Rouge, La., 1877-78; stated supply, Lincoln Park Church, Cincinnati, O., 1879-80; pastor, First Avenue Church, Evansville, Ind., 1884; stated supply, Carlisle, Ind., 1885; honorably retired, Washington, Pa., 1886-87; died of softening of the brain, Dixmont, Pa., July 1, 1887. Mr. Linn published, *Living Thoughts*, 1869; *Golden Gleams*, 1881; *Words that Burn*, 1883.
- MILLER, SAMUEL JAMES**—born, Lancaster, Pa., June 11, 1802; Princeton Theological Seminary, 1826-27; ordained, Presbytery Miami, October 7, 1829; pastor, New Lexington, O., 1829-36, Pleasant Ridge, 1836-43; stated supply, Bethel and Pisgah, O., 1843-45, Wilmington, 1845-51; pastor, Washington Court-House, O., 1851-66; stated supply, New Holland and Wilmington, 1866-70; home missionary, Washington Court-House, 1871-73; honorably retired, 1874, residing at Washington Court-House, O., where he died, September 24, 1887.
- NICHOLS, CESAR**—born a slave in North Carolina in 1813; ordained by the Presbytery of Transylvania, October 4, 1873; preached as an evangelist, and resided at Danville, Ky., where he died of chronic diarrhoea, August 12, 1887.
- PORTER, DANIEL CLARK**—born, Leonardsburg, O., September 9, 1849; graduated, Wooster University, 1876, Princeton Theological Seminary, 1877-79; studied at Edinburgh University, Scotland; stated supply, Martinsburg, O., 1880-81; ordained, Monmouth Presbytery, July 13, 1881; pastor, Mount Holly, N. J., 1881-87, where he died of typhoid fever, August 11, 1887.
- SOOVEL, ALDEN**—born, Peru, Mass., April 4, 1801; graduated, Yale College, 1826, Princeton Theological Seminary, 1826-29; ordained evangelist, Albany Presbytery, August 17, 1831; stated supply, Hudson Second Church, Stockport, N. Y., 1831-46, also, Bordentown, N. J., 1846-60; principal Bordentown High School, 1846-60; teacher, Bloomington, Ill., 1860-73; honorably retired, Chicago, Ill., 1874-87, where he died, July 16, 1887.
- SMITH, HIRAM**—born, Westfield, Mass., September 21, 1800; graduated, Amherst College, 1823, Auburn Theological Seminary, 1824-26; ordained (Congregational), Franklin Association, Nov. 10, 1830; licentiate and pastor, Marcellus, N. Y., 1827-34; pastor, Margaretta, O., 1834-38, Almont, Mich., 1838-42; pastor (Presbyterian), Margaretta, O., 1843-63; resident at Hillsdale, Mich., 1864-87, where he died, July 23, 1887.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities. — *The Assembly of 1887.*

We have no doubt but there will be much interest taken in the letters from the missionaries printed in this month's "News from the Field." In them is shown a varied experience and faithful work. In Dakota Mr. Parsons has fought boldly and successfully for the Sabbath. In Florida Mr. Foy has seen the rum power "voted out." In Texas Mr. Scott has a "boundless field," half as large as New York state. In Kansas Mr. Haviland works in a *moving* town. In Minneapolis Mr. Wells has stopped a Sabbath base-ball nuisance. The Indian work is successful in Indian Territory and Arizona. The Mormons, the Scandinavians and the Mexicans are subjects of faithful work by the missionaries. The news is interesting and work hopeful from all standpoints.

We call special attention to Dr. Kirkwood's report to the Synod of Colorado. It is full of information and suggestion. If it seems long, let us remember the varied interests it embraces—schools and churches for Americans, Mexicans and Indians—and the great extent of the field, namely, Colorado, Wyoming, New Mexico and Arizona, 437,415 square miles in extent.

"The History of a Decade," by Rev. J. B. Pomeroy, superintendent, is a picture of the growth of our church in southern Da-

kota that will richly repay a perusal, but it is not a solitary instance. Other fields in the advancing West have kept pace with it.

We regret to announce to our readers that Rev. S. E. Wishard, D.D., late synodical missionary in Kentucky, has accepted a call to the First Church in Des Moines, Iowa, and has already entered on the discharge of his duties there. Dr. Wishard spent four months last winter and spring doing special and excellent work in Utah for the Board. The Presbytery of Utah at their last meeting nominated him to take charge of their work. But peculiar and personal reasons constrained him to decline their call, and also seek release from his labors in Kentucky. We congratulate the church at Des Moines and the friends of home missions in Iowa on such an accession to their force, and we trust that the church will not be surprised nor reluctant to give him up occasionally when we call for the use of his special gifts and experiences in the behalf of home missions in the state of Iowa.

Reports from all quarters make mention of only large, harmonious and enthusiastic meetings of the various women's synodical societies. We hear it said of them that they were all that could be desired. This is happily in accord with the cheering reports we have from the school work the Woman's Executive Committee have in hand. Everywhere the work is prosperous. The demand for new schools and new buildings, and for the enlargement of buildings already in use on account of the increasing number of applicants, is very great and must tax all the energies of the friends of school work, both male and female. There seems to be a lack of ministers for our missionary fields, but there is no lack of competent and consecrated female teachers ready for the school

work. The harvest is fully ripe; the reapers are ready; there should be no lack of means to send them into the field.

We are glad to report that, as far as heard from, a larger number of students than usual have entered all our theological seminaries this year; but it will be three years before they will be ready to enter the full work of the ministry. Meanwhile, alas, the harvest waits and wastes.

Our readers will understand that, while we invite contributions for publication in these pages, and print what in the main we approve of, we have not always approved of every sentence. In the article "Begin at Jerusalem," page 439 of the November number, we did not agree wholly with the author as to his reasonings, and some of the expressions we regarded as extravagant and others as unwarranted; yet the aim of the writer, who has been at the front for years, was so excellent that we conceded something to his zeal, and allowed the expressions to remain unchanged.

Some of our readers have been pained by what seems to them an irreverent criticism of the apostles. It must be admitted that the article, naturally interpreted, contains such a criticism, but the writer had in a previous paragraph expressly disclaimed any such intention. This disavowal should, we think, be accepted, notwithstanding the inconsistent expression into which his zeal afterwards impelled him.

AMONG THE SYNODS.

THE SYNOD OF MICHIGAN.

This is a good synod and has always been so. The fathers that were in their places of influence and power thirty years ago are nearly or quite all gone; but they have been followed by a very fine class of young men. If I had to look up men of from four to ten years' experience in the ministry for first-class pulpits, I should turn my attention to the Synod of Michigan at an early day.

The meeting of synod was at Bay City,

which has been and is a great centre of the lumber trade; a city which, with West Bay City and immediate surroundings, must have nearly or quite 45,000 people; while Saginaw City and East Saginaw, only three or four miles away, must have as many more, so great has been the development of this fertile valley. The southern and older part of the state has nearly outgrown the need of missionary aid, but the synod is still growing in the number and strength of its churches, especially in its leading city, Detroit; while the upper half of the state is as purely home missionary ground as Minnesota or Dakota.

Many of its churches are feeble and destitute of preaching, and some of the young men spoken of are banding themselves together to give them occasional services and encouragement, and the synodical missionary is doing his best to supply them with preachers. But the demand for more men than can be found is a constant source of trouble in Michigan and elsewhere.

The synod, therefore, has established a college at Alma, in the centre of the lower peninsula, and President Hunting and other friends of the institution are rejoicing over providential favors that have already fallen to it and the fine prospects that open before it. There must be more ministers raised or our work must *pause in the midst* of its successes.

THE SYNOD OF INDIANA.

I did not reach this meeting of synod till near the close of the session, when many of its members had been excused and had gone home. But I found that the synod had been diligently considering the condition of its feeble and unsupplied churches. For the synod is old enough to suffer, as more eastern synods do, from the movement of the people farther west. The whole matter was thoroughly discussed, and overtures were ordered sent down to the presbyteries having in view, as in Michigan, the revival and development of all the feeble churches in the state.

Another feature of the work worth noticing is the growth of old towns, the estab-

lishment of new ones, and the rapid influx of people and the new forms of industry introduced since the discovery of natural gas wells, especially in the northern part of the state. It is working a revolution in business, the extent of which it is now impossible to estimate. But whatever it may be, our missionary work must be enlarged accordingly.

As is customary in the Presbyterian Church, the subject of education had a high place in the deliberations of the synod. Drs. Tuttle and Fisher, presidents of Wabash and Hanover colleges, were present, and both they and the colleges over which they preside have a deservedly high place in the esteem of the synod.

THE SYNODS OF NEW YORK AND PENNSYLVANIA.

Turning back to these older and larger synods, we found things moving on with greater momentum and, of course, always in order. Here, too, Hamilton College, New York University and Elmira Female College, in New York, and Washington and Jefferson and La Fayette colleges, and Wilson Female College, in Pennsylvania, came in for a good share of consideration.

But one of the most important topics in these two synods is their synodical work in home missions, of which we speak elsewhere.

THE SYNOD OF KANSAS.

"Sunny" and "droughty" Kansas did not maintain these characteristic traits during the meeting of synod. A Presbyterian gathering seemed for once to produce the traditional effect of a Quaker meeting. That night "the rains descended and the floods came," and two days of almost continuous downpour turned Wichita into something like a pond or a puddle. Such a rain in July would have been worth twenty millions to the state.

The ministers and elders were a solid and sturdy set of men. They debated church matters as earnestly as if there were no storm in the heavens and no "boom" in the town. Home missions was at home among them, and its secretary, even though a new comer, could be no stranger. The mod-

erator, Rev. John Wilson, of Oberlin, followed the secretary with a forceful speech, in which he told how he had pushed and trained his own church of seventy members not only to self-support, but to aggressive missionary work; and urged a like course upon churches which, with possibly less reason, still lean on the Board. Osborne Presbytery, to which he belongs, seemed disposed to continue its own care of weak churches and waste places within its bounds, and did not favor the appointment of a synodical missionary—an officer which Kansas has lacked ever since Dr. Timothy Hill vacated the place he filled with such wonderful success for a score of years. The synod, however, filled the long-vacant place by the nomination of Rev. S. B. Fleming, of Arkansas City, the choice of whom was generally and warmly approved.

The cause of Presbyterian higher education gained an impulse by the dedication of the fine edifice of Lewis Academy, with an address by Rev. Dr. Herrick Johnson. Wichita, with 40,000 people, boasts no less than nine incipient colleges. Synod wisely forbore adding another to the list, and resolved to concentrate its fostering care upon the Synodical College at Emporia, whose noble edifice of white stone, "Stuart Hall," largely due to the beneficence of Mrs. R. L. Stuart, crowns a height on the edge of the city and looks out on a wide and lovely prairie view. Rev. Dr. Hendy, the president, and a corps of capable young teachers have already some seventy students of both sexes under their care; and a "Women's Home Society" has just bought, and partly paid for, a handsome and commodious house behind the college for the reception of female students, ten of whom are already boarding there.

In Cottonwood Falls, twenty miles west of Emporia, with a population of 1200 and a fine water-power, a Congregational church which had been maintained there for eighteen years failed and was abandoned within the past year, and a Presbyterian church has recently been organized with forty-two members, and a beautiful little edifice costing \$4100 built and paid for. As an offset to

this, a Presbyterian church has just failed through mismanagement in Strong City, a mile to the north, and a promising Congregational church has succeeded it, two-thirds of its members having been Presbyterians. Our church may learn wisdom from both instances.

THE SYNOD OF NEBRASKA.

The presidential progress had so deranged and belated the trains that passengers were deposited late at night at Weeping Water junction, and forced to await a connecting train for Lincoln at 4.30 A.M. This genial experience recalled President Lincoln's jest, that if "Minnehaha" meant "Laughing Water," he supposed the Indian for "Weeping Water" must be "Minneboohoo."

Lincoln wears an aspect both of prosperity and promise. It gives token of rapid growth and large and solid expansion. Its "boom" is not as big as some others, but may prove all the better for that. The Presbyterian and Congregational churches, both large and handsome and thoroughly equipped, stand side by side in a proximity which is a comely token of the good understanding which unites their pastors and congregations. Synod was hospitably entertained. The sessions were well attended, and the general air and tone were both earnest and hopeful. The project of the centennial committee, as urged by Dr. Noyes, the needs of the Board of Aid, set forth by Dr. Ganse, and the interests of home missions, presented by the secretary at the women's meeting on Friday evening, and at the popular meeting on Sunday evening, received earnest attention and warm response. With less to hinder, on the whole, than some other fields, Nebraska has made a good showing for the last year. The report of the synodical missionary, Rev. T. L. Sexton, D.D., detailed much good work and general encouragement. Many churches have been organized—several as the results of the summer labors of seminary students, whose work has never commended itself more than this season. In Omaha our church is specially strong, aggressive, ambitious, bent on growth and conquest. Ten organizations may seem

to some too many for the present population; but the Presbyterian Alliance of the city is planning still further expansion, and everything seems full of vigorous life and wholesome stir.

THE SYNOD OF MISSOURI.

Jefferson City has no "boom." The population is not over 6000. Its central position as capital happens to be in one of the poorest parts of the state. Its biggest institution, next to those of the state government, is the great penitentiary with its 1600 convicts. Our church, however, with its able pastor and devoted members and warm-hearted adherents, "holds on its way," and surely, if slowly, "grows stronger and stronger."

A like division of opinion existed on the matter of synodical missionary as in the Synod of Kansas. The state is altogether too large a field for one man thoroughly to cover; so there is always room for difference of opinion as to the points and lines on which the work he can do may be most wisely expended. Some of the presbyteries preferred a presbyterial missionary, or even desired one in addition to synodical oversight. Palmyra Presbytery pleaded for this special help for her thirty-two churches with but nine ministers to man them. The settled policy of the Board prefers to this the plan of grouping as many feeble and scattered churches as necessary under a single pastor; and the work of the synodical missionary is to further and adjust this arrangement as well and far as he can. Synod discussed this subject earnestly and long, but finally, among other recommendations of Dr. Nicolls' exhaustive report on home missions, approved the renomination of the Rev. Thomas Marshall, the present zealous and devoted synodical missionary.

A day spent in looking about St. Louis, under a most experienced and genial Presbyterian chaperon, afforded a view of the wonderful prospects of that great city, and the cheering possibility and promise of Presbyterian growth. Not a generation ago the First and Second Presbyterian churches of St. Louis were built on sites then deemed quite outside of the centre of population.

When the New School Assembly met there in 1855, Dr. Bullard's church, the First, which was not near enough to completion for its reception, stood quite in the outskirts of the city. Now the two churches are both planning to remove from sites which are becoming unfit and untenable. Both, we understand, have already secured lots in the new western district which is being graded and laid out and built up in splendid shape and with amazing rapidity; and still further out, in Cabanne Place and other new quarters, Presbyterians are planning one or more new and promising enterprises.

THE SYNOD OF IOWA.

Synod showed a good attendance and a brave front in the large and handsome First Presbyterian Church of Keokuk, in spite of the grave discouragements of the past year. Immigration has poured through the state in a mighty tide, but little of it has stopped there. And, worse yet, great loss has been inflicted by removals further west. One leading church reports the reduction of its income by one third. Many of the small churches have suffered losses proportionately larger and all but disabling. It seems hard to understand. Iowa appears to outsiders as in the very heart of the mighty Northwest, and southwestern Iowa is probably as rich and fertile as any equal part of the earth's surface; and yet the fact remains that Dakota and Nebraska and Kansas and California, for the time at least, irresistibly attract the newcomers, and even old settlers in some parts of the West. Iowa possibly feels such losses more in consequence of being a largely rural community, without the stimulus and support of large city centres. And yet the work has not halted or lacked success. Presbyterians have given very nearly as much per member the last year to the Board as they have in Missouri and Nebraska, and a good deal more than they have in Kansas. Seven churches organized, twelve church edifices and eleven mansees built, 1035 additions on confession to home mission churches, and 515 by letter, constitute no bad showing for the year. The German Theological Seminary at Dubuque, with its

academical department, is invaluable and indispensable to our church's work in all that region. If present excitements further west and southwest are overdone, Iowa will be very likely to profit largely by the reaction. The general tone of the synod, as well as that of the very interesting report of the synodical missionary, Rev. T. S. Baily, was one of cheerful courage and unabated resolution. One notable and suggestive fact is that the synod has been steadily moving toward self-support; and a determined effort is to be made to reach it this year. No doubt seemed to be felt as to the raising of the desired twenty-five per cent. advance for the Board. Apportionments have been made, and a committee of elders appointed to co-operate with the home mission committee, in each presbytery, while conventions are to be held at several points to urge the matter. Iowa will hardly fail to do her share.

SYNODICAL SUSTENTATION.

The three synods of New York, Pennsylvania and New Jersey, consisting of large and compact presbyteries, and being large contributors to the Board of Home Missions, have undertaken to care for the home missionary work in their own bounds; and, if possible, without diminishing their regular contributions to the general cause. The plans of operations differ somewhat in the different synods, but in all it is proposed that the presbyteries shall have more direct responsibility in the care and sustentation of their own feeble churches. But the synods have begun work each one on its own plan.

I. The first question in all is as to the funds with which to do the work. *What! Another collection?* the people start back and say. No, not another collection! It is the sustentation collection, to which the churches have already become accustomed. It is the application of the scheme of sustentation to the necessities of these synods. The General Assembly has authorized these synods to use so much of their sustentation collection as may be necessary to the home

mission work in their own bounds. It is sustentation applied to their exigencies and necessities. Its intent is to do more thoroughly than hitherto the missionary work, especially in feeble or decaying congregations.

II. *How is this work to be done?*—Mainly, in the presbyteries, by the presbyteries. But will the plan give the members of presbyteries any more zeal than now? Will it impart any more physical strength than they have now, or furnish any more time? We believe the presbyteries are willing to do all they can. We think most of them will say that they have done all they can, and that the work now proposed is more than they have time or strength to perform. If more work is to be done, how can it be done but by additional laborers? And what possible objection can there be to it?

The Synod of New York has appointed Rev. J. N. Crocker and Rev. W. B. Lucas, well-known and approved ministers, to do this work; one in the east and one in the west end of the state. They call them superintendents; but accurately defined they are *synodical missionaries*, having exactly the functions and duties of synodical missionaries at the West. They are the *helpers* of the presbyteries and presbyterial committees. They have no authority over any presbytery, any minister, or any church; but if any presbytery need help to visit and resuscitate a feeble or dying church, or to be on the watch to secure a missionary for such a field, these men are appointed by the synod to go to its relief. It may require of them not only one visit, but repeated visits of possibly a week's time each, to see all the members of the church and all the people, and to spend a Sabbath with them preaching the gospel, which no pastor could do on account of his engagements at home. These men are finding abundant employment, and are meeting with much encouragement in their labors, and we hope to record in these pages, from time to time, their gratifying successes.

There can be no more important work than the sustentation of our feeble churches. Churches going to decay remind us of the

Psalmist's lament in the 80th Psalm, and the remaining members may say, "Thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it. . . . Why hast thou then broken down her hedges? . . . The boar out of the wood doth waste it; and the wild beast of the field doth devour it." Perhaps the house of God lies waste, the prayer-meetings have ceased, the Sabbath-school has been disbanded, and worldliness and infidelity have taken possession of the field.

But we have great expectations from the efforts now inaugurated. The churches are just now greatly exercised in behalf of ministerial relief. If anything can touch a Christian heart it is an appeal in behalf of aged and feeble ministers who have spent their all in preaching the gospel to others, and who are left penniless in their old age.

So it is with the old and decaying churches. The aged ones are dropping off one by one; the young men and women have gone to the cities or the great West. The people have become disheartened; the house of God is going to decay. Foreigners in faith and blood are coming in to take the places of saints removed. The strongest appeals can be made for such congregations, of which there are many in the older states. We cannot afford to be indifferent to them. The presbyteries and synods have not awaked any too soon to the demands in their behalf. And we hope that every pastor and church will enter into the movement and save these waste places in Zion.

We have seen such a place, where the church had run down to one aged member; the sanctuary had been closed for ten or fifteen years, and when an appointment for preaching was made it was necessary to cut away the bushes and briars from the gate to the door with bush-hook and scythe. But when preaching was established again, everything revived, souls were converted, the church grew rapidly to self-support, which position it has easily maintained ever since.

But this is not all. We hope the ministers generally will learn the blessedness of reaching out for souls into surrounding

neighborhoods and feeble churches. He that only perfunctorily performs the duties prescribed in his call or his commission does but half his duty. Let him reach out till he joins hands with his neighboring clergymen on every side, till the love for souls and for Christ constrains him to labors he expects no earthly rewards for; for in this way only can we complete the work of sustentation. When all that is stipulated and paid for is done, there will be a wide margin left for voluntary and individual work. As Dr. Bushnell said, forty years ago or more, in a home missionary sermon on "Barbarism the First Danger"—

It is time to understand that, if we are to fill this land with Christian churches and Christian people, we must have a spirit of life in our hearts and a tone of Christian devotion such as we have not hitherto exhibited. Here is the only real cause for discouragement. It is not money, it is not men, it is no mere human outlay, that can bear up such a work as this. We want the unworldly spirit—that which knits us and, through us, knits our great country to God. And then, also, we want that intense and Christ-like humanity which will attract the feelings of our whole country toward us; for it is not in oppositions, it is not in raising a crusade against Romanism, or filling the air with outcries of any sort, that we are to save our country. We must rise upon it, as the morning, in the tranquillity of love. We must rain righteousness upon it as a genial shower.

Alaska is a far-away field for summer tourists, but it attracts them more and more. There have been many there during this past season, and among them some who found time and temper in the midst of sight seeing for intelligent observation of home mission work thereabouts and practical and helpful interest in our schools. The members of a party from New York left there some \$2000 for various purposes, as an expression of their satisfaction with the Board's work as they saw it for themselves. As a further exhibition of this wise and generous interest, we subjoin the following extract from a letter lately received from a gentleman in New York, which may well serve as a suggestion and example to others:

It was my good fortune this summer to visit Alaska and observe the work of the school at Sitka. Much of this work is valuable, but it greatly needs being supplemented by some regular instruction which will teach the boys to do something. There is a carpenter's shop, but no regular and carefully-graded instruction of any kind is given. Observing this, I promised Dr. Sheldon Jackson to raise the money necessary to properly equip the school in this respect. I did raise the money, and have now ready for shipment to Sitka a complete set of kindergarten material and a carpentry outfit for ten pupils at a time. I also send drawings and instructions for the teachers, as well as some educational books.

EDITORIAL CORRESPONDENCE.

REPORT TO THE SYNOD OF COLORADO.

REV. T. C. KIRKWOOD, D.D., SUPERINTENDENT.

The coming of our Saviour's kingdom has called for another year of labor. I have no doubt we all, with joyful hearts, have been striving to meet the demand, and from our several outposts have been watching, with eager eye, the signs of promised victory. Many and varied have been our experiences, but one thing we have had in common—the presence of our loving Master. It has cheered our hearts

and made our labors lighter. It has brought us into loving brotherhood with all who are seeking to advance the day of his gracious and glorious appearing.

It becomes my duty, as a servant of the synod, to report the amount of work done during the year. I can only count the number of shells broken—the living kernel is left behind, under the tender care of the Master's gracious hand, to bear fruitage of honor and glory to his name.

In all the labor I have performed, I desire to record my grateful sense of the kind indul-

gence and loving forbearance of my brethren in the ministry and the eldership of the church.

I have had their help on all occasions, and no deep or lasting wounds have been made by undeserved or cruel criticism. I have appreciated their counsels and felt the influence of their prayers. For this unremitting kindness shown to me I desire, in this public manner, to return my hearty thanks.

During the year I have held 94 week-day or business meetings; preached 102 sermons; made 51 missionary addresses; visited 40 Sabbath-schools; visited 48 day mission schools; travelled 25,586 miles; written 2287 letters; taken part in 6 installation services; attended 10 meetings of presbyteries, regular and called.

Of the nine churches that have been organized I have, by direction of the presbyteries, organized six. Twenty-five vacant churches have been supplied with ministers, and twelve ministers have come to us from without the bounds during the year. In the securing of the above results I have taken part with the home mission committees and the churches, so that my specific work cannot be mentioned in these connections. I have also had great delight in administering the ordinances in vacant churches, and to many people that were hungering for the bread of life. From this review of the year's work the brethren will see that I have not been idle, and may perhaps better understand why their calls for help have not always been answered as promptly as they could wish.

This is the work with which I am specially charged by the synod. Besides this, and in many instances more difficult, is the special work put upon me by the Board of Home Missions in the care of the large school interests we have in our synod. Addressing themselves to the exceptional peoples of our land, they are doing a great work, and their work is scarcely of less importance than the work with which most of us are more familiar—the work of the churches. To these schools I have given as much time and thought as I could command amid the constant pressure of other duties. I would commend this school work to

the synod, and would earnestly ask the intelligent interest and supplications of the brethren in its behalf. Our country needs its influences, the people are perishing without the light it brings, and they are of the people for whom Christ died. What more need be said to lead you to examine their necessities and provide for all their wants? See to it, brethren, that you do not overlook this portion of the Lord's work.

In the evangelistic work, as in other years, Mr. Rankin has been busily engaged and eminently useful. His success has in many instances been more marked than heretofore, and his work been more thorough and efficient. To very many has the gospel message been very sweet and precious as it has come from his lips during the past year. I sincerely hope you will take the proper steps to secure his valuable services for another year. I know that is the strong desire of the communities in which he has labored. The blessing of the Master attends his labors. Let us hold up his hands by our active support and earnest prayers to God for his continued and increased success.

In reference to the work on the vast field we are called to occupy there are a few things to which I would like to invite your attention.

We have here a miniature world in this synod. The heathen is here with his strange gods. The Romanist is here with all his shameless merchandise of Christ's free gift. The Mormon is here with his ill-disguised licentiousness in the name of pure religion. Mammon is here with his unhallowed demand that gain shall be counted godliness. Through all the field we are called upon to cultivate, ungodliness and false religion run riot. The name of God is blasphemed. The truth of God is denied. The day of God is desecrated. The church of God is neglected. The honor of God is trampled in the dust of worldliness and slime of sin. Surely loud and commanding is the call for every Christian man to stand shoulder to shoulder with every other Christian man in the defence of the faith and the spread of the gospel of Jesus Christ.

And this leads to another thought: Let us know each other for the Master's sake. Distances are great in our synod, and means of

communication expensive. These facts have led to too great an isolation of churches and Christian men. As fast and as far as possible we should seek to overcome this fault into which, perhaps not without some excuse, we have fallen. The new ministers who come among us need to see the faces of the brethren. The new churches as they are organized should hear the voices of those who, as their neighbors, are engaged in proclaiming the faith which they themselves have espoused. I do not undervalue or belittle my work when I say that a good, judicious pastor can do more in a visit to a regularly-organized church, that has a minister, than I can ever hope to do. *He* represents the neighborly feeling, the brotherly touch, the communion of saints. I have to be content, in too many instances, with leaving the impression of a ministerial act performed by hands from whom it is to be expected. Every one of our newly-organized churches and recently-called pastors should receive special attention from their brethren in the older fields.

We should seek to strengthen our churches in every possible way. Grace grows by exercise. The worst and most abandoned portions of every town where a Christian church is located should as readily feel as every other the power of an organized, Christ-like beneficence. The blacksmith's arm grows by hammering the hardest iron. The inward grace is wonderfully developed by the outward work. He alone lives who loves and labors for some other soul. The church that is thus trained will not long be content to cultivate the little field it first called its own. It will soon reach out after other conquests and more scope for the exercise of its power. The great truth that the Saviour enunciated so distinctly will soon be revealed to it. "The field is the world" will be the confession of its faith and the boundary assigned its works. Gifts will follow active efforts for Christ. The Board of Home Missions, which is now pouring its thousands into our synod, will not be forgotten, and, with the general spread of such benevolence, it will never be in debt again. There is no more hopeful sign of present blessing and coming prosperity than that auspicious mark which

distinguishes this meeting of our synod from all others which have gone before it—the meeting of devoted women to make their work more telling on behalf of their sisters at home and abroad. From my knowledge of this field and the work such societies do, I bespeak from every man among you, who is so fortunate as to have one in his church, your most cordial encouragement and liberal support. It will be a glad day for Colorado Synod when every mother's heart and every sister's affections are drawn away from a frivolous social life to care for the home circle and the wants of a perishing world. We shall be better men and our sons may come to honor. The church shall do her work, and the state shall feel her influence and recognize her power. Then, indeed, Christ, who sat on the well to instruct a poor Samaritan woman; Christ, who loved the home in Bethany and gave one of the most wonderful of all his precious truths to the comfort of the sorrowing sisters; Christ, who in his dying hour showed such tender care of his honored mother—Christ will be glorified in the espousal of his cause by true and tender hearts in the warmth and purity of their love.

The field we have is large. We need not fear getting beyond its bounds. The work we have is hard. It will lead us to our Master, because we shall feel our need of him. The times we have fallen upon are most discouraging. They shall remind us, by strongly-drawn contrast, of better times and more glorious, of which, down in the darkness, we are laying the everlasting foundations. What we most need is more love to the Master and greater devotion to his service. To be led by his Spirit and to rejoice in his favor must be our greatest joy. Let us so live and labor that we may be accounted worthy to be so honored of him.

SOUTHERN DAKOTA.

HISTORY OF A DECADE.

REV. JOHN B. POMEROY.

Ten years ago one lone missionary was sent into southern Dakota. Rev. George F. Leclerc found at Dell Rapids a Presbyterian church of nine members. With eighty thousand square

miles of territory before him, we can well imagine the lone missionary exclaiming,

"No pent-up Utica confines our powers,
But the whole boundless continent is ours."

The missionary soon pushed north and west, and in a few months had a triangular field of three churches, Dell Rapids, Madison and Flandreau. He had taken possession of three large counties, Minnehaha, Lake and Moody, where we have to-day four of our most flourishing churches. In 1878 Rev. W. S. Peterson came to Dakota, and soon organized churches in three other counties, Turner, Lincoln and McCook, where we now have such churches as Canton, First German, Parker, Hurley and Bridgewater. In 1879 Revs. J. B. Currens and M. E. Chapin came in a little in advance of the railroads, and, pushing to the front, waited for the engine of civilization, the steam-engine. In the meantime Mr. Peterson worked in the Sioux valley, Currens in the Vermilion valley, while Chapin travelled along the winding James river from Scotland to Huron. Soon churches were organized at Scotland, Mitchell and Volga. Then, in 1880, Rev. H. P. Carson took charge at Scotland and Milltown, Rev. John B. Taylor at Mitchell and Hope Chapel; Rev. John B. Pomeroy took Peterson's place, and the latter soon organized at Huron, then, in advance of the railroad, reached Pierre. Soon the great

boom came as the railroads opened up the country to the Missouri. Settlers poured in by the thousand; churches were organized during 1881, 1882 and 1883 on an average one a month. This continued during 1884, so that at the organization of the Synod of Dakota, October 9, 1884, there were on the roll 73 churches and 51 ministers. To the General Assembly of 1885 79 churches were reported, with a membership of 2851, Sunday-school membership 3500, contributions \$2226, congregational \$19,653. In 1886, 64 ministers, 84 churches, 2760 members, 3494 in Sunday-schools, contributions \$2770, congregational \$23,234. In 1887, 100 churches, 70 ministers, 3336 members, Sunday-school membership 4064, contributions \$3524, congregational \$30,638. We have built over sixty houses of worship and a dozen manses; have three educational institutions in successful operation. As yet we have but two churches west of the Missouri river, both in the Black Hills region, now developing rapidly. We need men for the Black Hills and for vacant churches east of the Missouri. We have only made a beginning. Dakota is not thought fit for statehood yet. We hope to be one of the United States some day. We hope to double the number of our churches and ministers. We pray for helpers.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1887.

January.—The evangelization of the great West.
February.—The Indians of the United States.
March.—Home Missions in the older States.
April.—Woman's work.
May.—The Mormons.
June.—The South.
July.—The Roman Catholics in our land.
August.—Our immigrant population.
September.—The Mexicans.
October.—The treasury of the board.
November.—Our missionaries and missionary teachers.
December.—The spiritual condition of the whole country.

THE SPIRITUAL CONDITION OF THE WHOLE COUNTRY.

This stands in our list as the topic of the monthly concert for December. It is a fit subject for the old year's close and for the new year's opening. At the same time, it is a topic too vague and vast for anything like thorough or exhaustive handling. There is too much of it for brief and hasty generalization. Physicians who cannot fathom the seat or cause of morbid conditions are forced to deal with symptoms. So a rapid glance at the present religious phase of our land

can pause only to note such marked characteristics as may show themselves on the surface, and infer whatever spiritual conditions or tendencies they may seem to reveal.

Popular and prevalent notions as to what constitutes spiritual-mindedness or a wholesome religious condition are often both misty and mistaken. Paul, with veiled and courteous irony, called the Athenians "very religious;" and many who pass for such to-day may deserve the distinction as little as did the men of Athens. The only safe way to test and gauge spirituality is to try it by the word of God. The fruits of the Spirit are there detailed, and the possession of these constitutes, as the manifestation of these reveals, the true spiritual mind. Where even traces of these can be found, or signs which tend in their direction, there would seem to be fair ground for encouragement, even in the face of less favorable tokens.

First and foremost, then, there is among us a mighty host of professing Christians. Millions of men and women and children own Jesus as their Master, and may be fairly classed as his servants. Most of these are honest in their faith and sincere in their profession. They are convinced of the truth, and their lives on the whole are worthy of the gospel. In addition to the great number of those who are active in religious work, a still greater number brighten Christian homes and in quiet well-doing walk humbly with their God. Even where inconsistencies are manifest, we may still count confessors on Christ's side, and say of them, as he did, "He that is not against us is on our part." And this great company of Christian people puts the Christian stamp on the whole land. The visible church, with all its shortcomings, commits the nation to the Lord's side. Christian ideas and influences are still the strongest forces in our social constitution. As things are now, irreligion and unbelief and worldliness, sadly strong as they are, if the issue were squarely made, cannot cope for a moment with this central and pervading sentiment in favor of the cross and the gospel.

Then, outside of the church as well as within it, there is manifest an increased at-

tention to the truth. Christ says, "He that heareth you heareth me." And letters from all parts of the home mission field are daily attesting the fact that people are willing and desirous, in an unusual and growing degree, to listen to the word of God. An old and distinguished minister said to the writer on the threshold of his ministry, "Don't be too particular about your first charge. There are really but two things absolutely necessary. There must be sinners there, and they must be willing to hear what you have to say." And while there are sinners to be found in great abundance, they have probably never been more inclined than now to give earnest heed to the glad tidings. The open ear is a divine gift and a token for good. Readiness to "hear what God the Lord will speak" gives assurance of an attitude and temper on the part of multitudes which is full of encouragement and promise. Our various fields are asking for scores of new preachers, and the demand indicates a widespread desire to hear the gospel which is most reassuring and hopeful.

Then again, the proclamation of the truth is graciously followed by marked success and large ingathering. The additions to Presbyterian churches during the last year by confession of faith average more than eight to each congregation and more than nine to each minister. In the home mission field they average more than seven to each missionary. While Presbyterian communicants number sixteen per cent. more than five years ago, the number added on examination is greater than then by eighty per cent. What can be more plainly indicative of hopeful spiritual conditions than such a large and growing fulfillment of God's promise that his word shall not return unto him void?

Again, a still more cheering sign may be discerned in the increasing numbers of those who are turning their faces toward the gospel ministry. A lack of candidates for the sacred office is a sure symptom of religious coldness and decay. There is still a deplorable backwardness in this direction in the church at large, and especially in many of our large and wealthy city congregations,

where the attractions of business and money-making seem so apt to overpower and crowd out the claims of the ministry of reconciliation. There is reason to fear that pastors and parents are very far from doing their whole duty in this regard. And yet there is in this particular of late a marked and large improvement. Our theological seminaries report larger additions than for many years past, and an increased proportion of these are giving themselves to the foreign field—a still more notable proof of higher consecration. Only a genuine spiritual impulse can prompt our youth to break away from lower enticements and ambitions, and say to the church and the Lord, "Here am I; send me."

One more sign of good demands to be noted—an increased readiness to give to the Lord. There is no doubt that Christian beneficence is growing larger and more liberal every day. The gifts of our church for the boards and kindred work were thirty per cent. more last year than five years ago, while, as has been stated, the number of communicants is but sixteen per cent. larger than at that time; and this year will doubtless witness a much larger proportionate increase. If our people will give the million to foreign missions and the million to ministerial relief and the eight hundred thousand dollars to home missions which the General Assembly has asked and urged, these munificent gifts will both indicate and develop a higher consecration and self-denial and a larger and nobler religious life.

It is fit that we should give scope to the monthly concert this month, the last of the year, so as to comprehend all the topics of the previous months, and consider "*the spiritual condition of the whole country.*" Let us look back through the year. All the religious denominations of the country have been hard at work during the year, and their labors have been successful. Many and powerful revivals have prevailed; great numbers have been added to the churches. In general there has been harmony among the churches, and the causes of difference and distraction have been few.

At the same time great uneasiness has prevailed among the laboring classes; strikes have been numerous, violence has been resorted to, anarchists have put forth destructive and incendiary utterances, and in a few instances have raised their bloody hands against law and order.

This class should be earnestly prayed for at the monthly concert, at the family altar, everywhere. They are the class to be labored for. We need more missionaries and churches and Sabbath-schools among them. The good people in the rapidly-growing cities need to be on the alert to plant churches according to the needs of these incoming multitudes. This will involve a larger outlay of money than they have been accustomed to. It was the growth of our population that made the General Assembly at Omaha decide that \$800,000 is the sum necessary to carry on our work this year.

NEWS FROM THE FIELD.

FONDA, IOWA.

A NEW CHURCH BUILDING.

REV. R. E. FLICKENGER.

We dedicate the building on next Sabbath morning, when we look for an unusually large attendance. Our subscription list has about two hundred and fifty names, and we only lack now about \$75 of covering the building and furnishing with subscriptions, allowing \$150 on the list for shrinkage. The cost of the building furnished is about \$3300,

including the ground. We have bought two parsonage lots adjoining the church for \$300, and on these \$50 have been paid and \$30 of additional unpaid subscription secured.

Twenty persons have been added to the church during the year, making the number now enrolled thirty-seven. The Sunday-school children are all participating in giving to the building of the church, and their gifts will be presented by classes next Sabbath.

MINNEAPOLIS, MINN.

REV. D. E. WELLS.

I deem the matter worthy of mention to our Home Mission Board that the Presbyterian Alliance of Minneapolis, at their last meeting, adopted a resolution of thanks to the missionary church of Franklin Avenue and to its pastor for the prominent part we have borne in the measures resulting in a legal injunction of Sunday base-ball as a nuisance. A purse was made up immediately, and handed to me to pay the expenses of securing such an injunction. After exhausting moral measures, we appealed to Cæsar, and obtained a just relief from this infraction of our rights to enjoy a quiet, undisturbed Sunday. The decent, moral people in the whole city, as well as Christians, rejoice in being rid of such a source of public demoralization.

BOYDTON, DAKOTA.

SABBATH-BREAKING AND ROMAN CATHOLICS.

REV. WILLIAM T. PARSONS.

On my return to the field of my last summer's student labor, I found a serious retrogression from last year's position had occurred in practical morals and zeal; also an inconsiderable defection to the Methodist communion, which was organized last year, shortly after I vacated the field. Our church was organized last summer with eighteen members, and now has twenty-two, while at the next communion we expect to receive five or six more members.

There is a large Romish element here, composed exclusively of Indians, half-breeds and Frenchmen. Their Romish priest has no regard for the Sabbath, and no idea of or concern for spiritual religion.

When I came here the St. John business establishments were in full blast on the Sabbath. It was their principal business day. I carried to the merchants a form asking for a closing of their stores on Sabbath. I was met with a firm refusal. I then asked the priest to work with me to close the stores. He endeavored to discourage me by enumerating the adverse forces that I must withstand. Then he endeavored to prove the Scriptures favorable to Sabbath labor, and in support mentioned Israel gathering manna on the Sabbath, and Christ and his disciples plucking corn on the Sabbath day. The first I denied, and the latter I explained as a work of necessity. Then he said

Christ healed on the Sabbath day, and I allowed that as a work of mercy. Finding Scripture against his unholy pretence, he had recourse to civil law, saying that the law of the territory permitted Sunday work. This I had copied, and pulling a paper from my pocket I quoted the territorial code, saying that "Sabbath labor was a misdemeanor, punishable by a heavy fine, or imprisonment, or both;" and I threatened to enforce its provision if needful against his merchants, who alone were holding out. "Young man," he said, "if you expect to reform this country in so short a time, you had better go back to Canada and stay there." I sharply retorted, "I'm not from Canada; I'm an American." Then he said he must write to his bishop, and exhorted me to consult my bishop. I retorted that every Presbyterian minister is a bishop, as we hold that the terms *πρεσβυτερος* and *ἐπισκοπος* are synonyms, and are interchangeable. Then we parted, and on the next Sunday, at worship, he forbade the members of his congregation from either selling or buying on Sunday. Before he had taught that if they faithfully attended his church in the morning, they could work in the afternoon. So we have ever since had a quiet Sabbath in St. John. I made many and bitter enemies by this pugnacious procedure, but I believe it has been productive of good results. Father Malo has the Indians under his thumb, and he keeps them from talking with white people by making them shun the French tongue as an earnest of their isolation. I have often tried to converse with them, but have never had any success. Even if I knew French, it were useless, for the priest makes them believe the whites are their enemies. He makes them believe horrible things of me. A short time since one rode with me a short distance, and afterwards said, "Why, I didn't see no harm in the young fellow?" I cannot get them to talk with me, however. I did get into a conversation with an Indian the other day. I asked him why he did not work on Sunday. The only answer he gave me was, "The priest says we must not."

ATKINSON, NEB.

FINANCIAL DEPRESSION—BUT SPIRITUAL PROSPERITY.

REV. C. F. GRAVES.

In my last letter to you I spoke of the drought and the depressing effect it has had on the community in financial matters. But it would seem

that God is mercifully preserving us from the still greater evils of a drought in Christian effort, so that, in spite of financial difficulties, we as a church have much to rejoice our hearts. Six have found a home and a place for Christian effort with us during this past quarter, making the whole number received during the year twenty-four, and four more are to unite with us in a few weeks. Now to many East this may not appear to be cause for very great encouragement; but that in this struggling, growing little town, away out here on north Nebraska prairies, the Lord should add so many to his little church, we deem sufficient cause for rejoicing—not so much because of what the bare numbers imply, but more especially because there are included a bank cashier and his wife, a dry-goods firm and their wives, a lumber dealer and his wife, and the owner of our new roller mill and his wife. So again among those who have signified their intention to unite with us soon are the principal of our school, a dry-goods merchant, wife and daughter, and a flour dealer and his wife. Now I need hardly to tell you that the reception of these members rejoices me, because it aids me so greatly to make the influence of Christianity and the church the dominant influence here—one of the great objects for which we are striving. The higher the object the farther the shadow extends; so, especially in our little towns out here, the higher the position of men the wider their influence, and hence the strong influence for good of Christian business men. Of course we do not forget the financial aid that has been brought to us; and, in spite of business depression and hard times, the church has cut down the appropriation asked for by \$100, and this too in the face of repairing the church building, long needed, and building a house for the pastor without asking aid, and through his assuming the entire cost. So we feel glad that, as our town is fast growing up into something more than a mere village, we are able, with the help of the Lord, to show good evidence of substantial growth in our church, and hope to be always able to do so. Add to these things the fact that our congregation has just given me a unanimous call to become its installed pastor.

NINNESECAH, KANSAS.

A NEW CHURCH—A TOWN ON WHEELS.

REV. B. F. HAVILAND.

The second quarter of mission work with us here, as associated with your Board, has just closed

and finds us with a completed house of worship, one of the neatest and most tasty in all this region of country. The cost of the building was \$1500, \$500 of which came from the Board of Church Erection; the balance was secured on the ground. A very fine bell of eight hundred weight was generously donated by Col. L. Severly, of Emporia. We have also a fine organ. Aside from this, the church is, as yet, quite innocent of furniture. Rev. Dr. Hendy, of Emporia, was with us in the dedication. Our initial service was largely attended and of great interest. Dr. H. preached the sermon. The house was again filled in the evening, the doctor giving us a sermon of exceptional power and interest.

One year ago no one but the writer dared to dream even of a Presbyterian church in Ninnescah; without organization and with but limited material for one, it did seem almost the wildest scheme imaginable; but when a few weeks ago, on a beautiful Sabbath morning—the 7th of August—our new bell in its clear silvery notes called together for the first time a worshipping congregation; and when a few moments past “high noon” it was announced that the *last dollar* had been provided for and that the dedicatory services could be proceeded with; and when in solemn and fitting words this temple of worship was formally given to God, and his blessing invoked upon it and upon all who should ever crowd its sacred walls,—ah, brethren, do you know aught of such joy as this?

In the midst of our rejoicing, however, a “cloud” of traditional magnitude was seen, which seemed, and which seems, to bode evil. Do you know anything about the changes, freaks and fancies of a formative western Kansas town? To-day upon a solid basis and seemingly anchored to the unchangeable; to-morrow on wheels! with a “hip, hip, hurrah, boys!” And so it comes to pass that the quiet and equilibrium of our town has been disturbed. Not satisfied with its management, a project was started to move the town to the north side of the railroad and build the new town of Cunningham. Several buildings already have moved over and others are going; and just whereunto this thing may grow, time will only tell. It is thought by many that the new town movement will prove a failure and that Ninnescah will not be seriously injured; for this we devoutly hope and pray. At all events we shall only be about three blocks away from the new town. Now our location is central; then it will be one side. Our

whole work here has been so signally the work of God that I feel sure he will care for its best interest.

Our congregations have largely increased since the occupancy of our new house, and some who have not been in the habit of attending church at all are now regular in their attendance. There is nothing, save the Holy Spirit, that can interest even the indifferent and hardened like a contribution from them for the building of a church. It at once gives them a feeling of independence; they have an interest there and a *right* there. We have several marked illustrations of this with us here.

WEALAKA MISSION, IND. TER.

REV. R. M. LOUGHRIDGE, D.D.

Myself and wife having been transferred from the Foreign to the Board of Home Missions on the 1st of July last, it becomes my duty to report to you, at the end of this my first quarter, as to our work here among the Creek Indians.

The Wealaka Mission Sabbath-school is beautifully located on a high and dry ridge, surrounded by extensive mountains in the distance. It is half a mile south of the Arkansas river and forty miles west of the town of Muskogee. Tulsa is the nearest railroad depot, and is about twenty miles northwest.

The school is composed of one hundred pupils, boys and girls, who live in the mission. They are taught six hours daily in school, and are required to work two or three hours at some useful employment. My charge here is simply as chaplain of the station and surrounding country; at the same time, however, I am able to render important assistance in many ways in carrying on the mission.

Mrs. Loughridge, owing to her long experience in the mission work, renders very efficient aid in the various departments, as may be needed.

The present session commenced on the 22d of September, and the school is now in successful operation. But two additional helpers are greatly needed—a gentleman as principal teacher and a matron for the dining-hall.

Although the greater part of this quarter was vacation in school and the pupils were away at their homes, my appointments were regularly filled; my time being divided between Wealaka, Broken Arrow chapel and North Fork church.

WEWOKA, IND. TER.

REV. J. ROSS RAMSAY.

As this is my first report to the Board of Home Missions, it may not be improper to state that my work is still, as it has been for about thirty years, under the Foreign Board, made up of various kinds of labor.

1. Preaching in the Wewoka church, which is my principal charge, it being made up of three different races, 1st whites, 2d Africans and 3d Indians, which last constitute by far the greatest part of the members and adherents.

As the greater part of these do not understand or speak English, it is necessary in some way to preach to them in their own language, which is the Creek or Muskogee, and which is common to both the Creeks and Seminoles.

At our services in the church I sometimes preach first in English and am followed by an interpreter in Muskogee. Sometimes I use the interpreter as I preach sentence for sentence; and if there is no interpreter I preach in both languages without one, speaking a few sentences first in English and then translating them into Muskogee. This is slow, but the peculiar circumstances require it, for some of the whites, not understanding Muskogee, require preaching in English.

Our present growth in numbers is slow; and even some of those who profess Christ do not prove faithful. But still a church is gathered of true believers who delight to go up to the house of the Lord to worship every Sabbath morning when the church bell rings.

Our communion seasons are delightful, the people so attentive, so solemn, so happy when listening to the story of Jesus' dying love. It is hard to stop preaching about him when they continue so eager to hear still more of the wondrous story.

They are mostly very poor, but they have been taught and have to a good degree learned the "grace of giving." Every fourth Sabbath a collection is taken up for some board of the church or other benevolent object, when all give according to their means.

Sabbath-school is also conducted in the church, both in English and the vernacular. Besides, I preach at other points twelve, fifteen, eighteen, twenty and twenty-five miles distant.

At our last meeting of presbytery the committee on home missions designated particular fields of

labor for each of its ministers who had been transferred from the Foreign Board. And as there are four ministers and one licentiate in the Seminole Nation, they are each appointed his own field of labor, of which it is fondly hoped that each will be able to give a joyful report of a harvest of souls won for Christ.

2. *Teaching the Native Preachers.*—They come to me on Thursday for instruction in the Scriptures preparatory to preaching on the following Sabbath. This I consider a very important part of my work by means of my knowledge of the Muskogee language. For although they have their Muskogee New Testament and read and study it much, still it is hard for them to understand many parts of it unless they have some one like Philip to "guide them."

3. *Superintending and Preaching in the Wewoka Mission Boarding School.*—The last quarter has been vacation with us, but overseeing and attending to the property and business of the mission required my presence, labor and care. Orchard, garden, stock and mission premises, preaching every Sabbath somewhere, and often visiting the sick and straying, and attending and preaching at funerals. Also attending the meetings of presbytery and synod.

At the close of its last term our school proved itself a success by an examination at which many Seminole chiefs were present, and expressed their highest gratification with the performances and appreciation and thanks to the superintendent and teachers for their faithfulness and success in teaching the children. The school has been in successful operation ever since the year 1877. Commenced then with only twelve pupils, it has gradually risen in favor and has been increased from year to year until it now numbers sixty-three pupils, all that the present buildings can accommodate, while every year scores of earnest applications to place children in our school have been rejected because there was no room for them.

The school will open again with the same number of pupils October 4. In connection with a noble corps of teachers we are teaching and caring for these dear children, their spiritual no less than their intellectual improvement being that which we endeavor to promote. Some of them have already professed religion and united with the church, but our aim and prayer is that all of them may be given to Christ.

MOBEETIE, TEXAS.

PIONEERING—POSSIBILITIES WELL-NIGH BOUNDLESS.

REV. GEORGE K. SCOTT.

During the quarter I have maintained my regular semi-monthly service here. My audiences have always been good, and the attention excellent. The attendance at our services is larger and more regular than at those by either of the other denominations occupying the field here with us. Just at the close of the quarter Dr. Little, our synodical missionary, made me a visit, and remained with me four days, including one Sabbath. Besides preaching twice on Sabbath he preached on three week nights. His sermons made a decided impression on the community, and I hope much good was done.

Dr. Little was accompanied by Rev. H. F. Albright, our minister at Seymour. When they left here, I accompanied them, to make a general missionary tour of the "Panhandle." We visited Canadian City, a new town on the Southern Kansas Railroad, thirty-five miles north. From there we went to Lipscomb, the seat of Lipscomb county, sixty miles nearly north, and from there Dr. Little went to Higgins, a railroad town near the Indian Territory. He held service there, Brother Albright at Lipscomb, and I returned to Canadian City and held service there. In all these towns there are openings for our church. We have secured lots for our churches in Lipscomb and Canadian City, and intend building as soon as developments warrant. We travelled from Canadian City about seventy miles south of west to where a new town will be built next year, Carson City, and there we parted, they going down into the "Pan" and I returning home.

I had previously visited and held services at both Lipscomb and Carson City. My services at both Carson and Canadian were the first ever held at those places by any one.

With the work in my whole field I am pleased. It is the grandest missionary field I have ever been called to occupy. Both its material and spiritual possibilities are well-nigh boundless. I shall visit and supply all these new towns as frequently and faithfully as I can, but the time is near when more than one man will be needed to work a field more than half as large in territory as the state of New York.

Besides the points named, I have held services at outposts from ten to twenty-five miles distant several times.

CONEJOS, COLORADO.

A NEW CHURCH FOR THE MEXICANS.

REV. F. M. GILCHRIST.

I have completed the half quarter of service as a substitute for your missionary at Antonito and Conejos, Col., the Rev. Eneas McLean. This service was undertaken at the earnest solicitation of Brother McLean, as he was compelled to leave the field on account of the health of his wife. It was also with the approbation of the home mission committee of Pueblo Presbytery and the synodical missionary of Colorado.

My chief work was to secure the completion of the new building for the Mexican church of Cincero, located at Antonito. The building was nearly ready for plastering when Mr. McLean left, and at that point was nearly \$250 in debt. I soon found that all work stopped unless I was on the ground. I did several days of manual labor, took my pony and cart and went forty miles and back after a plasterer, and took him back again when his work was done, and in short was as busy as I could be during the whole time. The church is a neat frame, with tower, and will cost when complete about \$2000. It is built according to plans furnished by our Board of Church Erection, and is finished except the tower and seating. The debt is now provided for, and the proper mortgage and bond has been forwarded to the Board of Church Erection. The building is near the railroad, and is conveniently located for the use of both the Mexicans and Americans. It is a credit to Brother McLean and the Mexican church, as well as an ornament to the village.

We held a dedicatory service on September 11. Rev. S. W. Curtis, of Taos, preached in Spanish. Rev. Dr. Kirkwood made an address in English, after which I made a statement of the financial condition of the enterprise, and secured a subscription of \$288.25 to free the building from debt. Dr. Kirkwood then offered the dedicatory prayer. The audience was composed of both Mexicans and Americans, and was remarkable for its size, attention and liberality when the surroundings are considered. I need not describe the field further than to say that Antonito and the new church are central to a population of two or three thousand

Mexicans (four plazas and many ranches within five miles) and four or five hundred almost godless Americans. In addition, there are fifteen hundred Mormons within fifteen miles. There is no Protestant service held nearer than from twenty-five to fifty miles. We have the field, and ought to press the work, as I believe that an American church could soon be organized. I held five services in English at Antonito. The audiences increased at each service, as also the attendance on Sabbath-school. Some of the people are very anxious for regular preaching. I made two visits to Costilla, thirty miles distant, preaching through a ready interpreter. The school work there is in an encouraging condition. An intelligent Mexican tells me that there is a growing sentiment in favor of Protestantism on this field. I spent one Sabbath with the Mexican church in the Alamosa canon. This is a faithful little church, sustaining their own services and Sunday-school between the visits of the missionary.

MILES CITY, MONT.

A "SERIOUS LOSS"—A TRIP OF 800 MILES TO PRESBYTERY.

REV. T. C. ARMSTRONG.

We have had a serious loss by death—Mrs. Miles, wife of one of our elders and daughter of another, Judge Strevell. Mrs. Miles was a young woman, under thirty, and was a very active Christian person in the Sabbath-school, where she had an interesting class of thirteen girls, and in general church work—one of the faithful ones on whom a minister can always rely. Her death is a calamity to us, for Christian people are in a decided minority in Miles City. Besides, she had been a leader in the activities of the church. Mr. Miles placed his wife's piano in the church as a memorial of her. This is a gift to the church and is an important aid to us in the service of song.

Last month for the first time I attended a meeting of Montana Presbytery. Although in the territory near two years, on account of distance and expense I have not been able to attend presbytery. It was a genuine pleasure, after being away from a meeting of presbytery so long, to enjoy the fellowship of ministerial brethren. In going to White Sulphur Springs and returning I travelled near eight hundred miles. White Sulphur Springs is forty-one miles from the railroad. I like my brethren much—Moore, Stevenson, Groenveld and

Fisher. The father of Presbyterianism in Montana, Dr. McMillan, was not present. Rev. A. K. Baird was chosen presbyterial missionary.

WORK AMONG THE SCANDINAVIANS IN UTAH.

THE HIDDEN PRESIDENT, JOHN TAYLOR— HIS DEATH.

BY ONE OF THEM.

My work has moved on steadily and with interest since my last report. The interest at each point has been about the same as when I wrote last. Both Sabbath services and Sabbath-schools have been pretty well attended, considering that we are among Mormons. Brother Martin has spent one Sabbath on my field. He preached at two of my points to good audiences, and interested people. At one point the house was packed to its utmost capacity, and many listened from the outside, the windows and doors being open. I have heard many say, who were present, that the sermon was the best they have ever heard. It was on Christian love.

We have felt a little pressure from hierarchical power lately. A man who began to show some interest in our work (as manifested by his regular attendance at our place of worship and questions that he asked) suddenly dropped off, and has altogether ceased to come. I met him, one day, on the street, and asked him why he did not come to church any more. He would give me no definite answer. But I had no trouble in seeing where the difficulty was. I said nothing, however, but cordially invited him to come to our next meeting. He said, "I will see," but did not come. I have called on him since, and also met him on the street and asked him to attend the services, but he does not come. The reason is obvious.

A lady with whom I had a talk last week said that she and her husband would both attend our meetings (they have several times promised to come), and would also leave the Mormon church, were it not that by so doing her husband would lose his place of employment, and they would be reduced to starvation. She said, "We do not believe in Mormonism, but we are bound to stick to it till

better times come for Utah. We would sell our property and go East were it possible, where we could be free." There are many such families in Utah disgusted with Mormonism, yet bound to hold to it. They are poor people and timid, fearful of the "priesthood."

The Mormons are in mourning now. The "beloved president, John Taylor, is dead." He died Monday evening, July 25, where, nobody but Mormons know. He was buried from the tabernacle yesterday, Friday, at noon. The American flag flies at half-mast throughout the territory. President Taylor was last seen by the public on February 1, 1885. On that day he preached his last sermon in the tabernacle, and then disappeared from public view. He is believed, and so it is commonly rumored among the "saints," to have had eight wives and a numerous host of children. He was indicted two years ago last March, under the Edmunds law, for unlawful cohabitation. The indictment charged him with unlawfully living with four women. He had feared prosecution, and therefore fled from the authorities in February, 1885. Raids have been made at different times on his dwellings by the officers, but the fugitive from justice has at each time successfully eluded the marshals. According to "church rule" Apostle Woodruff is his lawful successor, being president of the "twelve;" but he is now well stricken in years and quite infirm, being considerably older than the deceased president, who was seventy-nine at his death.

It is believed that Joseph F. Smith will be the next president of the Mormon church. He was President Taylor's second counsellor, and was lately advanced to full membership of the "First Presidency." He is comparatively a young man. Thus the authority of the Mormon church is gradually passing out of the hands of the austere and stern old leaders into those of younger men, men who have not the grounding and experience in Mormonism that their predecessors had. They are naturally of a more liberal mind. There is not the tyranny in Utah now that existed twenty years ago. American and Christian ideas are gradually coming in and supplanting those that were in vogue two or three decades since. But this

does not mean that Utah is redeemed; nay, far from it! It is an index of the fact that redemption is coming, yea, has begun already. Are there not those in Utah (devotees once of Mormonism) who can testify that they have been redeemed from the scourge predominant in this territory, and have been born into the kingdom of God's dear Son?

LOS ANGELES, CAL.

BOYLE HEIGHTS PRESBYTERIAN CHURCH.

REV. WILLIAM S. YOUNG.

My next and last report is not due for some weeks yet, but it is really too good to keep till then. Yesterday our little church voted heartily and unanimously to become self-supporting. It lacks four months of being three years since the first steps in beginning this work were taken. The encouragement from some of the Presbyterian brethren was, "Nothing can be done." If we add, without the help of the Home Mission Board, it was true. Our church has been organized two years in May last. We have had a healthy growth, but this step is taken by the consecrated and united effort of the people, and with the desire to show their appreciation of the help of the Board to them, by getting out of the way of others at the earliest day possible.

The Master's presence has always been manifest in this work, and to his name be the glory.

SKIPANON, CLATSOP CO., OREGON.

A SEASIDE RESORT.

REV. JOHN E. DAY.

I have secured a donation of lots and a little over \$200 in subscriptions for a church building at Knasson. I hope to raise it to \$500 in a week or two, when we shall commence operations at once.

I contemplate preaching at the seaside resort, about nine miles south of our Clatsop church, which will make me three services every Sabbath. As I live within sound of the rolling surf I need no vacation, as I have my seaside twelve months in the year. I have maintained regular services, with some ground for encouragement and little for complaint. I should like to build a church at the

seaside, as there are thousands of visitors from the interior during the summer months, and quite a number of permanent settlers. I shall try to find out soon whether anything can be done. Having already improved the church property under my care to the value of \$1500, which is more than I have received in salary during that time, I feel that my labors have not been spent in vain.

SACATON, ARIZONA.

REV. C. H. OOK.

We have had a very warm and a long summer here. The Gila river, which had a dry bed in early summer, became so deep in August that many Indians could not cross it to come to our meetings. At the chapel we have had an average attendance of about one hundred and twenty-five persons, mostly young, grown-up and middle-aged people. We have had out-door meetings in Indian fields. The villages are generally deserted for about six months of the year and the Indians live in their fields, scattered for about fifty miles along the Gila river. Many of their fields cannot be easily reached either by wagon or by a saddle-horse. I have confined my labors mostly to fields within seven miles of here; the attendance would be from ten to forty persons on a Sunday.

Only very few Pimas but many of the Papagoes, especially those living over fifty miles south of here, near the line of Mexico, have lately attended a Romish church feast in Old Mexico. The object of their going was to secure for a little cash prosperity in their undertakings, including gambling and horse and cattle stealing. Many of the Papago Indians find that their medicine men do not always cure; they have been taught that by vowing to pay the Mexican saint money he will generally cure them and prolong their life, hence many go to the yearly feast of Saint Francisco to redeem their vows made when sick, or to gain the saint's favor a year in advance by paying him from fifty cents to five dollars, or even more, each.

Many of our Pimas are learning to trust in the living God for temporal and spiritual blessings. A few competent native helpers would help to solve the problem how to speedily reach these ten thousand Indians, scattered over a large extent of country and all speaking the same language, with the gospel of Christ.

HOME MISSION APPOINTMENTS FOR OCTOBER, 1887.

Rev. G. W. F. Hartman, Manchester, 1st German,	N. H.	Rev. C. N. Sissett, Sioux City, Westminster,	Iowa.
Rev. T. A. Reeves, Woonsocket,	R. I.	Rev. R. T. Presley, Storm Lake,	"
Rev. E. Muse, Quincy,	Masa.	Rev. G. H. Duty, Rolfe, 2d, and West Bend,	"
Rev. P. M. McDonald, Boston, St. Andrews,	"	Rev. J. C. Glikerson, Calliope,	"
Rev. J. M. Craig, Holyoke,	"	Rev. C. S. Armstrong, Jackson,	Mich.
Rev. C. S. Dewing, Somerville, Union Square,	"	Rev. O. J. Roberts, Martin,	"
Rev. J. W. Sanderson, Presbyterian Missionary.	"	Rev. W. S. Taylor, Erie,	"
Rev. L. D. Calkins, Brooklyn, Trinity,	N. Y.	Rev. G. P. Blanchard, Deerfield,	"
Rev. N. Klock, Louisville,	"	Rev. S. Phoenix, Rice Lake,	Wh.
Rev. N. McLeod, Beekmantown,	"	Rev. J. S. Wilson, Crandon,	"
Rev. P. Sanborne, Otego,	"	Rev. O. W. Winchester, Rosedale,	"
Rev. S. C. McElroy, Bethany Centre,	"	Rev. D. Mouw, Alto, Holland,	"
Rev. H. A. Harlow, Livingston Manor and Rockland, 2d,	"	Rev. G. S. Allan, Westfield,	"
Rev. R. A. Blackford, White Lake,	"	Rev. J. B. Muralre, Robinson and St. Sauveur,	"
Rev. A. Schabehorn, Clarkstown, German,	"	Rev. A. W. Williams, Keshena Church and Indians in Shawano county,	"
Rev. A. S. Gardiner, Milford,	Pa.	Rev. J. Godward, Evansville, Ashby and Dalton,	Minn.
Rev. J. H. Pollock, Ontario Centre,	N. Y.	Rev. A. H. Holloway, Sabin and Scotland,	"
Rev. E. B. Fisher, Rosie,	"	Rev. Beert Vis, Holland, 1st,	Dak.
Rev. F. C. Suits, Heuvelton,	"	Rev. H. McMeekin, Mellette, Rondell and Warner,	"
Rev. J. D. Warren, North Gage, Northwood, Grant and Ohio,	"	Rev. J. Y. Ewart, Woonsocket,	"
Rev. E. J. Adams, West Chester, 2d (Colored),	Pa.	Rev. A. M. Work, Brookings,	"
Rev. T. S. Leason, Mill Creek,	"	Rev. T. B. Boughton, Parker,	"
Rev. G. G. Smith, Bowman's Creek and Lehman,	"	Rev. A. C. McCauley, Bridgewater and Canistota,	"
Rev. F. E. Bessey, Rome,	"	Rev. L. Flege, Turner county, German,	"
Rev. J. A. Rosecel, Little Meadows and Warren,	"	Rev. W. L. Boyd, Auburn,	Neb.
Rev. D. B. Rogers, Portland and Upper Mount Bethel,	"	Rev. A. B. Byram, Edgar,	"
Rev. J. F. Scott, Slatington,	"	Rev. C. F. Graves, Atkinson,	"
Rev. D. Deruelle, South Bethlehem,	"	Rev. W. E. Kimball, Madison,	"
Rev. T. J. Elms, Tamaqua,	"	Rev. J. D. Van Doren, Elgin, Mt. Zion and stations,	"
Rev. R. Graham, Philadelphia, Hebron Memorial,	"	Rev. D. W. Rosenkraus, Blackbird and Scottville,	"
Rev. J. D. Fitzgerald, Baltimore, Light Street,	"	Rev. W. J. Fraser, West Union and Daily Branch,	"
Rev. C. J. Forsyth, Barton,	"	Rev. J. M. Wilson, Norder and Valentine,	"
Rev. W. C. Brown, Baltimore, Knox (Colored),	"	Rev. H. B. Fry, Joplin,	Mo.
Rev. W. H. Edwards, Vienna and Lewinsville,	"	Rev. W. G. Banker, Greenfield, Ebaneser,	"
Rev. J. W. McIlvain, Hyattsville,	Md.	Rev. R. Pugh, Salem and Bevier,	"
Rev. S. T. Wilson, Crystal River, Tarpon Springs and vicinity,	"	Rev. J. I. Hughes, New Cambria,	"
Rev. T. P. Barclay, Princeton, 1st, and Craig Chapel,	Va.	Rev. G. Case, Tina, Avalon and Dawn,	"
Rev. F. J. Cheek,	Md.	Rev. A. M. Irvine, Mound City,	"
Rev. E. W. Fisher, Cross Roads,	"	Rev. D. C. Smith, Craig and Graham,	"
Rev. H. M. Walker, North Springfield,	"	Rev. J. A. Bardill, Nazareth and Zion,	"
Rev. C. W. Wallace, Grove City and Reynoldsburg,	Fla.	Rev. J. P. Barbor, Lyndon,	Kan.
Rev. A. B. Brice, Groveport and Greenfield,	Ky.	Rev. J. Patterson, Downs and Rose Valley,	"
Rev. B. J. Brown, Bluffton and Rockport,	"	Rev. G. M. Caldwell, Bethel, Olivet and New York,	"
Rev. W. H. Day, New Castle, Woodsfield and Buchanan,	Ohio.	Rev. W. Boyle, Long Island and Zion,	"
Rev. J. C. Gillam, Berlin,	"	Rev. F. S. McCabe, Topeka, 3d,	"
Rev. I. T. Hott, Decatur,	"	Rev. J. D. Perring, Idana, Oak Hill and Exeter,	"
Rev. A. J. Reynolds, Albion,	"	Rev. J. W. Crawford, Wanego,	"
Rev. T. S. Booley, Valley City, Milltown and Grantsburg,	"	Rev. D. B. Todd, Netawaka and station,	"
Rev. W. J. Hughes, Poland and Olive Hill,	"	Rev. F. Lippe, Riley Centre, German,	"
Rev. M. M. Whitford, Raymond and Butler,	"	Rev. S. B. Fleming, Synodical Missionary, ¹	"
Rev. G. W. Baxter, Hoopeson and Wellington,	"	Rev. R. W. Hill, Synodical Missionary,	Ind. Ter.
Rev. H. A. Marshall, Moreland,	"	Rev. C. A. Taylor, Fairview,	Col.
Rev. W. N. Steele, Murrayville and Winchester,	"	Rev. E. M. Landis, Garfield and Poncha Springs,	"
Rev. A. G. Martyn, Garrison and Big Horn,	"	Rev. F. M. Collier, Lake City,	"
Rev. J. B. Caruthers, Casey and Adair,	Iowa.	Rev. W. G. Pollock, Monument and stations,	"
Rev. E. M. Snook, Allerton and Ldneville,	"	Rev. J. B. Cameron, Trinidad, 2d,	"
Rev. D. W. Cassat, Woodbine,	"	Rev. C. J. Godseman, Malad,	Idaho.
Rev. E. P. Wood, Mount Ayr,	"	Rev. A. K. Baird, Presbyterian Missionary,	"
Rev. R. J. Hughes, Adel and Wankee,	"	Rev. J. W. Nelson, Shiloh, Big Valley and Freestone,	Cal.
Rev. A. L. Hutchison, Lansing,	"	Rev. G. A. Hutchinson, Colusa,	"
Rev. A. S. Zimmerman, Livermore, Bethel,	"	Rev. J. Hemphill, Calistoga and Pope Valley,	"
Rev. J. H. Carpenter, Spirit Lake,	"	Rev. M. T. A. White, Ione City and station,	"
Rev. G. H. Fracker, Ashton and Inwood,	"	Rev. S. M. Dodge, Fulton,	"
Rev. E. E. Flickenger, Fonda,	"	Rev. W. H. Darden, Petaluma,	"
	"	Rev. John M. Boal, Etiwanda,	"
	"	Rev. E. T. Lockard, Carpenteria,	"
	"	Rev. A. G. Daniels, Ojai,	"
	"	Rev. W. A. Waddell, San Pedro, 1st,	"
	"	Rev. J. R. Bowman, Pomona,	"
	"	Rev. J. D. Beard, Santa Maria,	"
	"	Rev. I. White, Eusemada,	"
	"	Rev. S. Sayre, Oakland and Wilbur,	Or.
	"	Rev. S. W. Currie, Klawack,	Alaska.

COLLEGES AND ACADEMIES.

AMONG THE SYNODS.

One chief duty of the secretaries of the boards is to set forth their respective causes before the ministers and elders who are assembled at the yearly meetings of the synods. A double result is aimed at in such discourses—the securing of helpful synodical action and, what is more helpful still than that, the increase of individual knowledge and zeal in the men who lead their several congregations. On the secretary's side there are aspects of this service that are truly delightful. Even the travelling in such weather as has prevailed at the West during the last synodical season is full of pleasure to a healthy man; but the meeting with brethren, known and unknown, the welcome into the best of homes, the interested hearing accorded (for the most part without a sign of grudging) for his work's sake, together with the consciousness of the excellence and progress of his cause, make it not a task, but a great privilege, to visit the synods. This year, by the favor of Providence, the representative of this Board has had a good deal of this kind of privilege compressed into a brief space. Witness the following list of synods, meeting-places and dates: Synod of Ohio, at Piqua, October 12; of Wisconsin, at Neenah, 13; of Minnesota, at Stillwater, 14; of Nebraska, at Lincoln, 15 and 16 (Sabbath); of Colorado, at Denver, 19; of Iowa, at Keokuk, 21. The travelling between the night of the 11th and the morning of the 22d covered miles enough to reach across the continent. It gave access to six synods, which, though so many of them are young, include more than fifteen hundred churches.

What impression remains after such a journey? Chiefly that of the breadth of our church's work, the excellence of her Presbyterian organization, and the manly and Christian competency and zeal of the men who feed and lead this great and growing flock.

Another impression, however, is made very vivid by such a series of visits, namely, of the only condition upon which such a denomination can do its proper work in such a land. *There must be a broad plan, broadly prosecuted.* Here there is large

ROOM FOR MISTAKE.

One who listens to the successive addresses of a number of secretaries before a synod, and especially one who has a secretary's address to make, cannot fail to be conscious of a great risk that attends upon that sort of appeal—the risk, that is, of stimulating a partial zeal. A machine may be complete if it does one thing, but a complete man or a complete church of Christian men must do many things. Those things may be grouped into classes, and a special agency may be set up for attending to each class. Such agencies have the right to set forth the full proportions of their tasks and of their needs, and so we get the secretaries' addresses; but if these truly exhibit the several sides of the church's great work, they should conspire to produce in every listener one harmonious effect—a balanced conception of the Master's demand upon the Christians of our faith and order, and a balanced zeal of meeting that demand. Yet many things interfere to prevent that harmonious result. The processes are very natural and hard to forestall, by which the agencies come to be regarded as little less than principals, and the secretaries, in spite of their best endeavors to the contrary, are counted as the champions of competing interests. So, in many minds, boards are pitted against each other as rival claimants of allegiance and revenue; and, decision between the supposed rivals having been made, there is great danger of a narrow partisanship that shall even commend itself for loyalty to Christ in proportion as it exalts one form of church agency and disparages all others. It is comforting to know that this mischievous

error is yearly losing sway. A great number of our pastors and congregations have always been superior to it. Still the day has not yet come in which the balanced duty which God has appointed to the church is met by an equal balance of intelligent and conscientious zeal. Just now such balance meets special disturbance.

A LOW VOICE AMONG LOUDER ONES.

A denominational duty, that has been only newly acknowledged, finds itself at a great disadvantage when a centennial year puts emphasis upon the claims of old and favorite boards. Any recent traveller among our synods will have met certain chief demands which are so large that, when they shall have been supplied, not much will be apt to remain for the young academies and colleges which are breaking through the newer soil of our church. In the midst of three authorized calls, for a million for one board, another million for another, and nearly another million for a third, the murmur of our frontier classes in Latin and the Scriptures can hardly be heard.

Yet have we a right to forget that, in *this* year also, the duty of our American church is one, and that the motives to it are at this moment just as large and imperative as God has made them? Shall we be counted rivals of other boards if we state the claims, not of our Board (for a board has no claim), but of Christ's work, as we are set to further it? Having no fear in that direction, we shall make statement of the truth as it is our office to see it.

Measuring the life of our church and nation by centuries, as we are at this time invited to do, there is not a duty conceivable by human forecast that takes precedence of that of incorporating Christianity into American education. The second centennial of Presbyterianism in this land will have its quality determined by no other element of denominational policy more largely than by the measure of care that shall have been taken in this one fundamental matter. Ac-

cordingly there is no other direction of personal effort in which intelligent zeal may look for larger gratification. The establishment of a needed school of higher learning in the midst of a populous and foremost race, such as ours is sure to be, promises results which any thoughtful and devout soul may be satisfied. The immediate results in the minds and hearts of the successive classes; the secondary results which educated Christian men achieve in all relations of influence, and to the ends of the earth; the permanence and assured growth, beyond all definable limits, of the means and influence of an institution of learning that has been once established; the distinctness of the channel within which, for generations and ages, the definite yet expansive life of one institution flows on,—things like these bring the founder of a Christian school nearer than any other common man to the level of an enduring power of nature. His deed becomes the fountain of a perennial stream, and more. No natural stream blesses more than one continent. These waters enrich the world. Now the church has warrant enough for emphasizing the memory both of any affectionate follower of Christ and of any excellent "thing also that she hath done." It is therefore lawful to consider that when the intelligent and devoted deeds of this centennial year shall have fallen far back into the past, none of them shall be yielding a larger or surer revenue of glory to God and of satisfaction to his stewards than the establishment, in this nation, of the seats of learning that shall always be true to Christ.

"STABLISH, STRENGTHEN, SETTLE" THEM.

An excellent thing for Christian souls is this cumulative effect of grace (see 1 Peter 5:10). It is by a similar gradation that Christian institutions come to their kind of "perfection;" and they too, for the most part, "after that they have suffered awhile." The suffering, besides, is likely to be of the most trying sort. School and college builders must commonly be solicitors of subscrip-

tions—summarily called “beggars.” No conscious breadth of purpose can save them from being received, by three-quarters of those whom they solicit, as interested adventurers, men who have “axes to grind.” In this work, not a few men have gone down to their graves, esteemed by their own generation to be, at best, hungry enthusiasts, for whose magnanimous wisdom and courage the generations following have found no praise too great. It is painful to think how in this very year of Presbyterian congratulations many a great soul, *that has not money*, is wearing itself down under the same sky and sunshine with many another soul that might, by a small investment from its great means, achieve three grand successes: the establishment of an institution; the deliverance of a struggling hero; and the development of a brother to share his entire triumph and reward.

The following, concerning one such opening for sympathetic help, was in type for the November issue, but was deferred for lack of room.

PIERRE UNIVERSITY.

In our June number was printed a considerable extract from a letter of President Blackburn, showing the rigid and successful economy that had been practiced in his last year's management of this institution. Under a similar personal strain Dr. Blackburn begins the work of the present year. The Board of Aid believes that there are good men and women in our church who will be glad to make some centennial gifts that will smooth his path and lighten his load. It has marked out as the special field open to appeals from that institution, *New York, west of and including Rochester.*

Dr. Blackburn, being asked whether he intends to make a personal canvass, answers that his institution needs him at home. The Presbyterians who live on that field will be pleased with the good sense of that answer. We are ready to make them this offer: If they will encourage Dr. Blackburn to stay at home, by giving his institution their kind consideration, and by sending us, for it, such measure of help as it shall seem to deserve,

we will advertise the success of that *stay-away* style of canvassing as effectually as we can; and will hope to see that method grow very common.

To encourage their giving, we will tell what we know about the college. It is under control of the Synod of Dakota. It has two buildings, beautifully located at the geographical centre of the synod. McCormick Hall, of brick, to which the estate of Mr. McCormick very liberally contributed, is a fine, commodious building worth \$25,000, and clear of debt. But it greatly needs additions to its furniture and apparatus, which other donors ought to supply. Proper seats for the class-rooms are still lacking.

But the college needs, especially, the good beginning of an endowment. Last year it reported something over seventy students, including some in music only. The country is as yet too new to add enough to those numbers to sustain the teaching work by tuition fees; and the treasury of this Board is not competent to add enough to tuition fees to allow a maintenance to the teachers. And yet, the roll of students is already large enough to include four or five candidates for the ministry. Moreover, at this moment, so far in advance of the full development which a college is to have on that spot, Dr. Blackburn, with his associates in the class-rooms, and by his public and private discussion of his great theme, is laying for our church's scheme of Christian education such wide foundations of general esteem as will underlie all the successes of future years. The value of this early work to the coming Presbyterian Church of southern Dakota cannot be reckoned. Yet he is once more compelled to write, in the tenor of the letter above referred to: “What is most pressing is need of funds for current expenses. There is not a dollar really in the treasury, and I am advancing sufficient to keep going until some aid comes.” We bespeak, from the eastern field which has been named, centennial gifts that shall endow the chair of the president of Pierre University. Any desired information will be given in response to a letter to Dr. Blackburn or to this Board.

The foregoing is left unchanged, although the trustees and the Board have lately arranged for some canvassing of this district by Rev. H. P. Carson. His duties as pastor in Scotland, Dakota, will allow him no time for extensive work.

POYNETTE ACADEMY.

This school, located at Poynette, about thirty miles north of Madison, Wisconsin, has entered upon its third year. It began under the auspices of this Board; but its existence, with all the good it shall ever achieve, will be traceable directly to the devotion which Rev. William L. Green, D.D., Presbyterian pastor at Poynette, has shown to the purpose of combining with academic education the most thorough and constant instruction in the Bible. The Bible, accordingly, is a daily text-book throughout the whole school course. The success with which this branch of study has been prosecuted under the care of skillful and devoted teachers, and the acceptance which it meets at the hands of all classes of parents, have been attested to us by the most competent and interesting testimony. The pupils, male and female, take part in some form of work, either agricultural or domestic. Thus the cost of board is brought very low and industrious habits are learned. Starting with nothing, Dr. Green has, in three years, built up a property of land and buildings worth (above all debts) some seven or eight thousand dollars. It has come together in small subscriptions from the neighboring farmers; in gifts of lumber from the neighboring lumber region; in hardware, glass and paint from Pittsburgh and Chicago; and in some very liberal donations of money from sympathizing friends. But there is still some debt on the land; a building that would accommodate forty boarding pupils is nearly enclosed, but must stand at that stage till more help comes. Meanwhile existing accommodations are crowded, without effort, by the daily students of the Scriptures, who

show the characteristic profit of that kind of study. The trustees lack nothing but five or six thousand dollars to expand and establish their work, to relieve of anxiety the cultivated and self-denying teachers, and to establish the foundations of an institution of the very best spiritual promise. Its future proportions are, under God, in the hands of the good men and women who believe in putting the word of God into the minds and hearts of the young.

Dr. Green has the certificate of the Board assigning the "West Side" of Chicago as the field of his canvass. We learn of one benediction that awaits his school from another direction. The whole church has been asked for contributions to our Board's "Property Fund." If any donor will respond to that call, marking his donation as designed for Poynette Academy, we will see that it reaches its destination.

Of course we will apply, with equal pleasure, any other gift similarly sent for any other of our institutions.

LOCAL CENTENNIAL GIFTS.

We are striving, as is manifest, to interest our whole church in her frontier schools; and all kinds of wisdom and duty, national, denominational and Christian, give backing to our appeal. But the first duty to the new schools and colleges is owed by the communities that are to enjoy advantage from them. For these communities to withhold their help would be a suicidal folly. We notice with interest, then, that many synods have asked for liberal centennial offerings from within their own bounds to their local institutions. Let them not fail to be made. A chief part of our argument for eastern giving has been the self-help of the West in founding the Christian schools of her growing commonwealths. It is self-help that commands helpers. Let all western Presbyterians do their best and strong walls will be sure to go up upon all their strong foundations.

PUBLICATION AND SABBATH-SCHOOL WORK.

MACEDONIAN CALLS UPON THE BOARD.

The following communications, which are but a portion of the calls that are constantly coming to us, speak for themselves. There are thirteen of our great western states and territories from which such calls are coming. Will not the church enable us to answer them favorably?

FROM SEATTLE, WASHINGTON TERRITORY.

Will the Board be able to give us a Sabbath-school missionary for Washington Territory if we should ask for one this fall? We need one very much. Please reply immediately, as our presbytery, the Puget Sound Presbytery, is to meet October 11. Dr. Worden has been here and knows about this field.

Sincerely,

F. G. STRANGE,

Minister of the Presbytery of Puget Sound.

FROM ST. PAUL, MINNESOTA.

I hereby certify that the following action was taken by the Synod of Minnesota at its session at Stillwater, October 13-17, 1887:

"That the synod earnestly recommend to the Sunday-schools under its charge to contribute one thousand dollars for the support of a Sabbath-school missionary within our bounds, to be appointed by the Board according to the action of the General Assembly, and we hereby recommend to the Board the appointment as such missionary of Mr. J. G. Gowlland, of Chatfield, Minnesota."

MAURICE D. EDWARDS,
Stated Clerk of Synod of Minnesota.

FROM MERCED, CALIFORNIA.

I enclose herewith a copy of the action of our Presbytery of Stockton at its last meeting, and which I, as stated clerk, was directed to send to you. I wish the Board could be impressed, as we who live in this great San Joaquin valley are, with the necessity of occupying these new fields which are so rapidly being developed.

A new railroad is being built upon the west side of the valley, and several large tracts of land have been opened to settlement, and there is a rush to get them, and towns are springing up all along the line of the new railroad.

We feel that something *must be done, and that at once*, or we shall lose valuable ground and precious opportunities.

We could not at once make application to the Board of Home Missions, for no churches are organized, and so we make our appeal to you.

A good Sunday-school missionary could take possession of this territory. Will you not put a man in the field at once? I *believe* that God will raise up men who will raise up the means.

Most respectfully,

G. W. LYONS,

Stated Clerk of Presbytery of Stockton.

Action of the Presbytery of Stockton, taken at its meeting, October 5, 1887.

On account of the peculiar nature of the work demanded in that portion of the territory within our bounds familiarly known as the "West Side" of the San Joaquin, which is rapidly filling up with new settlers, we would urge the Board of Publication to send a Sabbath-school missionary into this field, with the hope that a home missionary may soon follow to gather the results of their labors into organized churches.

FROM GRAND FORKS, NORTH DAKOTA.

Our disappointment at not seeing you was very great, but we trust that next year, or at some other time, you will come through to our synod.

We are, indeed, very desirous of having one or two missionaries in this region. It will do us much good spiritually, and will help us denominationally. Other churches are "getting away" with us because they have more general laborers. We have now a colporteur who pays his own expenses from the profits on books he sells, but his sales are limited and his work circumscribed.

Yours,

H. G. MENDENHALL.

FROM SOUTH DAKOTA.

On the day of the meeting of the Synod of Dakota, at Scotland, Dak. Ter., October 13, 1887, an informal meeting of members of synod was held, at which Dr. Worden presided, and some interesting facts were presented as to the needs and opportunities of the Sunday-school work in the southern half of the great territory of Dakota.

Dr. Worden stated that he observed from the minutes that there are in this synod thirty-six churches that have no Sunday-schools.

It was answered that this is caused by the existence of Union Sunday-schools, which are not reported in our minutes. The desire for Union Sunday-schools in small communities, and often in advance of the preaching of the gospel, is very marked, and almost universal in these regions. In some instances, Presbyterian Sunday-schools after being organized are changed into Union Sunday-schools by outside pressure against denominationalism.

In view of these facts, the conclusion arrived at by the meeting was that Sunday-schools should be organized wherever Providence opens the way. Presbyterian schools, if possible, and if that is not possible, then of some other evangelical denomination, and, if that fails, then, as a last resort, so-called Union schools.

Dr. Worden offered to supply any Presbyterian Sunday-school started on this plan with lesson leaves for one year after its organization.

"How many openings are there in this synod for new Sunday-schools if we should go wisely out into the school-houses and elsewhere?" The answer was made that in our presbytery alone (Aberdeen) there are probably at least one hundred such openings waiting and often earnestly calling for us to enter and occupy the field. In the Black Hills there are 45,000 people, and among them all only twenty Sunday-schools.

In the Southern Dakota Presbytery and that of Central Dakota, it is estimated that there are somewhere from seventy to one hundred such openings for organizing Sunday-schools.

The Presbytery of Aberdeen claimed that their field demands a Sunday-school missionary the whole time.

It was suggested that if one man should be sent to the Black Hills, and another to the two presbyteries of Southern and Central Dakota, and one to the Presbytery of Aberdeen, it would be perhaps as much as this synod could expect from the Missionary Department of the Board of Publication at present.

And for three such men there are open and promising fields, as indicated above, within the bounds of the synod.

P. S. DAVIES,
EDWIN BROWN,
Committee.

The foregoing paper was read in synod and unanimously endorsed, and directed to be sent to the Board of Publication.

P. S. DAVIES.

EVERY CHURCH SCHOOL A MISSION SCHOOL.

There are many families in every neighborhood who, for various reasons, attend neither church nor Sabbath-school. Some of these families are alienated from the church and even from Christianity itself. They are infected with the corrupting taint of utter worldliness. Many are being poisoned with the literature of unbelief, and are in danger of passing from indifference to Christ to positive and hostile infidelity.

In our large towns and cities houses are constantly changing occupants. The stranger is ever within our gates. Many new residences are building. Men and women with immortal souls live, or are going to live, in these houses. With them come the children and youth. In many cases the parents are not acquainted with the ministers or church members of their new locality. Some of them may have been confessors of Christ in their former homes. If neglected now, these may drift away from the church and from Christ. Others are careless. They allow their children and young people to do as they choose on the Sabbath. But all would be pleased to have any one show a genuine interest in their offspring, for the worst desire their children to be better than themselves. Some would be willing to send their little ones to Sabbath-school, simply to have them cared for an hour or two by those whom they could trust. Others would be delighted to see their girls and boys in the enjoyment of Sabbath-school privileges, and would themselves be gratified to make the acquaintance of Christian people. Few, except for want of clothes, would absolutely refuse to send their children to the school.

There are in every community or neighborhood many young people who once attended Sabbath-school, but have drifted out of it. They have, perhaps, some grievance against some one in the school. Their teachers neglected to visit them when they were absent or sick, or the teachers themselves have moved away and the classes have been broken up. For such or similar causes these young people have left the school. They are hard to win back. But

in most cases they can be won, and in all cases the effort to win them should be made.

In almost every neighborhood there are poor people who imagine that the church of Christ and the Sabbath-school are luxuries not for them; in plain English, that the church does not care for people who have little to pay or to give, and who cannot dress attractively. These persons are often intelligent, proud and morbidly sensitive to any appearance of slight.

The above-described and many more classes of non-attendants at church or Sabbath-school can be reached only by Christians going to their homes, removing their prejudices, winning their confidence, and, by the might of Christian love, compelling them to come to the church services and to bring or send their children and young people to the Sabbath-school. Systematic house-to-house visitation alone can reach them. This was needed in Paul's day; he describes himself, Acts 20 : 20, as "teaching publicly, and from house to house." The good shepherd must go after the lost sheep "until he find it." Of course such visitation includes searching out and conversing with these people wherever they may be found, at home or on the street, or in their stores, shops, places of work, etc. Nothing can be substituted for this actual personal visitation.

To accomplish this work the special influence of the Holy Spirit is needed to arouse Christian workers to renewed consecration to Christ. Canvassing for scholars and house-to-house visitation demand not merely self-denial, but a love for souls which will bear all things, believe all things, hope all things, endure all things, and never fail. It is not necessary to add that this can be obtained only by prayer.

Usually Christian ladies, by their gentleness, tact and perseverance, are best fitted for this difficult and delicate labor. Every Sabbath-school has in it ladies thus qualified, whose loyalty to Christ will, if properly appealed to, lead them into this toil, which often requires as much faith, hope and love as zenana work in India or missionary campaigning in Africa.

Others there are who, for a variety of rea-

sons, cannot teach on the Sabbath, but who, if allowed to work at their own times and in their own way, would consent to act on the canvassing or visiting committee.

The work being resolved upon, there should be a conference of the visiting committee. At this meeting a sketch-map of the entire field of work should be shown. In almost every school can be found some young man or woman who could prepare such a map. Localities of special interest and need should be pointed out and described.

If possible, this general field should be divided into sub-districts, one of which might be given to each member of the committee. To the canvasser of each sub-district a map of her district might be given.

The canvassers should be directed to collect information concerning the people residing in each sub-district.

The precise principles and methods of work should be explained. There should be no attempt at proselyting from other churches. The former connection and denominational preferences of the families visited should be sacredly regarded. If any are found preferring any other church or Sabbath-school than that of the canvasser, their names, address and circumstances should be reported to the pastor of the church or the superintendent of the school preferred. If no preferences are expressed, or if the canvasser's church and school are preferred, the family should be cordially invited to attend.

A careful record should be kept of all families visited, not only giving the names of all the members of the family, but their religious condition as far as possible. Blank-books carefully ruled for this purpose should be provided for the canvassers.

Before starting they should pray that they may be endued by the Holy Spirit with wisdom, love and zeal. On entering each house a silent prayer may be breathed for Christ's presence and help.

The utmost gentleness and skill should be used in conversing with each member of the family. The visitor's dress and address should recommend her religion. All should be done without ostentation, those who

oppose themselves being in meekness instructed.

The visitor should carry with her printed cards of invitation to her church and Sabbath-school, having on them the name and address of the pastor, superintendent, etc.

A selection of the best tracts should accompany these cards, and the tracts should be carefully read by the visitor, that she may know how to adapt the distribution of them to each family.

And, finally, the spiritual needs of the family or individual visited should be borne upon the visitor's heart and urged by her at the throne of grace.

EXTENT OF THE FIELD.

In previous numbers, letters were printed from those who have been aided by the Missionary Department of the Board in India, Africa, Brazil and Mexico. The following from Rev. Henry Loomis, a minister of our church and agent of the Bible Society in Japan, adds another testimony to the world-wide extent of our field.

It gives me pleasure to acknowledge the generous gift of books for use in our work. There is special need of evangelical literature in this field, which is opening so rapidly to the gospel.

As in nature the seeds of injurious and worthless plants are scattered without the aid of man, while a valuable harvest must be preceded by the sower and the good seed, so it is in this land; evil and error seem to spread spontaneously, and the good and true are only introduced by labor. The gospel truth which you have supplied will do good and help us much in our efforts to plant the standard of the cross in this region, now waking up to see the glorious things in the religion of our blessed Lord.

We have no agency for the supply of religious books, while D. M. Bennett (who was imprisoned for selling and publishing bad books in New York) has been to India and Japan, and arranged for the sale of his vile and poisonous stuff. We need help, therefore, to counteract these baneful influences and also to impart the

true light to those who are now seeking after something better than Japan has yet known.

Another interesting letter from Dr. Loomis, for which we lack space in this, will appear in the January number.

REDUCTION OF PRICES.

A few years ago the Board reduced the prices of its smaller publications to meet the demand for cheaper literature. We have now taken another step and have reduced the prices of the following 8vo publications to \$1.25 each per volume. This will be the *net* price. Add postage when sent by mail.

At the low rate at which these books are now offered, it is hoped every minister and congregation will avail themselves of the opportunity of replenishing their libraries with these excellent works.

For sale by all representatives of the Board:

PRICE.	POSTAGE.
\$1 25 Lime Street Lectures,	15c.
1 25 Hodge's History of Presbyterian Church,	20c.
1 25 Records of Presbyterian Church,	17c.
1 25 Owen on Justification,	15c.
2 50 Calvin's Institutes, 2 vols.,	34c.
1 25 Pilgrim's Progress, illustrated,	19c.
1 25 McCrie's Life of Knox,	22c.
1 25 Minutes of General Assembly, 1789-1820,	19c.
1 25 " " " " 1821-1835,	14c.
1 25 Bunyan's Holy War, fully illustrated,	15c.
1 25 Alexander's Practical Sermons,	18c.
1 25 Daille on Philippians,	16c.
1 25 " " Colossians,	19c.
1 25 Calvin's Letters, vol. 1,	16c.
1 25 " " " 2,	15c.
1 25 " " " 3,	16c.
1 25 " " " 4,	15c.
2 50 Leighton on 1st Peter, 2 vols.,	31c.
3 75 Davies' Sermons, 3 vols.,	63c.
1 25 Lathrop on Ephesians,	19c.
1 25 Commentary on Ecclesiastes (Young),	11c.
1 25 Laws of Ancient Hebrews (Wines),	20c.
1 25 Pastoral Theology (Murphy),	20c.
2 50 Life of John Huss, 2 vols.,	42c.
1 25 Westminster Bible Dictionary,	21c.
1 25 Graham on Ephesians,	16c.
1 25 Hodge's Lectures on Theology,	20c.
1 25 Dale's Classic Baptism,	16c.
1 25 " Judaic "	18c.
1 25 " Johannie "	18c.
1 25 " Christic and Patristic Baptism,	24c.

CHURCH ERECTION.

SUPPLY AND DEMAND.

Writers upon political economy inform us that in commercial circles the supply always responds to the demand. What a blessing if the same law would hold good in the circles of active benevolence, so that we could be assured that wherever there is an honest, legitimate demand for help, the supply to meet the demand would not be wanting. To a very large degree this, by the grace of God, is true. We have entire confidence that whenever there is a clear understanding of the needs of their brethren, the hearts of Christian men and women, whom God has blessed with means, will be touched and the response be abundant. The difficulty, however, is in the want of appreciation of the demand or of the responsibility as being personal.

We have been lately pondering upon the increased demands that are made upon our Board, and questioning whence is to come the increased supply.

As the church extends farther and farther it is manifest that if the percentage of increase remains only the same, the actual increase must each year surpass that of previous years. Unless the work is to stand still in the eastern and middle states, new churches will still be forming and demanding houses of worship in them as well as in the younger states of the West. It is evident, then, that if the area of demand is constantly widening, so ought also the area of supply.

This can be provided only by a growing appreciation upon the part of our central and western synods that they are growing out of youth into full maturity; that the hour has come when no longer do they need to turn to older synods for help, but on the contrary are able to support the work of church erection within their own bounds, and extend a measure of aid to those beyond.

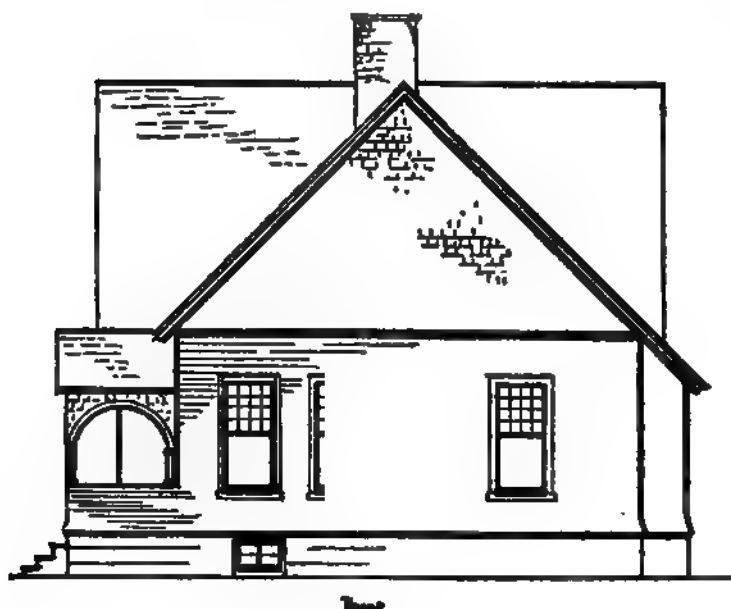
Not that the time will ever come, probably, if the church is living and aggressive, when there will be no need to aid individual

churches in our oldest synods. New York, New Jersey and Pennsylvania still make application to the Board, and usually with strict propriety; but if these same synods did not contribute far more than they draw, the Board would be hopelessly crippled. The surplus is the measure of what, over and above caring for their own, they are doing for the cause of church erection. This surplus last year was about \$26,000.

Upon the other hand, such young synods as Dakota, Kansas, Nebraska, Colorado and Columbia may justly expect that the stronger hands of their eastern sisters will supplement what they necessarily lack. It is right and just, and a most hopeful presage of future spiritual power, that in the synods mentioned the Board last year guaranteed the completion of ninety-eight church edifices, and disbursed \$33,500 more than it received from them. This is as was to be expected. But between these western synods and the eastern lies the debatable ground; the synods that are no longer very young, and whose bounds cover states of surpassing richness, dotted all over with towns and cities that rejoice in their magnificent progress and their fast-gathering wealth. Have these synods awakened to the fact that the balance in our treasury ought to be no longer against them, but in their favor, and every year in more and more marked degree?

There are two of them and two only that in the department of church erection have attained to self-support.

Brethren of these great central synods, in which are gathered half the working force of the church, will you not seriously face the question of larger gifts to the treasury of the Board, and a grander share, such as befits your numbers, your wealth and your noble aspirations, in the privilege of ensuring to our beloved church its due part in holding this great land for our Lord and Master, Jesus Christ?



Front

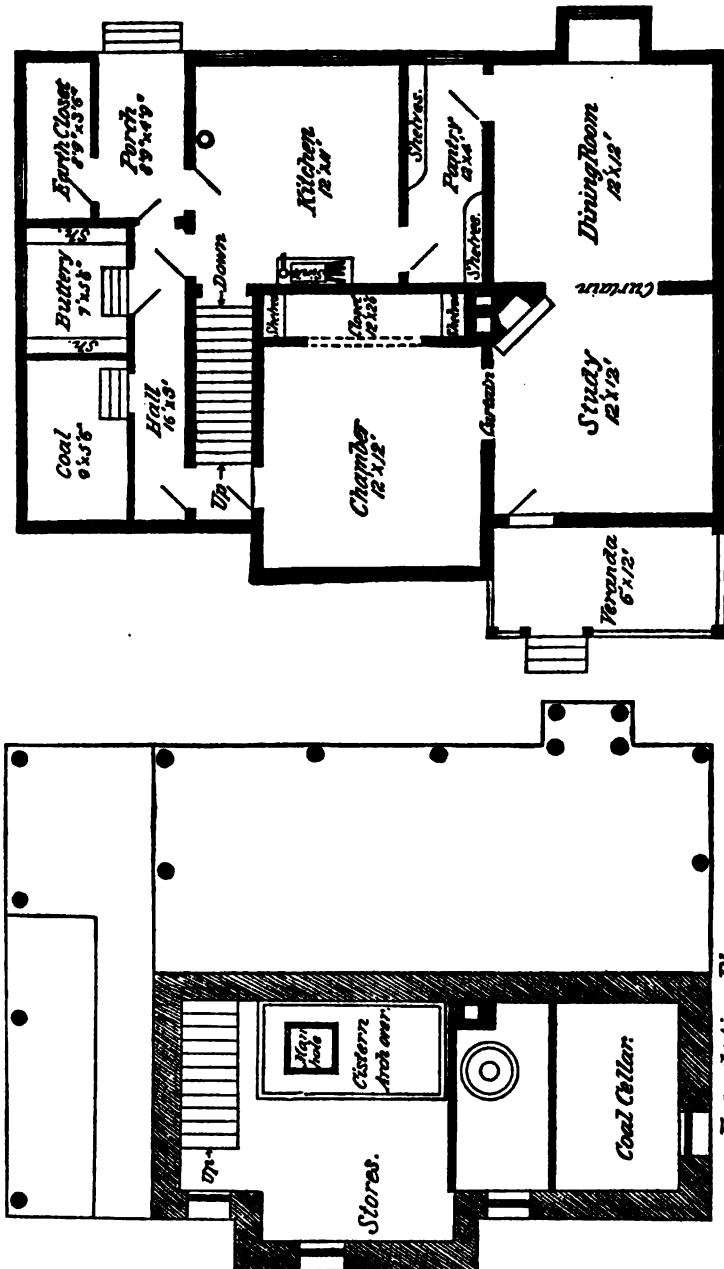


Side-

In this number we give the elevations and ground plans of a small but most convenient parsonage. This house was planned by the Rev. Theodore F. Burnham, of Amenia Union, N. Y., who gives the following description of the design:

This house has all its rooms on the ground floor, save an attic room to be used by a serv-

ant. Carpets one yard wide will just fit in the chamber, study and dining-room. One chimney answers all purposes. A kitchen range and a furnace in the cellar supply all needful heating apparatus. The cistern in the cellar can be filtered, and render the digging of a well unnecessary. A folding bed in the study will transform that apartment into a "spare room," where a brother missionary can



lodge. The pantry between the kitchen and dining-room will exclude smells and noise. The side door will relieve the calls on the study side of the house, and the rear hall will save travel through the rooms in reaching the attic. Three feet added to the length of the house would make a more ample study and dining-room. Variety of taste can be employed in

choice of methods of siding. If some parts are in shingles the effect is pleasant. A water-table, with other inexpensive ornaments, will be found to improve the exterior. By using "scoot" lumber in parts, expense can be saved. This house is planned by a pastor who will be glad to give any further hints, as will the architect also.

A LIVELY LETTER.

We think the following lively letter from one of the "honorable women" of whom there are not a few will interest our readers. We were happy to be able to answer that the good elder was mistaken :

—, OHIO, September 23, 1887.

DEAR SIR:—Our Presbyterian church here seems to be going backward instead of the way a part of us at least would like to have it go. We have had a railroad here two or three years, which is a great help in many ways, but runs so near our church as to be very annoying. At Wednesday night prayer-meetings frequently two trains come past. Everything might as well be stopped, and often is, as nothing can be heard. At service on Sabbath morning the train always comes through, and generally during sermon. There is no alternative but for minister and congregation to wait—often just spoils something which might have been quite impressive. If you have never been in such a place, it is impossible to make you understand just how annoying it is.

Perhaps you begin to wonder why I am telling you this. Am "only a woman" too, not an officer. Will try to explain. A very few of the members have been talking of selling the church. More than a year ago succeeded in getting a congregational meeting where it was declared the church was no longer suitable for church purposes. A part of the members have been looking up all sorts of excuses—"do not want to sell it;" "the train don't bother us;" "it is good enough as it is;" "where is the money to come from?" (Should have told you that we few are "crazy" enough to want to build another church and *parsonage* too.) But our last blow was the hardest! "You cannot sell the church without (the Board helped build the church) paying the money, with interest for all these years, back to the Board." Of course we could not do what we would like with what would be left. I told them I could not see why that should be so provided. The money would be used to build another church. I think from what one of the elders said, he had written to you about it some time ago and had received such an answer as that. I thought perhaps he did not explain it well. He gave me your address, after I told him I would write myself and see if things could not be brighter. We certainly could not afford to pay back either principal or interest. Some of us are in hopes we could get \$3000 for the church property. There are *almost* two lots, and being so near the

railroad makes them more valuable. And we know of a property which would make a good *parsonage*, with all necessary out-buildings, with room enough for church, which could be bought for \$2300, which would leave us with \$700 to begin another church without any subscription. Would the Board help toward building another church? We would like a better one than the one we have, *i. e.*, more modern, better conveniences for heating (furnace instead of stoves). Those who sit near the stoves are too warm, others not warm enough. Please let me know as soon as you can conveniently all the good news you may have. Hoping it may be all I would love to hear, I am,

Yours respectfully,
MRS. — — —.

LIFTING TO THE UTMOST.

We publish the following letter as a type of many that we receive that show very plainly that a little congregation is lifting to the utmost, and counting with anxious eye every penny upon which it can rely.

The deduction for insurance to which this good brother refers would amount to just six dollars. The request was gladly complied with.

CALIFORNIA, September 14, 1887.

REV. E. N. WHITE, D.D.

MY DEAR BROTHER:—Expecting the completion of our chapel about the 25th of this month, I wrote you for "the necessary papers," that our trustees might fill them out and forward to you. Have not yet received them. But I have received your report to the last Assembly. Your rules show that five years' premium on policy of insurance are to be deducted from the amount granted. Alas for us! "It is the last ounce that breaks the camel's back." Our improvements (completing the chapel) will cost not far from \$600.

We applied to you for \$500 aid, putting the amount at lowest figure.

We did not put it at \$600 so as to provide for a cutting down on your part; but we put it at what we felt we actually needed. Great was our disappointment that only \$400 was pledged. I have moved heaven and earth to make up the deficit. Only after earnest appeals (too many to mention) to personal friends have I secured barely enough. Have relied on every cent of the \$400 pledged in order to meet

claims. Fearful that some of us (not able to bear it) would have personally to assume yet further obligations, I came very near making an earnest appeal to you for further help some weeks ago. And now comes word that a slice is to be cut from the \$400!

My dear brother, "I am weary to hear it." Struggling to carry this thing through, this last jolt upsets me.

Let me herewith then, in behalf of self and trustees, make an earnest appeal that you will grant us \$20 or \$25 more.

This cry is wrung out from us in the last stages of exhaustion, ready to sink under a burden too heavy to bear.

Hoping that you will grant this our earnest request, and thus come to our relief and gladden our hearts,

IN BEHALF OF OUR TRUSTEES.

EAST PORTLAND, OREGON, Sept. 19, 1887.

REV. ERSKINE N. WHITE, D.D.

DEAR BROTHER:—Enclosed find receipt for the five hundred dollars donated by the Board of Church Election to the church of East Portland.

The delay has been unfortunate but unavoidable. The letter containing the check was received when I was on my vacation in the mountains of southern Oregon. I immediately forwarded it to our trustees, but the president and secretary had both been sick, and were absent at that time recruiting. These brethren returned only a few days ago, and I had the matter attended to as rapidly as possible. I hope our delay has not caused any uneasiness on your part.

In behalf of our people I wish to express to you their gratitude for your timely assistance. Had you not come to their relief I am certain they would still be on the bridge [the church was left aloft tottering upon trestle-work when the road was graded away.—E. N. W.]. I never knew them to be happier and more earnest than now. They realize that they have a house of their own. They are most pleasantly located, with a neat and comfortable house of worship. Every one is well satisfied. We are now praying that great spiritual growth shall follow. To God be all the praise.

Fraternally,

D. D. GHORMLEY.

MINISTERIAL RELIEF.

MY DEAR DR. NELSON:—I have read and re-read several times the article printed in last May's number of *THE CHURCH AT HOME AND ABROAD*, and ever with increasing interest. This title attracted my attention at first: "Honorably Retired." Who are they? I know something of men retired and retired honorably from active service in civil and military life, when broken down by disease or accident or when incapacitated for further service by the weakness attending advanced years. For them the country has made provision. They have made sacrifices for the welfare of the country, and the country, benefited by those services, has justly and gratefully acknowledged its indebtedness, and allotted to them pensions or payments or salaries for their support dur-

ing their invalid years. I know also merchants and manufacturers, as well as bankers, who have honorably retired their worn-out clerks or other agents and continued salaries to them during their lives. No one doubts the justice and the humaneness of this.

But who are those of whom the article referred to speaks? They are not men who have been employed in the duties and engagements of civil or military life. They have not had large opportunities for providing, beyond the current necessities of their families and the education of their children, for the necessities of infirmity or old age. From such opportunities they have voluntarily withdrawn in obedience to a divine call. In early life, when the allurements

of worldly distinction were in bright array before them, when earthly fame and wealth, or at least competence, held forth fair promises to those who sought them, and when the avenues leading to such prizes seemed open, they deliberately turned from them all, and, constrained by the love of Christ, devoted their lives to his service and to the service of his church. This choice they made, though, in most cases, foreseeing that it involved a life of self-denial, of privation to them and to their families, a life of poorly-recompensed labor, a life of living not unto themselves, but as the loving Saviour lived, a life of ministry to the highest welfare of others. They are men to whom neither the world nor the church has given much, but who have given very much to the world and to the church alike by their instruction and by their example. Many of them, most of them, have through long years been faithful ambassadors of Christ, pointing ever to the way of life, warning and entreating men to repent. Their teachings and their influence have been powerful in preserving the purity of our churches, in elevating the standard of piety, and in stimulating Christians to a more Christ-like life. They have baptized the children of the church, married the sons and the daughters, buried the dead, carried sympathy and consolation to the bereaved, and in numerous instances have saved the young from going astray, and led them to seek and find that better part which can never be taken from them. Such has been the labor of their lives, continued generally from early manhood until disease or old age has laid them aside. Are they not worthy of the appellation "honorably retired"? Are they not worthy of the gratitude and needed assistance of all who bear the name of Christians, yea, of all who, though not Christians, have either themselves or in their families been benefited by their self-denying labors? Are they not peculiarly of those who in the last great trial day will be recognized by the righteous Judge as his brethren relieved or neglected in their time of necessity?

Most of them greatly need assistance. The scanty support which they have re-

ceived from the churches to which they have ministered has not enabled them to make provision for ruined health or for the needs of old age, or for the comfort of the wives who have sympathized with them in all their labors and self-denials. They cannot help themselves. To help them is not charity; it is payment of a debt due to them from every Christian man and woman. It is well to look at the magnitude of the claim. I find, in looking over the minutes of the last General Assembly, that of the 5654 Presbyterian ministers of our church 340 are honorably retired from the active duties of the ministry—retired not from their own choice, but because of inability resulting from extreme old age or hopeless physical prostration. The proportion is not large—about one in seventeen—but the aggregate includes a vast amount of suffering. Of this the church has not been entirely unmindful. Something has been done to relieve the suffering. Yet hitherto it has been miserably inadequate. We propose to celebrate next spring the one hundredth anniversary of the formation of the General Assembly—unitedly to offer thanksgiving to the great Head of the church for the blessings bestowed upon the church in all its history. We propose to show the sincerity of our thankfulness by contributing the sum of one million dollars to constitute a permanent fund to secure reasonable appropriations for the comfort of these servants of the church. This has been approved by the Assembly. Will the effort to raise this fund be successful? If it shall be, it will bring joy and gladness to the hearts of all these honorably-retired ministers and their families, and also to the hearts of those Christian men and women who shall aid in accomplishing it. It will do much more: it will encourage young men, greatly needed in the ministry of the church, to give themselves to it unhesitatingly. Very many bright young men, energetic, hopeful and truly Christian, are the sons of Presbyterian ministers, some the grandsons of these honorably retired. They have been witnesses of the privations of their fathers and mothers or of these retired grandfathers. At

their entrance upon active life, and when determining what lines of life they will adopt, they naturally shrink from encountering the suffering which in too many cases attends ministerial life, and especially when sickness or old age overtakes it. The apprehension of it for themselves and those whom they may love has turned good men away in sorrow to other pursuits, and the church is suffering thereby. Much of this apprehension will be removed if permanent provision shall be made such as is now proposed. I believe that such provision will be made. Surely followers of the Lord Jesus will not withhold from his ministering servants, his brethren, the helping hand.

W. STRONG.

WASHINGTON, D. C., October 20, 1887.

COMMONWEALTH OF PENNSYLVANIA,
EXECUTIVE CHAMBER,

HARRISBURG, October 17, 1887.

MY DEAR DR. NELSON:—I read at the time it was published, and have since carefully re-read, your article in the May number of *THE CHURCH AT HOME AND ABROAD*, entitled "Honorably Retired." The scheme therein outlined meets my hearty approval. In my judgment some provision should be made for any minister of the gospel to whose name a presbytery, after careful consideration, will append the honorable title of "H. R." In retiring the officers of our army and navy, and the judges of our federal courts, at a certain fixed age, the government does not inquire whether or not they have the means of livelihood. The fact of their being in commission at the time entitles them to retirement upon the pay and allowances provided for officers of their rank. Why should not faithful servants of the church, who have given their lives to its ministry, be entitled, when age and disability come on, to a fixed and regular stipend or pension, regardless of the fact of such penury and poverty as will entitle them to *relief*, so called? Such provision would undoubtedly dignify the whole scheme of ministerial relief and would lift above the stigma of pauperism all who are its beneficiaries. Some of the most honored

names of living officers of the army and navy, and of judges of our Supreme Court, are those of men who have been retired after years of active and honorable service. Whilst occupying official place they have been prevented by the very nature of their duties from engaging in the pursuits of life which ordinarily yield a competence for old age, and the government has therefore wisely, and justly I think, provided for them whether they need such provision or not: wisely, because they are thereby enabled to devote all their energies of body and mind to the work in which they are engaged, before old age comes; and justly, because after such service the government, having used the best of their years, cannot righteously allow them to retire from its service without adequate provision for the years which are necessarily unproductive. If this be true of those in secular life, with how much greater force may it be urged in the case of those who, by the very nature of their calling, are prohibited from engaging in active and remunerative business of any kind!

If the success of the proposition to raise a million for the endowment of our Board of Relief could by any possibility cut the Board off from the active sympathy of the church, and relieve it from the necessity of calling upon the church continually for its contributions for this purpose, it would seem to me to be a great calamity, and should hardly meet the approval of our people; but the fact is that such an endowment would serve simply as the balance-wheel to the machinery of the Board, which would enable it to distribute its bounty regularly and systematically, whether the contributions of the church came up to the full amount required for its annual wants or not. The church should be kept, it seems to me, in the closest and most sympathetic contact with this work of relief, and the grand project which has received the sanction of the General Assembly should unite our people in the most cordial and earnest efforts to secure its entire success during this centennial year.

Very cordially yours,

JAMES A. BEAVER.

A BEAUTIFUL CHARACTER.

Less than twenty years ago there was in attendance at the regular meetings of his presbytery a member over ninety years of age, whose venerable presence was ever welcomed by his co-presbyters. He had long secured their love and admiration by his many years of self-sacrificing and successful labors in the cause of Christ. A member of his presbytery described him as "a man that would attract attention anywhere. His very look was apostolic. He was the gentlest of gentlemen. No provocation was sufficient to induce him to utter a harsh word, or pronounce a severe opinion. His affection for the church shone out in all his conversation. His distinguishing characteristics were patience, cheerfulness, lovingness, spirituality and faith." He was in the line of the gospel ministry for four generations, and had also married the daughter of a clergyman and thus obtained a model wife, to whose prudence and devoted piety he attributed the most of his success in his pastoral relations. There was a rare combination of gentleness, prudence and energy in this beloved man. His ministry extended over a period of sixty-eight years, and was invariably successful in every enterprise he undertook. He was favored with many revivals of religion, and as a result of one of these upwards of two hundred persons were hopefully converted. On another occasion, having been pleasantly settled for thirteen years in a harmonious congregation, he felt it his duty to accept a call to a church then in a distracted condition. Against this change the members of the church he was about to leave earnestly remonstrated. But he felt it his duty to make an effort to save the distracted congregation, and he went. The sequel proved his judgment was correct, for in a few months harmony was restored to the congregation. A revival of religion soon followed, and upwards of seventy converts were added to the church. He was

considered so successful as a peacemaker that he was often called upon to adjust difficulties in neighboring congregations, and "was never known to fail in his efforts."

He was regarded as a MODEL PASTOR, and from the day of his ordination, when only twenty-three years old, until worn down by old age and dimness of sight, was never left without pastoral employment; and when no longer able to preach, he took charge of a Bible class and continued to teach until near the close of life. While in pastoral charge he generally preached three times every Sabbath, and frequently superintended his Sabbath-school. Although so industrious in the work of the church, he seems to have been indifferent about his own secular interest, for at no time did his salary exceed five hundred dollars per annum, and he often relinquished some of that amount when he heard that some of his parishioners were too poor to pay their subscriptions. As a consequence he had no opportunity to secure a competence for old age. Still, when by reason of infirmity he could no longer provide for himself, he trusted in God to supply everything needed, and was not disappointed, for assistance soon came, not from any one particular congregation, but from the heartfelt generosity of the whole denomination whose churches he had loved so well and so successfully nourished for more than sixty years. In the organization of the MINISTERIAL RELIEF FUND the church has shown its grateful acknowledgment for such valuable service as that rendered by our venerable friend, and it was under the care of this fund he was cordially received when over eighty-two years old, and tenderly provided for until his ninety-third year, when he calmly departed from this world to go and "be ever with the Lord." His last words, uttered in a low whisper, were—"ALMOST HOME!"

CHARLES BROWN.

September, 1887.

EDUCATION.

WHO IS RESPONSIBLE?

That there are hundreds of important churches throughout our denomination at this moment without pastor or stated supply has already been demonstrated again and again beyond all cavil, and is a fact patent to any extensive observer. Persons who have been asked by churches to recommend to them some man suited to their needs for a pastor acknowledged themselves embarrassed for a reply, as they did not expect to be before they began to investigate and look for "the right man." It is a state of things which arrests the due progress and hinders the proper development of the resources of our denomination. Vacant churches are not apt to fill the columns recording the amounts of benevolent contributions to the several departments of church work; or if they do, the sums recorded are disproportionately small.

In view of such facts, the question arises, Who is responsible for them? Is it expected that each local church will raise its own minister out of its own membership? Does any church do this? We never have known of but one instance of the kind. As a rule, each local church draws, as it can, from a common stock which the denomination as a whole, acting in its organized capacity, provides in various ways, and to which every part is supposed to contribute according to the measure of spiritual life and pecuniary ability resident in it. Out from this particular congregation and that, through the influence of the pastor and through the consecration and nurture of pious parents and through the promptings of Christ's spirit, all co-operating, arise the youthful candidates who offer themselves to the sacred service. And do these educate themselves? Not usually. The denomination provides the colleges and seminaries where these candidates may be trained for their calling at a moderate cost. Then, having gone through their studies here, the church,

through its appointed organs, examines them, and, if found qualified, licenses them to preach and sends them forth to service under its warrant. From this stock thus supplied the several churches take their pick according to their tastes and fancies, little thinking oftentimes how the blessing was obtained, such is the ordinary course of things. Such provision every denomination feels it to be both its duty and its policy to make. It is the only proper means for promoting its own perpetuity and enlargement. It would be regarded as derelict to its Lord if it did not make it. It would be stunting and stultifying itself if it failed in this point. Ministers are the church's seed-sowers. They are the church's leaders. They are therefore the church's fundamental need, which after the pattern of her Lord she owes it to herself to furnish first of all.

If this be so, then we are justified in saying that in case of a lack of ministers the responsibility lies with the church as a whole; but inasmuch as the church as a whole is an organized body, the responsibility presses alike on every part—upon every separate congregation, upon all pastors and elders, upon every individual who has it in his power to contribute to the general result in some way, either by his influence or by his prayer or by his contributions or by his personal consecration. The concern is a common one. Must we not then conclude that a serious responsibility for the present lack of suitable ministers rests, in fact, on those pastors and churches that take but comparatively little interest in the matter, and send forth neither sons nor contributions toward meeting the great demand? How can it be otherwise?

But here another question comes up. How far should the church as a whole go in the matter of educating her candidates for the ministry? Is it sufficient for her simply to furnish them institutions for the purpose, or shall she advance farther, and aid those

who have not sufficient means for attending these institutions there to go through the course she has prescribed to obtain ordination? Some say it is enough to furnish the institutions. Further help is needless, is injurious, is liable to abuse, is a premium for entering the ministry. But what if those young men commanding sufficient means for their education are not sufficiently numerous to supply the demand? Shall the church rest here and say she cannot help it; "What is wanting cannot be numbered"? We must do the best we can with what we have. Will this be a sufficient apology for her deficiency when there are among her sons those who have the suitable gifts and the genuine aspirations for the ministry, but who cannot bear the expense of that preparation which she herself exacts? That there have been such the whole history of the church proves—men who through a little assistance have risen from the ranks of the common people, from the plow and the shoe bench and the printing office and the like, to become the lights of the world. There are such still; and there is no justifiable reason why their services should not be secured for the benefit of mankind. They are needed, and the possibility of securing them to meet the wants of the church imposes an obligation to do so. The simple principle of self-edification requires it. It is in the conviction of the soundness of this policy that all our Christian denominations have organized schemes for aiding those candidates for the ministry who are unable to bear the expense of the education which they require. To oppose this policy because of this, that or the other defect in its administration, or because of some real or imaginary abuse of it, is unworthy of sensible men. There is hardly a single line of benevolent action that is not liable to abuse; and why should this, which is so essential to the prosperity of the church, be invalidated by it? The consideration which should rule in such a case is the magnitude of the benefit accruing on the whole; and the compensatory size of this benefit none who have examined it can doubt.

If then it be the duty of the church as a

whole, and so of every part of it, to do something for providing a suitable ministry for the preaching of the gospel, contributing the means for its education is one item of that duty. If a church has not sons to give, it at least can give money; and how it can exempt itself honorably from such giving we do not see. In refusing to do this, it declines taking a fair share in bearing a common burden and supplying a common benefit. The time may come when its pulpit shall be vacant, and will it not be glad to have it occupied by some one of these very ministers whom it has refused to assist in educating? Yea, it may be enjoying his services already. Indeed, do we not know such? and ought it not to give freely as it has received?

Let it be remembered that the Board has under its care all the candidates among the freedmen, and most of those who are fitting themselves to preach to our immigrant populations. There is no question about the necessity of helping these. Also let it be remembered that of the 108 net increase of ministers last year, we drew 88 from other denominations, giving them in return but 38.

AN EXAMPLE TO BE FOLLOWED.

We take the liberty of inserting here for wider reading an article clipt from the pages of the *Presbyterian*, which illustrates what might be more generally done for the increase of the ministry were ministers, and indeed Christians generally, more alert to win young men of promise to consider its claims upon them:

About the year 1842 a bright boy of more than ordinary scholarship and promise graduated from the school at Lawrenceville, N. J. He was one of the speakers at the commencement, when he delivered a poem of great merit for one of his years. During a period of religious interest in the school he had made a public profession of religion, and adorned his profession by a consistent life, exerting by his example a salutary influence.

A few days before he left the institution to enter upon his collegiate course, the writer invited him to an interview. In the course of conversation I said to him, "George, what do

you propose to do after you leave college?" He said, "My father prefers my studying law." I added, "Have you ever thought of the ministry?" He answered that his mother would like him to be a minister. I then said, "I hope you will consider seriously the question of your duty and seek divine guidance." I presented reasons why it would be wise for him to do so. His ability as a writer and speaker at that early period of his education, his excellent scholarship and decided religious character, satisfied me that after a collegiate and theological training he would be a valuable laborer in the gospel field. He thanked me for my advice, and we parted.

Twenty years after this interview, visiting one of the flourishing cities on the banks of the Mississippi, I met my *ci-devant* pupil. He was then the pastor of a neighboring church. As we talked he said, "Doctor, I am indebted to you for being in the ministry." "How is that?" I remarked. "Don't you remember," said he, "the interview to which you invited me in Lawrenceville just before I left school to enter college? I have never forgotten it. You advised me to think of the ministry. When I returned home, I repeated to my mother the substance of your advice. She encouraged me to follow it. The result was that before I got through college I had concluded to study theology. That conversation was the turning point of my life."

This excellent brother, licensed in 1849, has had a successful career, and is still "toiling on" in the work to which the Lord called him. He is the honored pastor of an important congregation, who have recently built a new and elegant church edifice. He is well known and honored.

My heart was touched with gratitude to God for having permitted me to drop a word in season, and I was impressed more profoundly than ever with the beautiful words of Solomon, "Cast thy bread upon the waters, for thou shalt find it after many days." H.

This anecdote shows how a word dropt in season, wisely, may effect great and blessed results. Let there be plenty of them.

METHOD OF THE BOARD'S BUSINESS.

For the benefit of many of our ministers and also of our laymen who wish to know how the Board determines the distribution

of its funds, we here give in detail the Board's method of operation.

The first knowledge the Board has of any candidate desiring aid is through a formal "recommendation" in which are put a number of questions to be answered, as to age, qualifications, needs, church membership, place and stage of study, and the endorsement of him by the session of the church to which he belongs. This "recommendation" is sent to the Board signed by the chairman of Presbyterian Committee of Education, who is responsible for its correctness as ascertained through examination by the presbytery, or, pending its meetings, by the committee itself. It is then looked over by the secretary, and if found to be in order, it is presented to the Board for its examination and acceptance. As a rule only those in the collegiate and theological departments are received. Exceptions to this are allowed in the case of the freedmen and persons speaking foreign languages, and such others only as present peculiar and urgent claims for assistance. The highest amount allowed under the rules to collegiates and theological students is \$150, and to subcollegiates \$100. But the actual allowance is determined by the state of the treasury. This year it is largely reduced, being but two thirds of these amounts. Special donations to particular students from churches and individuals are allowed and credited. Payments are made three times a year on the receipt of reports from the professors of the institutions where the candidates are studying. These must certify to the correctness of their deportment, their scholarship, their rhetorical abilities, their punctuality and their economy. When these reports do not prove satisfactory, the payments are withheld and inquiry is made as to the reason of the deficiency. Should any student turn from his purpose of entering the ministry he is pledged to refund the money paid him, with interest.

Such is the method of the Board's operation. It will be seen that responsibility for determining the fitness of the candidates aided rests with three parties: first, the sessions of the churches to which they belong;

secondly, the presbyteries in charge; and thirdly, the professors under whom they are studying. That after all the care thus taken some should prove to be incompetent and undeserving is to be expected. "There is no art to find the mind's construction in the face." The fairest promise is sometimes blighted. But by careful examination it is ascertained that the large majority more than pay for the aid they get by the services which they afterwards render to the church on the condition of a mere support. They are to be found everywhere—in the highest seats of learning, in our strong churches, in our smaller congregations, and on mission fields at home and abroad—enduring the hardships and privations to which their early life had trained them. The Board is not ashamed of its record.

A LETTER.

The following letter has just come to hand, the like of which we have received several lately:

MY DEAR SIR:—Allow me to say one word in behalf of ———, a candidate for the ministry, under the care of ——— Presbytery (one in the far West), who has recently been refused aid from the Board on the ground that the Board is hard pressed for funds.

Your letter to ———, of ———, has been forwarded to me, in which you say that the Board declines all applications in the academic course *unless they can present very strong and special claims for aid.*

Now, sir, it is under this last clause that I wish to plead for this young man, whom I happen to know personally. I do believe he has as strong and urgent claims upon the Board as any man ever did have or *could* have. I will speak of but one, a twofold claim, and I will respectfully submit it to you for your consideration and judgment.

He is, first of all, a young man of exceptional ability. He has graduated from the high school at his home, taking the first place in his class. I can give you the names of half a dozen of men, sharp, shrewd business men who are engaged in mining iron ore in northern W——, who will, I am quite sure, bear testi-

mony to the high standard of his attainments. From my personal knowledge of boys in general while at college, I can say I have never known one brighter or who could master a subject sooner, or who knew the value of time and improved every moment of it more conscientiously than he. And this he has done for no special reward and without any high ideal before him. How much more may we expect of him now that he comes to study for the ministry and sets before himself the high ideal of a "true servant of God"!

Allow me to say that it was largely through my influence that he has come to consider the claims of the gospel ministry. These he has been carefully and prayerfully considering for over a year, and now he asks that our church help him while he prepares for this high office.

Next, his Christian character. I wish I could give you in detail some account of this boy's life. Born and raised a Roman Catholic, he broke away from the fetters of his church some few years ago, without the aid of missionary or preacher; and though a feeble light in his dark home, he has brought that light to his mother and two of his sisters, so that they have renounced Romish errors and are attendants upon our church. He has led the Wednesday evening prayer-meeting in his church again and again, and is president of its young people's religious society. In my opinion, our church cannot afford to neglect such a man.

I am no relative of his and he has no direct claims on me; yet, to show you my faith in him, I will add that I have consented to prepare him to enter Princeton College in his Latin and Greek free of charge, and to give him, if able, \$100 toward helping him along. But in his circumstances he will need more; and I do hope and pray that the Board will see its way clear to aid him to the extent of at least \$50 a year for two years, during his preparatory course.

An early reply will be thankfully received.

Yours ever, ———.

Such are some of the cases which are greatly taxing the sympathies of the Board. It is hard to say *no* to such presentations. But what can we say, when every cent given has to be borrowed? Will the churches spare the secretary the pain of writing a negative reply? We will see what the Board says next month.

FREEDMEN.

PRESBYTERY OF PITTSBURGH ON THE FREEDMEN.

This presbytery at its late meeting adopted the following report, prepared by Rev. W. F. Brooks, pastor of Grace Memorial (colored) Church, at Pittsburgh, Pa.:

During the past ecclesiastical year the Presbyterian Church in the United States has contributed \$115,203.83 for the work among the freedmen, the latter giving \$18,682.81 of this sum themselves. Less than one-half of all the churches contributed to this cause, the number not contributing being 421 more than those contributing. The churches giving averaged \$32 each. Had the others given an average of only \$5 each, their total contribution would have been \$14,650—more than enough to have prevented the indebtedness of \$14,131.42 with which the Board of Missions for Freedmen closed the year. There were 12 churches organized among the freedmen during the year, making the whole number under the Board 217. There were 1923 communicants added on examination and 235 on certificate. The average number added on examination to each church was nearly 9, and to each minister over 18. The whole number of communicants in the churches is 15,880; the whole number of pupils in the Sabbath-schools, 15,689; and in the parochial schools, 9743. Instructing these 40,000 souls, 279 preachers, teachers and catechists are employed.

This work seems large in itself, but is very small compared with what needs to be done. According to the last report of the Board, there are whole counties or sections of states in which there are no schools or churches for the freedmen, and from which come frequent appeals for help that cannot be granted. Arkansas contains 210,666 freedmen, and yet the Board was unable to enter that vast field until last year, when Rev. F. C. Potter was commissioned to start a church at Cotton Plant. Last month Rev. L. Johnson was commissioned to preach, and Miss Anna E. Grinage to teach, at Pine Bluff. Means are now needed to send missionaries to Little Rock. An industrial department has been added to Biddle University, and its support assured by the trustees of the Slater Fund. An instructor has already been secured for this department, and it will be

opened as promptly as possible. The seat of the Mary Allen Seminary has been made a larger centre of Christian influence among the 398,384 colored people of Texas by the appointment of a missionary to labor in its vicinity.

The great want of the Board is means to prosecute new work. There are thousands dying yearly in almost heathen darkness in the "back counties" of the South, who might have more light if the Board possessed the power to send them missionaries.

The Presbytery of Pittsburgh is far ahead of the whole Presbyterian Church in her contributions to this Board. While far more than one-half of all the churches have not contributed to this cause, less than one twenty-sixth of the churches of this presbytery have made a like failure. The number of our churches contributing last year was 51, and the amount contributed was \$6950, being \$690 more than the year before. Those not contributing were Phillipsburg and Valley.

Now, brethren, the question arises, why is it that less than one-half of the great Presbyterian Church has given to this cause during the past year? Is it not because the people have not been asked to give? Can we believe that there exists a single church in the land that does not contain a single individual in it willing to contribute something toward sending the gospel to these dying souls? How shall we ever evangelize and educate these people, how shall we overtake the work, if, while they are growing more ignorant, and the number of children among them of school age who do not attend school is increasing every year, a large majority of our churches give nothing toward the work, and the debt of the Board appointed to do the work is increasing? Your committee has formulated no plan for your adoption that may stimulate the churches of this presbytery to still greater beneficence, but begs leave to exhort every pastor and elder in this presbytery to continue to see to it that his people are at least regularly asked to contribute to the cause of freedmen. In the next place, the committee is of the opinion that we gain confidence in asking, and a more hearty response by keeping before our own and our hearers' minds the fact which our dear Lord taught by precept and example, that the sole object of his religion was the salvation of men, at whatever cost,

no matter how degraded they were nor how unworthy, even if they smote him and spat in his face while he was in the very act of paying their ransom. Again, your committee, to guard against the possible contagiousness of the indifference, impatience or despair of those who regard this work as hopeless or unnecessary, wishes to emphasize a factor that ought to enter into all estimates of its progress, and that is, it is a peculiar work. Two hundred and fifty years of bondage have left the freedmen a poor, ignorant, immoral, unthrifty, broken-spirited people, with a religion made up of a mixture of emotion and superstition, dashed with a little hospitality and general good will, still retaining beneath all this wreckage the undercurrent of true manhood and soul-longing for something better, which no amount of oppression can entirely check. Looked at from the cold standpoint of statistics, the work indeed seems to move slowly; but taking into consideration this peculiar factor of previous condition, it seems by no means so hopeless nor the progress so slow. Elevating races that have been free and living under the best influences for centuries is a vastly different thing from uplifting those who have been enslaved by men and devils and under the most soul-destroying influences for centuries. Christian teachers are agreed with the old heathen philosophers that "the descent to hell is easy," that it is like going over Niagara, while the ascent to heaven is hard and slow; and yet impatience and short-sightedness would lead some to drop this work and leave the freedmen to "wrestle with the problem alone." Because they cannot stem the current faster than they were dragged down by it, and have not been able in less than one generation to overcome the degrading influences of many generations, and because they have not been able in twenty years to overtake and keep pace with those whose ancestors have been free from time immemorial, there are a few, and, thank God, only a few, who would utterly forsake them. But the problem cannot be got rid of by dropping it. It is, like all other questions of right and wrong, irrepressible, and the only way to get rid of its annoyance is to go at its solution with might and main, by doing the work indicated by the leadings of an all-wise Providence. Thank God, the church as a whole is right on this subject, and the good work goes on and will go on under his direction and control to a glorious completion, for somehow or other it is wound up with God's one comprehensive attribute of righteousness; and when a work gets

in that condition, nothing can stop it. It is gaining friends everywhere. North and South Christians are laying it on their hearts and consciences. May the day be near at hand when every Christian shall be a contributor to it, when not only the whole Presbytery of Pittsburgh, but the whole Presbyterian Church, and not only they, but the whole Christian Church in the United States, shall be faithfully pushing onward this work which God has entrusted to their care.

Rev. D. A. Gibbs writes from the low country near Charleston:

Here in the jungles and amid the rice-swamps of South Carolina, I sit to pen you a few lines. I have gone the rounds of this part of the work. The wants of my people are great. Not preaching; they have about enough of that, if only it could be of a different sort. Teaching, teaching, is what is needed here. I inquired about the common free schools of the county. Was told they had a little one some time last fall. The children are growing up in ignorance, poverty and shame. Oh, sir, what an amount of work needs to be done! So much has been done, so much been given, and yet, sir, the work has only been begun. I never, until now visiting this lower country, knew the real condition of my people. Dear brother Payne, I've wept to-day as I never wept before. Alexander wept because there was no more domain for him to destroy. I weep because, like poor Mordecai at the king's gate, I cannot bear to see the destruction of my people. This is the most healthy point on the work. The other two churches are located right in the mouth of death, so far as a deadly fever is concerned.

Since this was written this brother has been compelled to leave even this "healthy" point, because smitten by the fever. But the people are compelled to remain, although dying physically and spiritually.

FROM NORTH CAROLINA.

A faithful elder, who teaches a parochial school part of the year, writes from Pollocksville, N. C.:

I am so glad to know that you are well pleased with my undertaking. I have a great struggle to keep the few members together, and I have found it hard work defraying the ex-

penses of our ministers when they visit us. Sometimes I had to borrow the money. [The minister drives out from Newbern, fourteen miles; and all this poor congregation is expected to pay for his services is his horse hire.—H. N. P.]

The people would do something for themselves, but they are not able. Times are very hard; yes, harder than I can describe. The people are numerous, and work is scarce. The last chopping that I could get to do, I was paid thirty cents in money and the rest in honey. I am above no honest employment, and do all that I can, but I have not seen one week of perfect health this year.

I hope you will come some Sunday and preach for us. When may I expect you? We have had preaching two times this year. [The Newbern church has been vacant since March 1, and has just secured a new minister.—H. N. P.]

My Sabbath-school is increasing in numbers, and also in interest. I hope you will favor our summer school, as there are so many children here that do not attend school during winter on account of not having proper clothing. The white people here have promised help, and the county officers favor it. I had contracted such a debt that when I received my money from the Board I had to pay most of it out. I have a small patch of very nice cotton, and a very nice garden. Do not think that a man as poor as I am is above honest labor. I was in great need when I wrote to —, and I have pressing needs now. I wish that I could see you. Will you come, dear brother? I am almost discouraged sometimes. Please pray for me.

Yours sincerely,

D. W. MURRELL.

OUR MISSIONARY SCHOOLS.

Ingleside Seminary, one of our youngest but most promising schools, is at Amelia Court-House, Va. It receives pupils of both sexes, but the boarding department is for girls only. A beautiful Christian home life is there taught and exemplified, the influence of which reaches into the homes of the people.

Miss A. C. Carpenter, of Erie, Pa., the efficient principal of the school, writes:

We have organized two new societies—one a mothers' missionary and sewing society, the

other for the girls. The mothers' is conducted on this plan: We meet once a week and sew on work we prepare, or on work sent to us ready prepared, knitting and sewing.

I allow the women six cents an hour for work. A price is set upon the articles made, and when they have earned sufficient they take for pay an article of which we have furnished the material. In this way we can make them feel that they are helping themselves. We can also draw in those we could not otherwise reach. We always have reading, singing, talking and praying. I am surprised at the number who attend and the interest they manifest. Every third meeting we work for those who cannot come, and who are destitute.

The girls' society is something the same. If they need help, we give it; if not, we give to those who do; and we teach them to sew and to knit. The girls are now piecing a quilt at each third meeting, to send to some school needing aid. I thought of the school in the Indian Territory. I want to teach them to help others in need, that they may partake of the missionary spirit while young.

HOW YOU MAY USE YOUR RELIGIOUS PAPERS.

A young lady at Pottstown, Pa., is in the habit of sending the *Presbyterian* and *Faith and Works*, after reading them, to one of our colored catechists, and the following letter from him to her shows how he appreciates them and may suggest to others to do likewise. Do not throw your religious papers away after reading them, but send them regularly to some of our colored missionaries, who will be very thankful for them. We will give the names to any who desire to do so.

It is with pleasure I seat myself to write you. I received your kind and welcome letter. Glad indeed to hear from you. I am pleased to say to you that I receive the *Presbyterian* every week from you, and you have no idea the pleasure it gives me to read that good paper. To be without it is almost like losing one out of the family. I do not see how I could get along without it. It tells me all about the church I so dearly love. It makes my soul happy when I read of so many souls being received into the Church of God. I trust that God will bless you and give you heaven for

your reward. Any good reading you send to me will be acceptable. I would have written you before now, but I lost your address and was thinking to write to the House of Publication to return my thanks. After I have read it I always give it to some one who can read, and you have no idea of the good it has done my church. I hope to write you again soon. I ask your prayers on my work. I will write you of my work next time.

DR. FRANKLIN ON EDUCATING FREEDMEN.

Early in the first session of the first Congress under our present Constitution, held in New York in 1789, the question of domestic slavery came up on a resolution to impose an impost-tax on every slave brought into the country. The discussion on this subject was very warm and excited; and while these Congressional debates were fresh in the minds of the people, the venerable Dr. Benjamin Franklin, as president of the Pennsylvania Society for promoting the Abolition of Slavery and the Relief of Free Negroes, in an address to the public said:

The unhappy man who has long been treated as a brute animal too frequently sinks beneath the common standard of the human species. The galling chains that bind his body do also fetter his intellectual faculties, and impair the social affections of his heart. Accustomed to move like a mere machine, by the will of a master, reflection is suspended; he has not the power of choice; and reason and conscience have but little influence over his conduct, because he is chiefly governed by the passion of fear. He is poor and friendless; perhaps worn out by extreme labor and disease. Under such circumstances, freedom may often prove a misfortune to himself and prejudicial to society.

Dr. Franklin felt then the danger of degraded illiteracy in the country, and hence he goes on in his address to say:

Attention to emancipated black people, it is therefore to be hoped, will become a branch of our national police; but as far as we contribute to promote this emancipation, so far that atten-

tion is evidently a serious duty incumbent on us, and which we mean to discharge to the best of our judgment and abilities.

To instruct, to advise, to qualify those who have been restored to freedom for the exercise and enjoyment of civil liberty; to promote in them habits of industry; to furnish them with employment suited to their age, sex, talents, and other circumstances; and to procure their children an education calculated for their future situation in life,—these are the great outlines of the annexed plan, which we have adopted, and which we conceive will essentially promote the public good and the happiness of these our hitherto too much neglected fellow creatures.

When Dr. Franklin issued this address (1789), there were 697,897 slaves in the country, and comparatively few freedmen, though he doubtless hoped, through the efforts made for emancipation at that time, that there would be many more during his day. If, however, it was essential to "the public good" to qualify the few who were in the country then "for the exercise and enjoyment of civil liberty," what is demanded for the public good now that there are seven millions of them invested with the rights of citizenship, and among them over a million of voters? If it was important to procure for the children of the few freedmen of Franklin's day "an education calculated for their future situation in life," what is the importance now of procuring an education for over two millions of them, most of whom have no school privileges whatever?

The Board of Missions for Freedmen is endeavoring to carry out essentially the plan set forth in the address from which we quote, the concluding words of which are especially applicable to its circumstances at this time, and which we cordially adopt:

A plan so extensive cannot be carried into execution without considerable pecuniary resources beyond the present ordinary funds of the society. We hope much from the generosity of enlightened and benevolent freemen, and will gratefully receive any donations or subscriptions for this purpose which may be made to our treasurer.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

The responses to the recommendation of the General Assembly to hold simultaneous meetings during the second week of November in the interest of foreign missions are most gratifying. In many of the presbyteries the churches, as we go to press, are just upon the eve of this movement. In some of the churches missionary services began on the first Sabbath of November, and during this the first week, meetings are being held here and there with great interest, particularly in the Presbytery of Philadelphia North. During the second week of November the whole Synod of New Jersey will take up the work. Through the efforts of a very efficient committee, seventy centres have been selected in that synod for union meetings, and the committee have hope that services of some kind may be held in every church in the synod during the week. Here and there in different parts of the church both in the East and in the West there is a hearty response to this movement. Plans are being laid for special missionary services to be held in some of the leading churches of New York and Brooklyn and Philadelphia. These will be held mainly in December and January. Will not other large cities follow this example, and during the same months arrange plans for either union services or special presentations of the subject of foreign missions in the different pulpits?

A great foreign missionary work has been undertaken for this centennial year of the church and semi-centennial of the Board. If the effort to raise a million dollars is to be successful, as it certainly may be and ought to be, it can only be by a united effort, well organized at every point, and breathed upon and inspired and vitalized by the Spirit of God in answer to prayer. Such a baptism is the object of the simultaneous meetings.

Let it be remembered that December is the proper month, the very best month, for

a united and universal effort by the Sunday-schools in response to the Assembly's recommendation for a Christmas offering of \$75,000. If there be not time to obtain the jugs and barrels, waive all that and make the effort without them. It is no more than just and fair that those schools which are taking hold so nobly shall be supported by every other school, that the phalanx shall be solid and complete. Thus a keynote will be struck in the Christmas offering of this centennial year which shall be worthy of a following by the children and the youth through all the new century of our church history.

It is an inspiring thought that we are now sounding the bugle note for the three generations who will live and die ere another Centennial shall come.

The churches during the month of November are praying specially for foreign missions. What in particular are they asking? If they are seeking for a great enlargement of the work, a great increase of gifts, a broader and deeper consecration of the means God has placed in their power, will it not be wise to rise up and immediately begin to answer those petitions by actually doing the things for which prayer is offered? Sabbath-school children are keen observers, and are always quick and responsive in undertaking what their leaders advise. Only let the word go forth and the \$75,000 will be raised. And if the children thus begin the work the million will come.

Mr. William Duncan, to whose remarkable work among the degraded savages of Metlakatla, in British Columbia, frequent reference has been made in our columns, has solved the difficulties of his situation by actually removing his colony over the lines into Alaska.

Without stopping to discuss the merits of his controversy with the Church Missionary

Society and the Dominion Government, it is enough to say that when he appeared in the United States a year ago with his petition to our Government and to the churches for encouragement and aid in his enterprise, few regarded the scheme as at all feasible. The expense involved in transporting a thousand Indians seemed an insurmountable barrier. The loss involved in forsaking a settlement which had been furnished with all the appliances of civilization in schools and churches, saw-mills, canning factories, blacksmith shops, flour-mills, etc., was enough to stagger the faith and the purpose of any but the most intrepid.

But the simple fact now is that Mr. Duncan and his colony are in Alaska. By what means this has been accomplished we cannot say. We hope that wisdom will be given to this remarkable leader, and that whatever errors there may have been in his ecclesiastical theories may be corrected as a result of experience and severe trial. Above all, may the time be distant when the rush of American enterprise shall elbow this Indian colony out of its possessions, as has been done in so many instances under that American flag to whose protection the exiles have fled.

The acknowledged demand for a great enlargement of medical work in foreign mission fields is giving rise to the establishment of numerous medical missionary training-schools in various parts of the country. The danger is that there will be too many, and that the organizations under which they will proceed will be crude and irresponsible.

If something like the Edinburgh Medical Missionary Society could be reproduced in this country, it would in our opinion be very desirable. It should be raised as far as possible above all one-man management and all suspicion of place-seeking and personal aggrandizement. It should be undenominational. It should not claim to represent the missionary boards, as probably no one of them would invest it with any such authority.

It should not be carried onward merely in

the name of influential men of different religious bodies, but should be under their positive control. Above all, it should not add another to the various calls for church collections. Its very *raison d'être* lies in the fact that the demands of the missionary work are greater than the churches as such can meet or will be likely to meet.

One great evil of the times is the tendency to divide and divert the collections of the churches from those great enterprises which they have taken under their own responsible direction. To support the medical missionaries when fully prepared is all that they can undertake.

But there are many persons outside of the churches, and some perhaps within their membership, who are not greatly interested in the spiritual aspects of missions, but are thorough believers in their medical work. Upon the support of such individual friends should a medical missionary society rely. And doubtless, if its methods were transparently commendable and its resources were known to be undiminished by expensive collecting agencies, it would win favor and support, and become eminently useful.

F. F. ELLINWOOD.

NEW YORK, November 8, 1887.

The success of Rev. A. P. Happer, D.D., in obtaining endowments for a missionary college in Canton, China, has been quite remarkable. After securing something over \$100,000 he has sailed for Canton, to make arrangements for the opening of the institution in February next. The board of trustees, of which Rev. Robert R. Booth, D.D., is chairman, have very properly chosen Dr. Happer as president of the college. It is expected that two missionaries now on the field will be chosen as professors, and that from the first the institution will take a high position.

Dr. Happer is encouraged to believe that the Chinese Sabbath-schools in this country, which now number over three thousand pupils, will select a goodly number of their brightest and most devoted youth, and send them to the Canton college and there sup-

port them while they prepare to become heralds of the cross to their countrymen.

The Board of Foreign Missions has given its cordial endorsement to this enterprise, which, although not under its direct care, is in close and sympathetic connection with it.

Many prayers will follow Dr. and Mrs. Happer as they return once more to their field, that they may be permitted to fully establish this crowning work of their useful lives.

Protestants in Italy are distressed at the backing-down policy of Prince Bismarck in the relations of Germany to the papal power, and also at the fact that England has received a special nuncio and a papal commissary to "pacify Ireland by the powerful influence of the pope." Encouraged by these diplomatic triumphs, the Catholic press of Italy is prompt to point out "the political advantages which Italy would gain by a reconciliation with the pope," now that he is so popular and influential with the great European powers. Well, for that matter, the great American power might be added to the list. We have it on the highest and most direct authority that there are no less than three different bureaus of Catholics in Washington whose business it is to secure advantages from the Government. One is known as the "Bureau of Missions," and is charged with securing grants of land or of funds and other kindred objects. Meanwhile no attentive observer of current events need be told that the red hat of Cardinal Gibbons is altogether the most influential piece of head-gear now known at the capital.

Perhaps the very strongest argument against Buddhism is the fact that its own logic has always proved untenable. Its seeming kindness has attracted millions of men, but practically they have shrunk from its conclusions. They have found the inanities of Nirvana a stumbling-block, and the endless round of transmigrations an unthinkable and disheartening mystery.

Though taught by orthodox Buddhism that there is no God, yet, taking counsel of the deep wants of the human soul which cry out for divine help, its followers have made to themselves gods on every hand. Though discouraged from prayer and thrown back upon their own inner struggles for all hope of aid, yet they have always prayed in their merit-making fashion; and in the Buddhism of North China, Japan and Korea there is to-day a confident hope not of extinction, but of a real heaven situated somewhere beyond the setting sun. As shown by Rev. Mr. Gordon in the *Andover Review*, two of the most popular Buddhist sects of Japan hold to something very like the doctrine of salvation by faith. They put their trust in a being whom they call Amita Buddha—not Gautama—and in him is their salvation. Contrary to all that Gautama taught, they renounce all trust in their own endless struggles, and seek the help of Amita. They are saved not by their own righteousness, but by his grace. Professor Max Mueller, who has carefully studied their creed, deplores their apostasy, and has sent them a public invitation to send men to Oxford, who shall learn through the Sanscrit language the true Buddhism in its pristine purity. What a grand opportunity is here afforded to Christian missionaries who rightly apprehend the situation and can wisely use it! What a grand opportunity to lead the Japanese, not back to the old Buddhism of twenty-five centuries ago, but *forward* to that Christian doctrine of salvation by faith to which they make so strange an approximation!

A committee representing the different missionary organizations whose headquarters are in New York, and also a committee appointed by the late Lake Mohonk Conference, visited Washington on November 2 and jointly presented an appeal to President Cleveland concerning the orders of the Commissioner of Indian Affairs forbidding the use of vernacular languages in the Indian schools. These committees were received very courteously; and after some

mutual discussion of the points involved in the case, they left the President, much encouraged as to the objects of their errand. They also met Commissioner Atkins in a friendly conference, and there seems to be good reason to believe that the official orders which have caused so much solicitude will be essentially modified.

The concessions which it seems indispensable to gain are: First, Full and free permission to give oral instruction in morals and religion in the language which the Indian children and youth can best understand. Even this has been denied. Such permission need not interfere with the purpose,—in which the missionaries are in accord with the Government,—to push forward the study of the English language as the chief and finally the sole medium of instruction.

Second: Freedom in training up a body of native preachers, who shall be able to proclaim the gospel to all Indians of whatever age in their native tongue. It is to be borne in mind that the great majority of the two hundred and fifty thousand Indians now in the United States and territories, exclusive of Alaska, will never learn the English language. Most of them will receive no knowledge of it whatever; and others, though gaining a few words by contact with white settlers, will be entirely unable to comprehend religious ideas in any other than their native tongue.

It is to be remembered also that the missionaries who can preach to these people in their native tongue are very few, and the number is rapidly diminishing. Newly-appointed missionaries are not learning the Indian languages. Who then shall proclaim the gospel to these tens of thousands of adult Indians and the large number of children who are not now, and are not likely to be, reached by all the joint educational appliances now used by the Government and the missionary societies? The thought of a whole generation of heathen passing from the midst of an enlightened Christian people

without even a partial knowledge of the gospel which has blessed that people, and which is the heritage of all mankind of whatever race or color, is one which cannot be contemplated without sadness and even shame. It were enough to *neglect* the duty of enlightening these tribes; but to place barriers and hindrances in the way, to seal up the only language which can possibly be the medium of gospel truth to their souls, to bring the strong arm of the Government to bear in *preventing* the training of young men of their own race to become heralds of the cross, is something which the American people must regard with a universal and emphatic protest.

We trust that upon a clear understanding of the case the Government will be at one with the Christian sentiment of the country on this subject, and that the greatest possible freedom will be accorded to the various missionary societies in the training up of preachers to proclaim the truth in their native tongue.

Third: Another point of great importance is that in all tribes where the Bible has been translated into the vernacular tongues *all* the children and youth shall have the privilege of *learning to read the Bible in their own language*. This need not conflict with the general policy of the government—a policy which missionaries doubtless will sympathize with and faithfully carry out—to make the English tongue the medium of curriculum study, compulsory instruction in English reading being included. The pupils should learn to read in both languages—one for the purposes of a complete English education, the other for the ends of Christian enlightenment.

An Indian child, if able to read the English Bible only, cannot open its pages to his heathen parents, who know nothing of the English tongue; but with a vernacular Bible in his hand he may become a virtual missionary in the household to which he belongs.

THE LATE ROBERT LENOX KENNEDY.

The death of Mr. Robert Lenox Kennedy added another to the heavy losses which the Presbyterian Board of Foreign Missions has sustained in the last decade. Within that period seven prominent laymen, who either were or had been members of the body, have been called away, viz., James Lenox, Lebeus B. Ward, Washington Vermilye, Robert L. Stuart, William E. Dodge, David Olyphant, Robert Lenox Kennedy. To these must be added the names of a president of the Board, Rev. Dr. William Adams, and a secretary, Rev. Dr. David Irving. A goodly company of rarely useful men, and one which in our finite estimate neither the Board nor the church and the world can afford to lose. It sometimes seems to us that in the counsels of divine Providence even the best of men and any number of the best men are unimportant.

But really nothing is undervalued in the divine economy, least of all character and worth. We see but the one side of things and the lower side; there is also service above and beyond. Meanwhile all is not lost even here; character is still speaking, and the remembrance of what an earnest and devoted Christian layman was in the generation now fast departing is of untold value to those who are coming to fill the empty places. The well-remembered strength and stanchness of these departed men should be very helpful in these easy-going times upon which our lot is fallen.

At the time of his death, Mr. Robert Lenox Kennedy was a member both of the Home and of the Foreign Mission Board of the Presbyterian Church, and it was chiefly due to his influence that such munificent provision is being made for the accommodation of all the boards in New York, including Church Election and the Woman's Boards of Missions, Home and Foreign. His personal gift, with which he crowned his efforts in this matter, was over fifty thousand dollars. To arrange the transfer of this property to the boards was about the last of his public efforts ere he sailed for Europe in June last.

Mr. Kennedy's commercial and other

business engagements were very numerous and exacting. Probably few men in New York held more positions of high trust as officers of banking, or commercial, or eleemosynary, institutions than he. And even when he had laid aside the presidency of the Bank of Commerce, many charitable engagements still remained. He was one of the men whose wisdom and integrity a community are inclined to trust and tax to the largest possible extent. He was, moreover, one whom it was easy to co-operate with and to follow. His judgment was not obtrusively given, but when rendered it commanded respect.

Mr. Kennedy was uniformly cordial and genial in manner and spirit. It was always a pleasure to meet him, even in the public places of business or in the counsels of Christian benevolence. In leisurely interviews with him, it was easy to see that his thought and conversation covered a wide range of subjects, yet without show and without weariness to those who heard him. He was a great reader. His ample and well-chosen library was no mere ornament. As a graduate of Columbia College, he had trained his mind to the highest literary tastes; and notwithstanding his active and multiplied business engagements, he kept pace with the current literature in many seemingly-divergent lines. It had become a sort of proverb among his friends that there seemed to be no topic with which Mr. Kennedy was not familiar.

On accepting appointment as a member of the Foreign Board, some five years ago, he expressed the thought that a Christian business man ought to feel, on passing his sixtieth year, that thenceforth his service belonged chiefly, if not exclusively, to the cause of his Master, and there is good reason to believe that he aimed to carry out the thought so expressed. We mention this incident as worthy of a wide following. If not only personal service, but the incomes, of men who have already gained all that their earthly wants or those of their families can reasonably require, could thenceforth be put into the direct service of the Lord, what a grand consummation for the kingdom of

Christ! Very often it happens that the perplexities and worriments which wrinkle the brows and torture the spirits of elderly men spring largely from the question, "What shall I do with my coupons and the interest accounts which it is so difficult to invest?" The most pitiful description we have ever heard of one whose soul had been wedded to money was that of an old gentleman, on what seemed likely to be his dying bed, positively weeping because, as he said, he could not bring himself to give away his money.

Centuries ago the thought of Mr. Kennedy was grandly illustrated by one of the great men of history. When Michael Angelo was called to plan and execute the dome of St. Peter's, which he well knew would be the greatest effort of his life, he rejected all offers of compensation. "No," he said, "I have been prospered thus far and I have no need, and this work is too sacred to admit of pay. Let this crowning effort of my life be laid on God's altar." Accordingly there rises to-day the grandest monument of Christendom, the noblest architectural achievement, perhaps, that the world has ever known, but no one thing about it is more beautiful than this example of the great architect and sculptor, in *consecrating his last great service*.

E.

One of the most warlike sermons that have appeared since the melancholy days of the Great Rebellion was delivered in a New Haven pulpit on Sunday, October 9. It was aimed at the American Board and its recent action at Springfield. It is wonderful how much earnestness there is in a mere "hypothesis" which is not expected to be preached and which nobody cares to press as a serious and positive belief.

The two campaigns of 1885-6 and 1886-7 having failed, the latter worse than the former, the hypothesis men now change their tactics for 1887-8. It is no longer missions, but Congregationalism, that is to be rescued from the oppressive rulings of the Board. This is perhaps the most skillful plea that could be made, and it may create some enemies

of the Board; but is the crusade wise or Christian?

The Prudential Committee pointed out the fact that the executive management of great missionary interests cannot be left to local councils, which are of a temporary character and which may not agree in their rulings. That is true, and the plan which Congregationalism, both in this country and in Great Britain, has adopted for nearly a century—viz., that of establishing permanent missionary boards to supervise such work without unnecessary dictation—has certainly worked well and without detriment to the congregational system. No organizations have made a grander record of success than the London Missionary Society and the American Board, both worked and supported by Congregationalists.

Our friends in New England and elsewhere should ponder the question well before they suffer themselves to be hounded into any measures which shall mar the efficiency of that great organization whose history is the glory of the denomination.

Dr. Newman Smyth calls for something little short of revolution. He points out a "malady which must be cured in the constitution of the American Board." He claims that the discomfited minority "represents the educational, moral and even the financial forces which command the future." And he gives notice that the hypothesis will continue on the war-path. He says, "I speak with some knowledge of the spirit that is in us when I affirm that this movement will not cease nor tarry until the present obstacles to intelligent action on the part of the Board are removed."

Many intelligent New Englanders are saying that the opposition to the action of the Board is not coterminous with the Andover question; that the "new theology" has but a small following, while those who call for "liberty" are many. But why then are the "new hypothesis" leaders entrusted with the management of the campaign? Why are the colors of Andover allowed to wave at the head of the whole

column and the drum-beat of New Haven suffered to lead the march? If there are really two quite distinct issues, would it not be well to separate them?

One of the foremost aims of our "Centennial" should be to close the year without a debt upon any board of the church—provided, of course, that the expenditures of the boards be kept within the limits of a reasonable advance. There would be a grim irony in signalizing the opening of the new century with large special funds and at the same time beclouding it with discouraging debts.

When a former memorial fund was raised, the most gratifying element in the final report was the fact that the receipts for the current work of the boards had increased.

May every church and every individual donor make a careful estimate of the amount to be given this year for the boards and also for a generous donation toward the centennial funds.

There is reason to believe that the Sabbath-schools in the country districts are more loyal to foreign missions and to all the boards of the church than those in our large cities, and especially New York. A lay member of a city church who believes in supporting the great enterprises of his own denomination recently sent us a schedule of the gifts of the Sabbath-school with which he is connected. Largely the appropriations were for humanitarian and other local charities, and the Sunday-School Union received more than all the boards of the church. This seems to us an excellent plan for *educating the children out of the Presbyterian Church, and for cutting off the future support of all the great enterprises which that church has undertaken.*

With such a training the future church relations of these children and youth, if they have any at all, will be a mere matter of circumstances.

The Society for the Propagation of the Gospel is encouraged in its missionary work among the Dyaks of Borneo. The world has hardly done justice to these people. The name has been a synonym for all that is hopeless in humanity; yet the fact that the gospel is able to regenerate and elevate all classes of the human race is being verified among them. Rev. J. Perham, missionary, says in a letter in the *Mission Field*:

The Dyak is by no means a wild, shaggy, fierce man of the woods, ever thirsting for human blood, nor is he a pure-minded innocent. In the interior he is scantily clothed, a waist-cloth, with a few bits of finery, being the extent of his vesture. But in the coast districts, both in clothing and in feature he is often hardly distinguishable from the Malay with his coat and trousers. His faults are grave, his shortcomings and inherited superstitions many, and a long period of misrule and no rule in the past has given free scope for all the worst elements of his nature to assert themselves. But he is quiet, hard-working, honest, hospitable, full of talk, joke and good nature, and plods away at his poor system of paddy growing, and is ever ready to earn a cent and save a cent where he can.

Give the Dyaks a place, then, under the provisions of the great commission.

Our attention has been called to the fact that in Grinnell College, Iowa, a prize has been offered to the students for the best essay on foreign missions, certain subjects having been assigned. A wish has been expressed that such a prize might be offered by some individual interested in the subject, to the students of Hanover College, Indiana.

There is so inadequate a conception of the nature and magnitude of the foreign missionary work in most minds that something of this sort which should awaken the interest of the young and lead them to investigate the subject would seem very desirable. Unless some means are used to keep this great subject before the attention of the people, what chance can it have in an age like this when so many objects are thrust upon the public thought and interest?

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

SYRIA.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28 : 19).

Blessed are they that do his commandments (Rev. 22 : 14).

MISSION IN SYRIA.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D.D., M.D., H. H. Jessup, D.D., William W. Eddy, D.D., James S. Dennis, D.D., Samuel Jessup, and their wives; Mrs. Gerald F. Dale, Miss Eliza D. Everett, Miss Emilia Thomson and Miss Alice S. Barber.

ABEIH: Rev. Messrs. William Bird and Theodore S. Pond and their wives; Miss Emily G. Bird.

SIDON: Rev. Mr. William K. Eddy and wife, Miss H. M. Eddy and Miss Charlotte H. and Miss Rebecca M. Brown.

TRIPOLI: Rev. Messrs. G. J. Hardin and F. W. March and Ira Harris, M.D., and their wives; Miss Harriet La Grange, Miss Mary T. Ford.

ZAHLEH: Rev. George A. Ford.

In this country: Rev. William M. Thomson, D.D., Mrs. Mary P. Ford, Miss Eliza Everett.

Faculty of the Syrian Protestant College: Rev. Daniel Bliss, D.D., President; Rev. George E. Post, M.D., Rev. John Wortabet, M.D., Rev. Harvey Porter, B.A., Charles F. Dight, M.D., Thomas W. Kay, M.D., John C. Fisher, M.D., Rev. Andrew Macfarlane, M.D., Ph.D., Robert H. West, M.A., Rev. W. W. Martin, M.A., Louis F. Groux, B.A., William S. Nelson, B.A., and eight assistant instructors.

A SYRIAN RETROSPECT.

REV. W. W. EDDY, D.D., BEIRUT.

A piece of tapestry is the result of the interweaving of many threads of different colors in warp and woof. A plant is the product of many combined forces in nature. How many influences co-operate in producing any man's character! In like manner the results of mis-

sionary labor in any mission as summed up in an advanced stage of its history must be counted as the outcome of various agencies exerted in different times and ways.

In applying this to the Syria mission, the writer will omit reference to individuals now living and working in the field.

Among the agencies conspicuous in bringing about present results must be counted first, the *prayers and instructions and consecration* on the part of the *parents* of the missionaries who have labored here. In some cases the mothers who gave the sons and daughters sacrificed more and made a higher consecration than the children who went.

Next to these should be classed the work here, for at least forty years time, of the *secretaries of the American Board*, and particularly of Dr. Anderson. Their deep interest, their many and long letters on missionary policy, their cheering words and unfailing sympathy, have strengthened the hearts and hands of the missionaries. From Pemberton Square for many years flowed streams of blessing to this land. With what prayers and counsels and tender farewells the missionaries embarking in sailing vessels from the wharf in Boston were sent on their way!

And behind the secretaries wrought the *great constituency* of the American Board, who gave to Syria their children and their money, who read letters from Syria from the *Missionary Herald*, and bore the missionaries on their hearts and in their prayers to the throne of grace in the monthly concert and at the family altar.

Next come the *pioneers* of missionary work in Syria. They wrought well and laid deep foundations. On a tombstone under a cypress in Beirut cemetery may be read, "Pliny Fisk, died . . . 1825, aged 33 years." He was one of the pioneers. Another was Jonas King, whose farewell letter to Syrian nominal Christians has been, and still is, a message of power to call men away from the errors of false Christianity. Another was Isaac Bird, scholar as well as saint, whose "Thirteen Letters" is a

treasure-house of sacred truth and a magazine of weapons against the false doctrines which have reigned here.

Among those who have been prominent in the work of *education* here was Rev. Mr. Hebard, who went more than forty years ago to his rest and reward. He taught the first class of youth here, and taught them well. Most of them are dead. Some have been our most efficient helpers.

Rev. S.H. Calhoun, influential in the pulpit, influential as a writer, did his greatest work as an educator of youth in the higher branches of learning, training them for both worlds, leaving the impress of his mind and heart upon the minds and hearts of his pupils, as a seal upon clay. Those pupils may be counted by scores in Syria and Palestine and Egypt, and there are none better than they.

Mrs. Sarah Huntington Smith, of Norwich, Conn., opened the first girls' school here, and the corner of the churchyard where her school-house once stood is a sacred spot.

Dr. De Forest conducted the first female seminary, and his pupils still hold his name in precious remembrance. Few of those who were his associates remain. They think of him as a skillful physician, a fascinating companion and a devoted Christian.

Mrs. Bowen Thompson, of England, did a great work for the women of Syria, coming here at the time of the massacres, gathering the throngs of widows and orphans, feeding, clothing and instructing them. The work which she inaugurated still goes on since her death, enlightening, elevating, saving.

In *literary* work, in making *the press* a power for good in Syria, Dr. Eli Smith takes the first place. The Beirut press, which in 1886 printed thirty-three millions of pages in Arabic, half of them pages of Scripture, was, in its inception, the product of his brain and effort. His hand traced the forms of the type now used. He planned and wrote and worked so earnestly here that it almost seems as if his soul had passed over into the souls of all the workers here, and as if his hand was pushing wheel and roller and screw, in engine, presses, foundry and bindery. He spent the best years of his life in preparing to translate the Scriptures

into Arabic, and entered to a good degree upon the work. His share in that translation entitles him to higher honor than if he had built the Pyramids. No one but Dr. Van Dyck could have lifted and worn his mantle when it fell. Dr. Smith was clear in thought, convincing in argument, exact in execution. He was only fifty years old when he died.

Rev. J. Edwards Ford was a man of prayer, a man of faith and zeal, of untiring energy and unclouded cheerfulness, and as free from selfishness as mortal well could be. His sermons, conversations and prayers are precious seed brought from a heavenly storehouse to be returned yet in a harvest of souls. He died in his prime.

Mr. James Black, English merchant in Beirut, a warm friend of the missionaries and a true Christian, has aided Protestantism here by the witness he bore to it through his strict integrity during many years of commercial life. In business circles throughout all Syria he won a name above all others for truth and honesty. Merchants of all sects chose him as umpire in difficult cases, with implicit confidence in his impartiality and wisdom. He took a lively interest in the building of the Beirut church edifice. Besides giving liberally toward it, he superintended its construction as carefully as if it were his own house; but the character which he built up is a better memorial than would have been the most costly cathedral, and is still what it was in his life, a testimony of the power of the religion of the gospel to make a business man an honest man.

Dr. William M. Thomson is not living in Syria, therefore his work here may be spoken of with that of others. No other missionary has been privileged to labor so many years in Syria. No other one has travelled so widely through the land and made his influence so extensively felt. He was born to be a pioneer missionary. His resources for planning and suggesting new channels of effort, and extricating the mission from trouble in times of opposition, were boundless. His body and mind seemed insensible to fatigue. The present generation of Protestants will not forget Dr. Thomson. His brain thought out the Syrian Protestant College, and the Dodges,

father and son, made that thought an actual and splendid reality.

Medical labors have been not few nor unimportant in aiding the spiritual work. They have opened closed doors and dissolved icy prejudices, won access for the gospel and brought double healing to doubly-diseased sufferers. Drs. Dodge, De Forest, Danforth and William Calhoun have not lived and died in vain.

How can the labors of the wives of the missionaries be summed up so as to convey any idea of the influence thus exerted upon the hearts and homes of the women of Syria? The pen cannot describe that influence. The records of the great day will disclose it.

Of Syrian co-workers I might make long and honorable mention. Space permits me to mention only five. One of these was Asaad Shidiak, the martyr Protestant of Syria. His thrilling, tragic history is ever speaking to the hearts of Syrian youth, and inspiring them to like faithfulness and heroism.

Bishop Wortabet was another, who left the Armenian convent in Jerusalem, and lived in Sidon, honoring Christ and witnessing to his gospel.

Another eminent Protestant was Butros Bistany, who was the leading mind among men of all sects in this land and the father of the new era in Arabic literature. His dictionaries, encyclopædias, newspapers, reviews, grammars and other books are marvellous in their number and excellence. The educated youth now entering on the stage of action aim as the height of their ambition to walk in his footprints and reach the eminence which he attained.

John Abcarlus, who lately died, was eminent as a man of wealth, of piety, of influence, of sagacity and of generosity. His character was lovely. He published some useful books, but his memory and his example are the most valuable legacy which his countrymen inherit of all that he has left.

Dr. Meshakah, still living in Damascus, published thirty or more years ago a number of volumes in defence of Protestantism, and exposing the errors of the papacy, wonderful in their pungency and power. They have

acted mightily as agents in demolishing the strongholds of superstition here. When one now wants to throw red-hot shot into the enemy's magazine, he calls for one of Dr. Meshakah's books.

Yes, Syria owes much of her advance into light to her veteran laborers. But does she owe nothing to the *early dead*, who while living had consecrated their lives to her service? Are those many graves in Beirut cemetery of young men and women, missionaries who died when barely thirty years old—are these monuments of wasted effort, squandered lives, useless sacrifice? No, they are God's remembrancers, silently pleading for mercies to this land. They are evidences of territory taken possession of and held for the Lord. The short service those young servants of Christ rendered won hearts and left shining examples. Being dead, they yet speak, calling others to a like consecration.

It would be wrong to omit to count among the indirect causes of blessed results here the *tyranny of the clergy* in former years, which drove the people "to turn Protestant" in order to punish their spiritual rulers and to bring them to terms. Places walled up to heaven against the missionaries by prejudice and hate opened wide their gates to them to spite their clergy, and gave large audiences and abundant opportunities to communicate volumes of truth and refute volumes of lies, before the quarrels were made up and the doors again closed,—not wholly closed, but always left a little ajar, so that the entrance once made could be permanently secured, and the narrow opening become in time a broad highway.

In the earlier days of the mission Syria was governed by native princes, who at times oppressed the people cruelly. To bring their wrongs into public notice, villages would profess Protestantism and call for missionaries, hoping that through their intercession they might be taken under the wing of the English consul. That official was then a power in the land. His word had then more influence than all the ambassadors now wield in Constantinople. *English consuls* were always ready to interpose in behalf of persecuted Protestants, and they helped mightily in this way to plant the gospel in this land. But for one of

these the enemy would have swallowed up quickly the Protestants of Hasbeiya in their hour of peril.

Another influence which tended to bring about present results was the massacre of 1860. The war then waged between the Druzes and the Christians greatly weakened the power of the Maronite clergy, who had excited it. As the results of those troubles, thousands of nominal Christians, who never had come into contact with Protestant missionaries, were assembled at their doors, naked, sick and starving. They found those whom their priests had represented as devils in disguise, to be angels of mercy to them. They were kept for months under the influence of the missionaries, receiving relief and instruction from them; and as the famine in China and the helps brought by missionaries opened doors of access to the Chinese, so the massacres in Syria, and the aid brought to the survivors, disarmed prejudices, cemented friendships, opened furrows in hearts to receive the dropped seed of truth. The swords and firebrands of the Druzes, besides working woe and destruction, were instruments in the hands of God of slaying fierce enmities and burning away strong barriers which opposed the gospel.

Mountain and plain, city and hamlet, have been the receptacles of seed which has lain buried for long years after the hand of the sower was still in death, and has then sprung up and borne rich harvests. Prayers offered in distant America, and gifts laid on God's altar there, have brought spiritual blessings to Syria, like clouds exhaled from far-off seas and wafted across continents to water deserts and make them gardens.

And when the great harvest day comes, and all the reapers assemble, bringing their sheaves with them, what wide and joyous partnership will then be revealed in the store gathered from this Syrian harvest field! the partnership of Pemberton Square with Centre Street; of wrestlers in prayer in closets on one side of the ocean with messengers publishing good tidings on mountains upon the other; of those who went down to the battle with those of equal ardor who were compelled to tarry by the stuff; of first laborers with later laborers, who

were unborn when the others died; of those who were called home at morn from the harvest field, with those who wrought till eve—Syrian, Anglican and American—and all rejoicing to lay their gathered store at the feet of their common Lord.

MEDICAL MISSIONARY WORK IN SYRIA.

Ira Harris, M.D., of the Tripoli station, in a recent letter continues his account of a journey lately taken among the villages of the Nusairiyeh and other strange sects in the mountainous region north of Tripoli:

AMONG THE NUSAIRIYEH.

I believe I concluded my last letter by telling you of our work in Luckbee, which was once the home of 'Owash Beg, the celebrated Nusairiyeh chieftain. I mentioned also the many sick treated and the operations performed, the Bibles sold, our religious talks, etc. The next village visited was Deir Mama, forty minutes to the east. This is a large place, and, with the exception of one family, all Nusairiyeh. This family occupies an important position, as one of its number is the Christian member of the Turkish court for this district. We accepted this man's invitation to make his house our home during our stay. Well for us that we did, for he proved himself a friend indeed when the Turkish officers were going to arrest us and take us before the governor.

I found the people very friendly; they often told me how much they appreciated the efforts of the mission to give their children an education, but more especially the work of our teacher in going from house to house and reading to them "out of that book that was the best of all books." It was very evident that the word had made an impression; it was seen in their eagerness to purchase the Scripture. In other places our colporteurs went to the people and asked them to buy; here the people came to them and in every instance paid the price asked.

INSTRUCTING PATIENTS.

I will not enter into a detailed account of the medical work; suffice it to say that nearly every moment of the day was occupied. In the evenings we spread rugs and mats upon the house-top, which was large enough to seat—Oriental fashion—two or three hundred. We chose the roof because it was cool, and free from dirt and vermin. Those acquainted with the Nusairiyeh

villages will understand the wisdom of this. During the day we told every patient to come in the evening and bring his friends, and we would read to them from the Bible and explain its teachings. Many came, and it was a blessed experience to have such earnest listeners.

CALLING A HALT.

All arrangements were made to visit Kudmoos, a large Ismailiyeh village five hours to the west. While our men were getting our baggage ready, two Turkish officers and a number of soldiers made their appearance. One of them took our men aside and told them that they might unload the animals, for the Kackeem was not going yet. One of the officers said that he had come to be treated for chronic rheumatism; the other had an aching tooth to be extracted. Many of the soldiers had something the matter and asked my help. I prescribed for all. They then told me that the pasha wished me to come and see a sick man. This was a falsehood. I told them I was very sorry that I should be unable to go. They then said that I must go and give an account of myself, what was my business among the Nusairiyeh, what were the books I was selling and the tracts I was giving away. I replied that I was a physician, plying my profession on a certificate granted by the sultan, that I had a Turkish passport, properly signed, granting me permission to travel anywhere in the empire; that the books I was selling had the imperial sanction and the tracts I was distributing were selections from the Bible. I referred to the fact that I had spent several days in the governor's own village and had treated many of the soldiers, and now when I was about to leave the district I was ordered to go eight miles back to give an account of myself. But for the intercession of our host they would have arrested me and taken me by force; as it was, we were told not to leave the village; soldiers were stationed to enforce this order until a messenger could bring instructions from the pasha. When he returned, the officers came to our room and said that the pasha was satisfied that I had a right to travel and practice my profession, but that we must submit to having our baggage examined lest our papers should contain anything against the Turkish government, and he also ordered that a thorough examination of the books we were selling be made, for it was rumored that we were political agents of some foreign power, inciting the Nusairiyeh to rebellion. Of course they found nothing in our baggage. They then turned their attention to our books.

PURCHASING A BIBLE.

The senior officer took a Bible, read a whole chapter, then asked the price, said he had heard of the book, but had never seen one; would like to purchase that he might compare it with the Koran. I offered to give him one, but he would not receive it as a present. He bought a Bible, a New Testament and a Gospel of Matthew. I told him that the Testament and Matthew were contained in the Bible; but he replied, "Never mind; I will give them to some of the soldiers to read." He asked for the tracts. I gave him fifty, telling him that if he found nothing objectionable in them he might distribute them among the garrison. He said he would do so. The officers then salaamed and took their departure.

THE ISMAILIYEH.

We were soon on our way, and reached Kudmoos after sunset. This place is beautifully situated on an isolated hill, with lovely fertile valleys on every side. On the highest point in the centre of the town are the ruins of an old castle. The people, the Ismailiyeh, are entirely different from the Nusairiyeh. They are supposed to be the *Assassins* who were such a terror during the eleventh and twelfth centuries. They came from Egypt, and acquired here much power and influence. It was generally believed that they assassinated every one who opposed them. They acquired this place by purchase from its Moslem owners because they could not take it by force, owing to its strategic position. It was strongly fortified, and became the key of this whole region. Owing to internal dissensions, the *Assassins* lost the power gained by such unholy means, and their numbers have gradually decreased, until now there are only about five thousand. They possess only two villages of importance—this and one other, Messeaff, about which I wrote you last spring. We were very kindly received by the people here; the fact that we carried a well-filled medicine chest having been conveyed to them by some people who had seen us at our last stopping place. The next morning we were up at daylight, and gave notice that we would do no work upon the following day, that being the Sabbath, but that I was ready to treat all who came this day. They came in crowds. In the afternoon we held a reception in our tents, and all the principal men called upon us. As is usual on such occasions, most of the time was given to religious conversation. Our colporteur, to my surprise, disposed of all that remained

of their stock of Bibles, and could have sold more if they had had them. We distributed about five hundred tracts. I took a walk through their market place. There are about thirty-five shops, and in almost every one I saw its owner entertaining his customers by reading to them from the Scriptures or tracts. They told us that we were the first persons who ever brought a Bible into their village, declared that they were pleased with its teachings, and gave us an urgent invitation to visit them often.

"CIVILIZATION" IN EGYPT.

Very much has been written of late in regard to the disastrous influence of the Anglo-Saxon civilization, whenever and wherever it is unattended by Christian influence. It is becoming a serious question whether the extension of commerce and science, with the evils that attend them, is not in its result a positive blight and curse. Mr. W. S. Caine, M.P., who spent some time in Egypt a few months since, has said in a letter to the *London Pall Mall Gazette*:

When we went to Egypt we were going to establish civil, moral and Christian influences of our country on the banks of the Nile. What we have done has been to establish an immense number of grog-shops and houses of ill-fame. That is the most conspicuous sign of our civilizing mission in the land of the Pharaohs. There are at the present moment some four hundred grog-shops in Cairo, most of them with English signs, which have sprung up as the direct consequence of the presence of the English garrisons in the capital of Egypt. A great number of these drinking dens are also houses of ill-fame, and there is no attempt made to conceal their character from the passer-by. Anything more loathsome and humiliating to a decent-minded Englishman than to go through certain quarters in Cairo, and read the English inscriptions on these dens, cannot be imagined. The better class of Egyptians are angry; but what can they do? The khedive complained to me about it, and expressed the indignation and despair with which he saw the

demoralization of his subjects going on under his eyes without his being able to do anything whatever to check the spreading plague.

Alas that the evil is not confined to Egypt!

STUDY THE ENEMY.

"I hear that you are going to speak at the anniversary of the Church Missionary Society; mind you urge upon the missionaries the importance of studying the non-Christian religious systems." Such was the counsel given last spring to Professor Monier Williams, of Oxford, by a missionary, Rev. James Long, who has since died. It is quite in keeping with the desire expressed by Rev. K. C. Chatterjee at our last General Assembly at Omaha, when he emphasized the importance of sending to India well-furnished men and some who had studied or should study the Sanscrit. Professor Williams in his address gave full force to the suggestion of Mr. Long, illustrating the point thus:

How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortresses, and without knowing how to turn the batteries they may capture against the camp of the foe?

He then proceeded to set forth the dangers which lurk beneath a partial knowledge—which is a virtual misconception—of the ancient systems.

He showed from his own experience the folly of underrating the religions of the East, of merely considering them "inventions of the devil," or puerile follies wholly unworthy of thought or notice. For such misconception is likely to be followed by a perilous reaction when some skillful hand like that of Edwin Arnold or Bosworth Smith presents the "Light of Asia" or the glories of Islam.

ELOQUENT TABLES.

In no other way can we set before our readers so vividly both the magnitude and the variety of the labors now going forward

in the Syria mission, as by presenting the following tables prepared by Rev. James S. Dennis, D.D., stated clerk of the mission.

ANNUAL TABULAR VIEW FOR THE YEAR 1886—SYRIA MISSION.

ANNUAL TABULAR VIEW, FOR THE YEAR 1886.

STATIONS AND OUTSTATIONS.	CIVIL COM.	PECUNIARY CONTRIBUTIONS.						EDUCATION.							
		Pastors' Salaries.	Teachers' Salaries.	General Benevolence.	Church Erection.	Higher Education.	Common Schools.	Pupils in Theol. Sem'y.	Pupils in College.	Pupils in Boys' Board-Ing-schools.	Pupils in Girls' Board-Ing-schools.	High Schools.	Pupils in High Schools.	Common Schools.	Female Branch in Fam.
BEIRUT.....	276 822	...	...	645	...	680	180	...	15	...	33	...	...	4	...
AKKIE.....	231 886	76	6	182	...	1412	187	2	21	63	45	9	141	29	...
26 O. S.															
SIDON.....	545 1898	80	80	180	116	928	144	...	20	28	18	3	133	28	...
23 O. S.															
TRIPOLI.....	280 706	80	63	71	...	841	...	2	14	7	13	2	65	19	...
20 O. S.															
ZAHLEH.....	182 343	...	...	49	...	1028	84	3	18	88	11	1	58	17	...
17 O. S.															
Totals.....	1464 4165	185	149	1047	116	4989	545	7	53	151	119	15	397	97	1327 4505 2

* Pupils in college not elsewhere reported, 77.

MEDICAL WORK AT ST. JOHN'S HOSPITAL.

The physicians of the Medical Department of the Syrian Protestant College have been appointed by the Order of St. John in Berlin as the medical attendants of the "Johanniter Hospital" in Beirut. This most interesting charity, supported by the above-mentioned order, and served also by the deaconesses of Kaiserwerth, has received during the past years—

	1876	1881	1885	1886
In-door Patients.....	537	539	885	465
Patients treated in the Polyclinique.....	9,162	9,874	6,008	7,122
Total of days of treatment.....	17,500	17,879	16,843	12,146

EVANGELISTIC AND GENERAL MISSIONARY WORK.

	1876	1881	1885	1886
AMERICAN MISSIONARIES. } Men.....	18	18	14	14
} Women.....	15	22	24	23
} Ordained Pastors.....	3	8	3	4
NATIVE SYRIAN } Licensed Preachers.....	18	27	35	32
LABORERS. } School Teachers.....	96	153	142	131
} Other Helpers.....	8	8	9	12
Stations.....	5	5	5	5
Outstations.....	60	99	90	86
Churches.....	10	12	19	19
Church Buildings.....	24	27	30	31
Added on profession during the year.....	75	181	180	153
Male Church Members.....	864	579	703	765
Female Church Members.....	209	429	598	675
Regular Preaching Places.....	61	74	87	92
Average Congregations.....	2642	3898	3891	4293
Sabbath-schools.....	40	84	78	68
Sabbath Scholars.....	1540	3094	3804	3746
Syrian Protestant Community (within the field of the American Presbyterian Mission).....	2992	3594	3977	4165
Contributions of Native Churches.....	\$1252	\$1653	\$2451	\$3690

EDUCATIONAL WORK.

	1876	1881	1885	1886
College (Syrian Protestant).....	1	1	1	1
Medical School.....	1	1	1	1
Pupils in College (including Medical Department).....	106	152	165	165
Theological Seminary.....	1	1	1	1
Pupils in Seminary.....	7	7	4	7
Boys' Boarding-schools.....	1	1	2	3
Pupils in Boarding-schools.....	42	87	72	151
Female Seminaries.....	8	8	8	3
Pupils in Seminaries.....	89	92	110	119
High Schools.....	2	9	20	15
Pupils in High Schools.....	209	285	443	397
Common Schools.....	71	113	108	97
Boys in Common Schools.....	2081	2925	3625	3178
Girls in Common Schools.....	819	1262	1245	1327
Total Schools.....	80	128	136	121
Total Pupils.....	3609	4710	5665	5344
Adult Females in Bible Class.....	.....	.....	134	230

PRESS WORK: PRINTING AND DISTRIBUTION OF BIBLES, TRACTS, ETC.

	1876	1881	1885	1886
Bible House and Press Establishment:				
Steam Presses.....	1	1	1	1
Hand Presses.....	3	3	3	4
Lithographic Press.....	2	5	6	6
Type Foundry.....	1	1	1	1
Electrotype Apparatus.....	1	1	1	1
Press Employes.....	44	45	44	50
Publications on Press Catalogue.....	207	240	253	336
Volumes printed during the year.....	33,450	57,500	87,900	72,060
Pages printed during the year.....	13,786,980	18,041,600	27,981,600	33,284,675
Of which pages of Scriptures.....	4,277,500	8,923,000	17,373,600	19,331,750
Of which pages of Tracts.....	232,000	839,000	1,045,500	1,702,500
Total pages from the beginning.....	159,610,300	224,754,817	311,742,944	345,026,719
* Scriptures distributed during year.....	5,641	15,718	23,576	15,571
Other Books and Tracts sold and distributed.....	25,721	29,364	36,752	63,811
Copies of Publications of all kinds issued during the year.....	.....	.....	.....	372,710

* The figures represent the copies of Scriptures sent out from our mission press. The distribution has been by the various missions among Arabic-speaking peoples, and by the American and the British and Foreign Bible Societies.

VALUABLE TESTIMONY.

Rev. James Johnson, whose articles on missionary subjects have attracted much attention, has given in the September number of the *Chronicle* of the London Missionary Society a brief compend of the testimony accorded to the missionary work by government officials and other prominent persons, who have had most abundant opportunity to know whereof they affirm. We have selected a few, which we give as follows:

The good effected by missionaries of all nationalities and of all sects in China is by no means to be measured by the list of conversions. They are the true pioneers of civilization.—*Times correspondent.*

No organization has equalled missions in preserving the stability of the English government in India and in the advancement of the native races.—*Sir Herbert Edwards.*

The reliable information given by missionaries upon history, geology and science would alone redeem the work of missionaries of the stigma of failure.—*London Times.*

Few are aware how much we owe to missionaries for their intelligent observation of facts and their collecting of specimens.—*Professor Agassiz.*

Your missionaries have not been long enough established there to make it worth while for me to go at present.—*A merchant who was asked to establish a trading station in New Zealand.*

I feel sure that nothing that has been conferred upon India gives greater promise for the peace and prosperity of the country than the gospel you have sent them.—*Sir Bartle Frere.*

The success of the Terra del Fuego mission is most wonderful, and charms me, as I always prophesied utter failure. It is a grand success. I shall feel honored if your committee think fit to elect me an honorary member of your society. I have often said that the progress of Japan was the greatest wonder in the world, but I declare that the progress of Fuegia is almost equally wonderful.—*Charles Darwin.*

While Sir George Gray (governor of Australia) has done more for the Polynesians than almost any other man, the missionaries nevertheless stand in the very front rank among the benefactors of these races, with their unwearied self-sacrificing activity.—*Prof. Rolleston at the meeting of the British Association, 1875.*

The progress which the Polynesians have made was really set on foot by the mission-

aries. They have had the greatest influence upon the civilization of the natives. They have taken their part and protected them when they could. They have further given them the fast foothold, the new, fresh object, motive and meaning for their whole existence, of which they stood so much in need.—*Russell's Polynesia, 1840.*

The moral reformation of the Pacific islanders is pre-eminently due to the exertions of the London Missionary Society.—*Admiral Wilkes.*

I have no hesitation in giving my deliberate opinion that in the selection of men for various posts on the mission field the London Missionary Society has been most careful and successful.—*Sir Arthur Gordon (governor of Fiji), 1883.*

A GOOD PROGRAMME.

What an admirable programme for a missionary meeting is this which is given below! It has fallen into our editorial hands, and we make bold to publish it without asking leave of anybody:

WOMAN'S FOREIGN MISSIONARY SOCIETY,
PINE STREET PRESBYTERIAN CHURCH,
HARRISBURG, PA.

Monthly Missionary Meeting, December

ACROSTIC PROGRAMME.

SOME QUESTIONS ABOUT THE FIELD.

1. The Religions of the Country.
2. The Habits of the People.

YEAR'S RESULTS OF MISSION WORK.

1. Our Own Church.
2. Our Sister Churches.

READINGS.

1. "A Night with Moslem Women."
2. "The Lost Fifteen."

INFORMATION CONCERNING MISSIONARIES.

1. The Story of Our Syrian Schools.

ADDRESSES.

1. The Women of Syria.
2. Bishop Heber and his Missionary Hymn.

THE SYRIAN PROTESTANT COLLEGE.

REV. PROF. GEORGE E. POST, M.D., BEIRUT.

The demand for education throughout the East is one of the most significant facts of modern times. Missionaries led this demand at the outset of their work, from the necessity of providing readers for the Scriptures and teachers for these readers. But they are now pushed on by the ardent desire of the people

for knowledge, a desire which can in no degree be satisfied with elementary schools or a narrow circle of the sciences.

The first pressure of this desire led to the establishment of Robert College at Constantinople and the Syrian Protestant College at Beirut. Both of these institutions have proved a most powerful stimulus of the thirst for knowledge in which they originated.

At the time when the Syrian Protestant College was founded in Beirut, in 1865, there was no other collegiate institution in Syria. A Jesuit academy existed at Ghazêr, a town about fifteen miles from Beirut, in the heart of Lebanon, but its curriculum was mainly in the French and Arabic languages and the lower mathematics. One foreign Roman Catholic missionary academy of a lower grade existed in Lebanon. As soon as the Syrian Protestant College, with its preparatory, collegiate and medical departments, was an achieved success, the Jesuits founded a college at Beirut, to which they gave the sounding title of the University of St. Joseph. They erected very costly buildings and established a medical department, with the French language as its basis of instruction. About the same time the Patriarchal Greek Catholic school of Beirut was elevated to the rank of an academy, and high schools were established respectively by the Greeks, the Maronites, the Jews and the Moslems, all called by the name of colleges, but in reality academies.

Notwithstanding this multiplication of the schools of other sects, the Syrian Protestant College grew steadily in numbers and maintained the lead in scholarship. Its graduates are employed as preachers, teachers, medical missionaries, translators, physicians of hospitals and municipalities, merchants, and government officials in all parts of Turkey, in Egypt, Morocco, Sierra Leone, Aden and Zanzibar. They have infused into the body politic of these important strategic regions, wider apart than Alaska and Maine, the germs of a new intellectual and political life.

Two of the graduates of the college, Messrs. Sarruf and Nusir, conduct the *Mugtataf*, an Arabic scientific journal of a high order, which has a circulation over the whole eastern world,

and is without question the leader of scientific thought in all those wide regions. These two gentlemen are men of rare intellect and sound and extensive learning, and have done a grand work in diffusing the science which they have taken pains in many editorials to attribute to their Alma Mater, and their journal has a constantly-increasing circulation, and is growing in value with the added learning and experience of its editors.

Another graduate of the college, Dr. Shibly Schmeil, of Cairo, publishes the leading medical journal of the Arabic-speaking world. It is carried on in the highest scientific spirit, and is an immense stimulus to the large number of medical men who are being educated in Arabic-speaking lands.

Our medical school was organized on the graded system of Edinburgh, not on the faulty American model. Its course of instruction extends through four years, and is eminently practical. Students entering this department must pass a satisfactory examination in arithmetic, algebra, geometry, physics and English, which is the basis of instruction. During their medical course they study elementary Latin, mineralogy, geology, botany and zoology. This most thorough course has reacted on the whole system of medical education in the land, and is steadily advancing the standard of medical learning.

The success of the Syrian Protestant College in all its departments has led to the establishment of a missionary college at Osiout, in Egypt, with a department of arts and another of theology; of a college at Aintab, with a preparatory, a collegiate and a medical department; of a college at Kharpoot, in Armenia, besides numerous native high schools in various parts of the Turkish empire.

Furthermore, the thirst for learning has passed over to the female sex, and Syria and Egypt are now well supplied with girls' high schools. Many of their graduates are authoresses, and contribute to the scientific, literary and religious journals of the East.

Of the influence of such an institution on the missionary work it is superfluous to speak. The missionaries select our students from their own graded schools with reference to capacity

and adaptation to benefit their country. The last year will prove of interest as showing the following tabular statement of the college for the constituency of the institution :

SYRIAN PROTESTANT COLLEGE.
STATISTICS RELATING TO STUDENTS, JANUARY, 1887.

	MED.					COLL.				PREP.			MED.	COLL.	S. S.	TOTAL.
	4	3	2	1	Pha.	Sr.	Jr.	S.	F.	A.	B.	C.				
Protestant	3	1	5	5	1	5	10	20	14	15	8		20	40	18	87-9 maj. 57 7 78 5 2
Greek Orth.....	3		1	3	1		2	6	1	18	16	6	8	9	40	
" Cath.....	*							2	1	3		1		3	4	
Maronite.....	1					1		2	1	1	1		1	4	2	
Druse.....									1	2	1			2	3	
Moslem.....						1			1	2	1	1		2	2	
Total.....	7	6	6	8	2	7	12	30*	18	30	22	8	29	67	69	165
Day Students.....	3	1	2	2	2		4	7	2	8	8	8	10	13	14	37
Protestants.....	3	4	5	5	1	5	10	20	14	15	8		20	49	18	87-47-40 47 48 39 16
Communicants.....	2	5	2	1	1	5	8	14	5	3	1		11	32	4	
Y. M. C. A. { Active.....	2	3	3	1	1	5	8	12	5	3	1		9	30	4	
{ Assoc.....			1			1			8	4		2	1	9	6	
Nationality.....																
1. Native.....	4	3	4	6	2	7	12	27	18	30	10	8	19	64	48	131 21 7 3 2 1
2. Greek.....			1					2		6	12		1	2	18	
3. Armenian.....	3	3		1					1				7			
4. German.....				1						1			1	1	1	
5. English.....										2					2	
6. Levantine.....			1													

* Including Med. Prep. Class.

SCHOLARSHIPS—COLLEGE AND MISSION.

Y. M. C. A.	Prof.	Tutors.	Nat. Teach.	Theol.				
1. Active.....	7	4	3	5	9	30	4	62 } 78 16 54
2. Associate.....					1	9	6	
Charter Mem.....	7	4	3	5	5	28	2	

The theological seminary of the mission was established in as close relations as possible with the college without organic connection. The commodious building forms part of the group around the college campus, and the students are as far as possible drawn from the college classes. The atmosphere of the college proves a stimulus to the habits of the theological students, while the presence of such an institution keeps ever before the minds of the undergraduates one of the chief ends for which the college was established—to aid in the training of a native ministry.

The situation of the college, in an Arabic-speaking and Bible land, has attracted students from England and America, who came to enjoy in its halls the advantages of a comfortable and economical home, where they could pursue studies in the biblical languages and archæology. The gradual development of this opportunity has led to a plan for making the college a centre for biblical study, available to students

from all lands who may wish to pursue a course of study in the Arabic, Hebrew, Syriac and other Oriental languages, as well as to work up the archæology, geography and customs of the East. It is proposed to enlarge the library and museums to such an extent and in such directions as shall meet the wants of this class of students, and the present organization and ample lodging and boarding accommodations of the institution will furnish them with every facility and comfort in the prosecution of their studies.

It will be seen from this sketch that the Syrian Protestant College is in fact already a young university, with advantages of no ordinary kind as respects situation, organization and opportunity. Nothing is required to develop these advantages but resources equal to the demand made upon such an institution.

The importance of the college in its relation to the evangelization and civilization of the East can hardly be exaggerated. It is a child

of missions and under the fostering care of the missionaries. With the thirst for education of a high order now fairly awakened, we must continue to lead, or find our influence over the educated mind of the country lost. It rests with the Christian people of this country to determine whether this institution is to grow to the measure of usefulness which it is capable of attaining, or to be crippled at this early stage of its development, and lapse into imbecility or gradually die of inanition.

MUSIC AS AN AID TO THE GOSPEL.

In the beautiful home of Mrs. John Crosby Brown, at Orange, in the neighborhood of New York, is one of the most remarkable collections in America, perhaps in the world. It consists of specimens of musical instruments from the primitive peoples of all quarters of the earth. There are stringed instruments of every shape and degree of complexity, from a single cord stretched over a small cup-like resonator to the *kanûn* of the Arabs, which resembles the internal structure of a piano, but is played by a plectrum instead of a key-board. There are wind instruments, from the single reed and metallic trumpet or whistle to a small mouth-organ. There are drums of every shape and size, some of them made of wood, some of metal, some of clay; some simple and others compound, some with barbaric ornaments or painting, others variously inlaid and decorated by the higher art of India and the Mohammedan lands of western Asia and northern Africa. Then there are castanets, resonant metallic bars, and sundry nondescript and to us unmusical instruments, suggesting an immense diversity of tastes. The chief interest of the collection, however, centres in the idea that music is an endowment of the whole human race, and that it "hath charms to soothe the savage breast," as well as to entertain the most cultivated of our kind.

Those who have travelled in the East have been struck with the universal passion for such weird music as Asiatics and Africans love. Muleteers sing by the hour as they trudge behind their animals over the stony roads of Lebanon. The Arabs sing and play on their

rude pipes and drums around the camp-fires of the desert. The boatmen of the Nile row to the melancholy dirges which have come down to them from the ancient Egyptian ritual of the dead. At weddings and at funerals, at births and betrothals, in joy and in sorrow, and especially in religious worship, music is the solace and delight of the simpler races, even more than of their cultivated kindred.

Missionaries have not been slow to perceive and utilize this fact. Music has been one of the most powerful aids to the spread of the gospel. Especially is this the case among the poetical races of Asia, and among none more than the Arabs. They have a passion for music, and a long line of music-loving missionaries has wrought out for them a system which combines the culture of the West with the minor strains and extraordinary intervals of the East. Many scholars, native and foreign, have translated and composed psalms and hymns in the Arabic language. Dr. Lewis, formerly of the Syrian Protestant College, and after him Rev. Messrs. Jessup, Ford and Mr. Hallock, have elaborated a complete system of notation, adapted to the reversed order of the Arabic printing, and arranged hundreds of the best tunes of the East and the West in a hymn-book which rivals those in use in our American churches for variety and adaptation to social and church worship, and is in general use in the schools, families and churches of Syria.

Nor has instrumental music been neglected. A harmonium is considered a necessary part of the apparatus of every school. In the larger centres pianos, and in Beirut a fine pipe-organ purchased by local subscription, help on the chorus of praise from voices well trained in the service of song. Some of the missionaries carry a small travelling harmonium with them on their journeys, and find it of the greatest service in calling together an audience in the scattered villages among which they labor. It may encourage those who have contributed to supply such instruments for schools and churches, to know that no sum of money given to missions does more permanent good than that spent in supplying these simple aids to the collection and organization of people for the worship of God.

GENERAL ARTICLES.

THAT MILLION FOR MISSIONS.

REV. HIRAM C. HAYDN, D.D.

Such a figure named sounds large. It is not large in railroading, in commerce, in city government; but in church work it seems astounding, because we are not familiar with work on such a scale. And yet we are coming to it; we are much nearer it than our fathers were. The Lord's business has broadened to our view. The Lord was dear to them, but their relation to his kingdom was not seen as it is thrust before our eyes. We ourselves are conscious of a growth in this respect—we nineteenth-century Christians; we are not the people we were twenty-five years ago, as related to the Lord's work. And yet we do not keep pace with it as the kingdom comes. The march of his empire is ahead of our thought, and by so much our enthusiasms lag. But for a moment think how we face a new world. Our country is not the only one that is thrusting before the eyes of men startling surprises. The old Asiatic continent looms up as if awaking out of sleep to resume, if not its old dominion over the world, at least a share immense, potential, in the current life of the globe.

We are not dealing with the Japan, or the China, or the India, or the Siam, or the Turkish empire, of twenty-five years ago. An utterly changed condition of affairs confronts us, and one that calls for all the enthusiasm and consecration that the church of Christ can command.

The missions of the church have been one of the most potential agencies in bringing about this changed state of things; and missions must largely shape the outcome and direct the life they have awakened. The old measures and methods will not answer. More men, money and prayer is the call of this hour.

Our Presbyterian Church has had a notable influence in the work of the past. She stands among the three or four foremost missionary agencies of the Christian world. The seal of the Master is on her work. The nations she has touched rise up to bless her. Churches,

schools, colleges and seminaries have sprung into being in her path.

In such an hour, in the presence of such an opportunity, with such a past behind us, comes this summons to arise and go forward, to quicken our pace lest we fall behind and lose sight of the shekinah of his presence who is the Captain of our salvation and the Leader of his host. We are not called to a spurt of zeal, to do a big thing this year, to lay away a fund to be drawn upon for years to come, but to put this work of evangelization on a footing with our work at home, and keep it there.

After all, what is a million dollars to the great Presbyterian Church, with a constituency whose income rolls up among the hundreds of millions? What measure of self-denial does this really call for? What per cent. of income? How much *per member*? Our Board has wisely distributed this amount among the synods; better yet, among the presbyteries; and really it seems very manageable. One step further, and the quota of every church is laid at its door; and presently every believer is confronted by the question, "*Of this quota how much will thou assume?*" The matter grows personal. It is time the ball was set rolling. Indeed ere this, over the land, in thousands of pulpits this matter of a definite thing to be done has been presented to the churches. Special meetings have gathered multitudes to pray and ask after the signs of the times, the needs of the hour. Already special offerings are being made. Even now the Sunday-schools are busy with their plans for the Christmas offering that is to stop not one penny short of seventy-five thousand dollars! And upon the ears of the women of the churches has fallen the stirring appeal to improve upon the grand record of the year past.

Is it thought that the November stirring of thought and prayer can end with itself, or with this one phase of the work of the church? Nay, we must believe that this drawing nigh to the heart of Christ, this taking up of that wondrous prayer, "Thy kingdom come," this holding of

the great commission before our eyes till we realize who it is that utters it and what his view of the world of sinners, what the meaning of the cross, *must* affect the life of our churches and go far toward making this centennial year something more than one of appeals for money and a glorification of Presbyterianism—yea, a year of ingathering of souls beyond all ordinary measures. This would be a crowning glory of a memorable year, and, after all, nothing but a legitimate outcome of a closer fellowship with Christ in his travail of spirit over this lost world, and the whole of it.

Does a million for missions seem to be a big thing? Well, *one dollar and a half per member*, on an average, for our great church does not! Ten cents each, on an average, from our Sunday-school army does not! Let every one put his hand to the work and his heart into it, and the rills from our 6436 churches flowing together will make a mighty stream to float our grand old Board into a better and brighter future.

DISTRIBUTING THE BARRELS.

It was a beautiful sight. The pastor of one of our vigorous churches in the bluegrass region of Kentucky had ordered some two hundred of those neat little treasuries for foreign missions. They had been received in season to be distributed on a charming Sabbath morning in October. The school was well filled, and both teachers and scholars waited with eager expectation to see what their pastor had in store for them. With the assistance of the superintendent the barrels with their red or blue seal-bands were speedily distributed, each member of the school, teachers and scholars alike, receiving one with manifest delight. The pastor followed the distribution with a few words of explanation and exhortation, facetiously remarking that instead of well-filled *mite*-boxes this year he wished them to bring *barrels* of money at the Christmas season, when the service connected with the opening of these little treasuries should be held. One of the secretaries of the Board who was present added a word of encouragement, and all withdrew with the evident

purpose of complying with their pastor's request to excel their noble record of last year for foreign missions.

Similar scenes have been witnessed in many of the Sabbath-schools throughout our church during the past few weeks when the barrels or jugs furnished by the Board have been distributed among the children and youth. These little vessels are intended to help in securing the \$75,000 recommended by the General Assembly as the Sunday-schools' share of the *million dollars*. They are available either to stimulate in the ordinary gifts to foreign missions, or as receptacles for special gifts to be presented as a Christmas offering to the Lord. Whatever is to be done at the Christmas season must be arranged for at once. As repeatedly intimated in these columns already, we stand ready to furnish either jugs or barrels to our schools *free*, those receiving them to pay the cost of transportation on the arrival of the goods, except in the case of *mission schools and the schools of home mission churches*, to which barrels will be sent free of all charge if desired. But whatever method may be adopted, will not *every pastor and superintendent* see to it that their schools have some part in raising the grand centennial gift of ONE MILLION DOLLARS for foreign missions?

THE DESERTED MISSION.

Prof. Henry Drummond, of Glasgow, in a lecture on "The Heart of Africa," recently delivered before the American Association for the Advancement of Science, gave a striking illustration of the peril which besets missionary life in that deadly climate. As his boat swept along the beautiful Lake Nyassa he noticed in the distance a few white objects on the shore. On closer inspection they were found to be wattle and daub houses built in English style and whitewashed. Heading his boat for the shore he landed and began to examine what seemed to be the home of a little English colony. The first house he entered gave evidence of recent occupancy, everything being in excellent order, but no human form

was to be seen or human voice heard. The stillness of death reigned. He entered the school-house. The benches and desks were there, as if school had been but recently dismissed, but neither teacher nor scholars were to be seen. In the blacksmith shop the anvil and hammer stood ready for service, and it seemed as if the fire had just gone out upon the hearth, but no blacksmith could be found. Pushing his investigations a little farther he came presently upon four or five graves. These little mounds told the whole story and explained the desolation he had seen. Within them reposed the precious dust of some of the missionaries of Livingstonia, who one by one had fallen at their posts, victims of the terrible African fever. Livingstonia was Scotland's answer in part to the challenge which Henry M. Stanley gave to the Christian world to send missionaries to eastern equatorial Africa. When that intrepid explorer, after untold hardship, had found David Livingstone, and during months of close companionship had felt the power of that consecrated life, he blew the trumpet with no uncertain sound to rouse the church to her privilege and responsibility in central Africa. But it was not till the death of the great missionary explorer that the land which gave him birth resolved to send a little army of occupation to the region which he had opened to the Christian world. On the 18th of January, 1875, at a public meeting held in the city of Glasgow, the Free, the Reformed and the United Presbyterian churches of Scotland founded a mission to be called Livingstonia, and which was to be located in the region of Lake Nyassa, the most southern of the three great lakes of central Africa, with a coast of eight hundred miles. Although founded by the churches just named, it was understood that it was to be regarded as a Free Church mission, the others co-operating with men and means as opportunity offered or necessity required. The choice of location was most appropriate, not only because Dr. Livingstone had discovered that beautiful sheet of water, but because he had requested the Free Church to plant a mission on its shores. The first company of missionaries, which in-

cluded also representatives of the Established Church who were to found a separate mission in the lake region, after immense toil and severe hardship, reached the lake via the Zambesi and Shiré rivers, October 12, 1875. They selected a site near Cape Maclear as their first settlement, and as soon as possible put into operation the various parts of the mission work they had been commissioned to prosecute—industrial, educational, medical and evangelistic. From the first the mission met with encouraging success, becoming not only a centre of gospel light to that benighted region, but also a city of refuge to which the wretched natives fled to escape the inhuman cruelties of the slave-traders. As the years rolled on, however, it was found necessary to remove the main work of the mission to a more healthful region on the lake, hence the desolation seen by Prof. Drummond, the work at Cape Maclear being now mainly evangelistic and carried on by native converts. The mission still lives and comprises four stations, one of which is situated on the Stevenson Road, a road constructed at a cost of \$20,000 by an English philanthropist, and intended to promote communication between Lakes Nyassa and Tanganyika. An additional station is soon to be occupied in the uplands southwest of Cape Maclear.

It is still the day of small things with the mission so far as tangible results are concerned. In the annual report submitted last May, but one organized church is mentioned, with a roll of nine communicants. The missionaries write in a hopeful spirit, however, both as to their work and their health, and the friends of the mission at home are encouraged at the outlook and have recently completed arrangements by which the support of the work for a third term of five years is assured. They are not discouraged by the fact that already some \$200,000 have been spent upon the mission, exclusive of the expense of constructing the Stevenson Road and of efficient help rendered without compensation by the African Lakes Company. They are determined to push forward in the noble work of evangelizing the lake region of central Africa.

Livingstonia, therefore, so far from being a deserted mission, gives promise of being a power for good to the dwellers by Lake Nyassa who are sitting in the region and shadow of death.

CHOLERA IN NINGPO, CHINA.

Mrs. John Butler, one of our missionaries in Ningpo, under date of September 15, furnishes the following startling intelligence with reference to the ravages of cholera in the city of Ningpo and the surrounding country. The alarming proximity of the disease to our own mission premises will naturally create uneasiness in the minds of friends as to the safety of our noble band of missionaries who are standing at their post. The mortality in the families of our native Christians will also appeal to the sympathy of God's people, and call forth earnest supplication in their behalf. We can but commend all—missionaries and natives—to the care of our covenant-keeping God, inviting Christians to join in the prayer that he who protects from "the pestilence that walketh in darkness" may spread his covering wings about his servants, and grant them deliverance in their hour of peril.

The cholera has been raging at Ningpo and the surrounding country for more than a month. The mortality has evidently been very great, and the poor people are seized with great terror.

The general report is that one hundred a day in the city are carried to burial; but there is no official means of ascertaining the number, and so we cannot know truly how many die daily. There are, however, many evidences which come within our own knowledge that the death rate is large. On the "North Bank" suburbs, where our mission houses are, within a distance of about thirty or forty rods, there were on one day ten corpses prepared for burial. This being on the street where we live we know it to be a fact. Three people within two rods of us died in less than a week. This cruel plague has not left us untouched. The daughter-in-law of one of my servants was taken off, after an illness of four hours. She was a dear Christian, and, being the best reader in the family, she always had a little service with them on the Sabbath days that they could not attend church. As their home is far re-

moved from any church they cannot attend very often, so almost every Sabbath the young woman conducted a little service in their own home.

On the 4th instant, Zin Nyun-fong, one of the elders of the Yu Yiao Church, a licentiate of the Ningpo Presbytery—our preacher at Dziang-ding—was taken off by this terrible disease. He leaves a wife and six children, with nothing wherewith to support them. A school teacher at Tsui-ong also died of it, and a member of the Yu Yino church was also a victim. Yesterday the son of one of our Ningpo Christians was stricken and died. There may be many more in the out station of whom I have not heard, but certainly we feel that there is great cause to walk humbly before our God.

It has come very near our own doors, and our hearts have ached to hear from day to day the weeping and wailing of those bereft of their loved ones.

SUPERSTITIOUS FEAR AND IDOLATROUS CEREMONIES.

Never, within the twelve years of my missionary life at Ningpo, have I witnessed so much anguish and terror amongst the natives; and Saturday next (the first of their eighth moon) they look forward to with a terrible horror and dread. It has been predicted by their religious prophets that any one who goes out of his room on that day will surely die; and that "the wrath of the gods will fall with great fury, and many thousands will die of the plague. After this there will be a great fire, which will burn most of the city to ashes." There is an extraordinary amount of idolatrous ceremonies being performed. Priests of the Buddhist and Tauist faith are engaged in many ways to appease the wrath of the gods. Processions of priests pass around amongst the graves of the departed to placate the wrath of wandering spirits. Satan seems to be let loose.

We wait the revelation of God's great power, and pray that all this woe may lead the people straight to the loving arms of the Father, through acceptance of his beloved Son as their Saviour.

We thank God for the prayers of the church, which we are assured continually rise for us and his Chinese children. As yet no one of the foreigners has died, but one at this time lies dangerously ill, and two or three others have had severe attacks.

You can scarcely imagine how great care we are compelled to use in our living. We do what we can and trust in God.

THE SABBATH-SCHOOL AND MISSIONS.

The following is from the pen of some friend of Sabbath-schools and missions whose name has in some way dropped out of sight. We present it to our readers as we did a similar paper last month, not because it solves all the problems connected with Sabbath-schools and systematic beneficence, but because it contains valuable suggestions which may help our schools to realize more fully their duty and privilege with reference to the mission work of the church.

The pressing need of the hour is money. Fields are opening. Men are ready to go, but the means are lacking. The churches are doing much, the women are doing much, the children's bands are adding their mites. It is time that the Sabbath-schools of our church as a unit should arise and give. In the hope of enlisting those of the six thousand Presbyterian Sabbath-schools of our land not already enlisted in the work, the following suggestions are offered:

I. *Let every Sabbath-school be organized as a missionary society.*

Do not confine the mission activity of the young to a boys' band, or a girls' band, or a children's band. These are undoubtedly good, but they are too limited. Let all have a hand and a heart in the work for others. Let the command "Go ye" be brought to bear upon every scholar. Let the whole school be organized into an active mission band.

II. *Let every Sabbath-school be well instructed with reference to the mission fields and the mission work of our church.*

In the child as well as in the adult knowledge is needful in order to arouse interest. The condition of the heathen child cannot fail to excite the pity and interest of the civilized child. This missionary instruction may be given in four ways—(1) Books on mission subjects, describing the countries where missions are planted, the manners and customs of the people and their religious condition and needs. Such books should have a prominent place in every Sabbath-school library. (2) Missionary leaflets, descriptive of fields and their wants, should be placed in the hands of every scholar. Real life, present needs, can interest children with more profit than stories of fancy. (3) Maps of each missionary field should adorn the walls of every Sunday-school room. If not able to buy, make them, and let figures have a prom-

inent place on them. The geography and arithmetic of foreign missions are an interesting and profitable study. (4) Let a part of one Sabbath lesson each month be devoted to that field regarding which the church at large is studying and for which it is praying. Let each class look up some single item. Use the maps, impress facts, ask questions, vary the exercises.

III. *Let all the contributions of every Sabbath-school be given to the cause of missions.*

Organized for mission work, taught regarding mission work, let all their contributions be given to mission work. As many Sabbath-schools are conducted now, the scholars cannot but feel these two things: (1) That they are receivers, not givers. They receive lesson leaves, papers, scriptural cards, cards of merit or reward, books for reading, and Christmas presents. (2) That what they do give is mostly used for their own support. Here is a remedy: Wherever possible let the church support the school, either from its current revenue or by special gifts, and let all the scholars' gifts be devoted to missions. The children ought to be assured that every penny or nickel or dime that drops into the collection box drops as it were upon mission ground. Then giving becomes a pleasure, and the school, itself supported as other departments of church work, becomes a supporter of missions.

IV. *Let the parents assist the children in earning, and train them in giving.*

It is easy for a child to carry a five-cent piece from the father's hand in the home to the teacher's hand in the Sabbath-school. That is transferring, not giving. Let parents give their children a weekly task, and pay them that they may make a weekly gift. Tasks are plenty—sewing, washing dishes, sweeping, doing errands, doing the daily chores, driving cows, carrying milk, raising vegetables, raising chickens. Then let the parents teach the child the blessedness of giving to the Lord, as well as the duty; teach the child to give liberally, to give cheerfully.

V. *Let figures speak.*

See (1) what a small school can do. A school of one hundred scholars, each contributing two cents a Sabbath, will have for missions at the close of the year the sum of \$100. A good-sized church would be proud of that collection. A school of one hundred and fifty, contributing an average of five cents per scholar each Sabbath, would forward to our boards at the close of the year the sum of \$375. A school of two hundred, each giving ten cents

a Sabbath, would enrich the mission treasury each twelvemonth by a round \$1000.

(2) What the united schools of our church can do. Our Sabbath-schools last year gave to all the boards the sum of \$80,000. To missions the children's bands gave \$45,000. Total, \$125,000. The minutes of 1886 give the number of Sabbath-school scholars as 743,518. Let each scholar give but a penny a Sabbath, and the annual contribution will equal \$370,000; two cents a Sabbath, and \$740,000 will represent their annual contribution. Figures *do not lie* in this case, but they do *surprise* us.

Our Sunday-school scholars need to be interested and instructed in mission work, so that in the near future our adult missionary societies may be neither few in membership nor feeble in effort. They need to be trained in systematic giving, so that our mission boards may not be burdened with debt, nor be compelled to deny the bread of life to the perishing millions of our race, or decline the offer of laborers because funds are lacking.

ANOTHER LAYAH.

We are indebted to Mrs. Dr. Shedd, of Oroomiah, for translating and forwarding the following extracts from the artless diary of Layah, a Nestorian Bible-woman. What a beautiful ministry is hers among the women of the Persian villages, and yet how full of hardship and self-denial!

On the first day I went to Anher. As I was unacquainted I asked the Lord to send me a helper. Hartoon, a sister in the church, offered to help me. Together we sought God's strength, and then we went forth to meet the women. Twelve assembled; they listened earnestly. As I went from house to house the women followed me, unwilling to lose a word. From day to day they sent to know where I would go that they might come too.

Ada.—I came from the city to this village. By the road I had much difficulty, once falling from my horse into a stream of water, and narrowly escaping drowning. When I reached the village I was stiff with cold and thoroughly wet. I remained here nine days. Every day I had an assembly of women, and I also visited the houses. One thing saddened me in this village. The women here are very anxious to hear the word of God, but their friends often hinder them from going to meeting. They are treated cruelly, and the bishop and priest threaten to excommunicate and curse those

who go to our meetings. The church members are very loving. On Sabbath we had a meeting of fifty women. Many rose and confessed with tears, and thanked God for the news of salvation.

From here I went to Superghan. I met all the female church members alone, and also the deaconesses of the church. We prayed together and talked of their duties. I also met all those who were anxious inquirers alone. Of these there are twenty-five. When I was there I went to a village called Shatanwar (abode of Satan), where there is no preacher or school. There I met fifteen women and girls. I went to Khaneshan, and thirty women gathered to meeting. They were very anxious to have a place of prayer and a preacher. There is here a blind girl who learned of Jesus the Saviour from a student who taught there. She is an earnest Christian.

COMFORTING THE MOURNERS.

In Caracas I remained one week. There are many hearts here broken by the death of friends. My heart was full as I went to see these mourners, for it recalled so freshly my own sorrow; but as I looked at their hopeless grief I realized as I never had the joy which I had in my heart to which they were strangers. This helped me to show them the consolations of the gospel. Three evenings we went to the old church. We met many women here, and explained to them the gospel. One old woman said, "Our sin is on the readers; we do not know which way is right. When these people tell us the way of life they talk like angels, our hearts melt; they explain and make us understand what they read; but when our priest and bishop preach they say these are liars and deceivers, and are leading us astray. We do not know to which we ought to listen that we may live." She added, "Do not fear our sins; you readers sit down, talk together, find out the true doctrine, and decide and tell us and we will follow."

FRIDAY OF SORROW.

Sherabad.—It was the "Friday of Sorrow" (Good Friday). The women of the village and many from other places assembled in the graveyard to bring offerings in behalf of the dead (food which is distributed to all, probably at first intended for the poor). There were one hundred or so. I begged them to gather in one place. They sat down on the grass and I read John 19th, which recounts the events which make this day memorable. It was just the hour when the sun hid his face during the

crucifixion. It was a solemn hour. Many wept. To me it seemed like the Mount of Transfiguration. The women were loth to leave the place, and for two hours we lingered there.

SPIRITUALLY-MINDED.

I went to Abejalooy. When the women heard of my coming thirty-two quickly gathered, eighteen of them church members. I remained here eight days, and visited all the sisters. Sona, one of these, is very spiritually-minded. She gathers the women into meeting. On Sabbath I had six different assemblies of women. It was a delightful day. One day one of these sisters failed to learn the hour of meeting. In great sorrow she came to me afterwards, saying, "How have you eaten this spiritual feast and not called me?" One Musliman boy goes to the Christian school here. He was very anxious to come into our meetings and hear the word of life. One day he said, "Before I die let me hear these women's prayers." He came in, but some one told his mother, and she came and dragged him out, weeping, poor child.

"WHERE DWELLEST THOU?"

At one of the houses of mourners where the room was crowded with women from many villages a woman caught hold of my dress and asked, "My sister, where do you stay? You have drawn my heart to you by your words. I want to come to you and hear more this evening. I am hungry to hear more." I asked her where she lived. She said in Hassar. I went to see her, and found there one woman who is a sister in Christ. One alone in that village of thirteen houses. The village is divided in two parts. I went to both, and everybody in the village, men and women and children, gathered to hear me read and talk to them.

With much difficulty I crossed the river; the water was up to my breast, and I was much frightened, the current was so strong and rapid. It seemed to me like the river of death. From the cold and terror I was almost paralyzed for some time, but when I reached the village and the sisters came together for prayer, it was so delightful that I forgot all my trouble and remembered only God's promise, "When thou passest through the waters I will be with thee." I remained here three days. Twice a day the women came together for prayer. They came eagerly longing to hear the word of God. There are here fifteen sisters and nine inquirers among the women.

I went then to Yughmooralooey. There is one sister there. The people are very ignorant, but anxious to hear. I could not bear to leave them, so I stayed three days. Every day I met in the old church from twenty to thirty women, and also twice a day I had prayers with them in the house. Alas! they are sheep without a shepherd. From here I returned to Chemikie. I met the leading women of the church alone and tried to incite them to labor more for the villages around where there is no light. I have visited in all forty-three villages.

Do we look back to the work done by such eminent men as our most distinguished statesmen—Lord Dalhousie, Lord Canning, Lord Lawrence, Lord Ripon, or even the present grand representative of her majesty in India, Lord Dufferin—for the new light that has been shed over the dark continent? No. We look back to the time when such men as Marshman and Carey, and pre-eminently that great and learned man, that devoted servant of Christ, Dr. Duff, first introduced that mysterious little volume, the word of God, which shows a man the secrets of his own heart, and tells him how he can be reconciled to an offended God, as no other book does.

I rejoice that I have the opportunity of judging for myself in this country why England is a favored nation; and I feel sure that, with the aid of all these valuable societies, the time is not far distant when the full light will shine in India as the midday sun, and my country will throw away its idols, and bow itself before the unseen God, who makes himself known in his revealed word, and by his Spirit which dwelleth in man.—*Prince of Kapurthala, India.*

So far as imagination itself can travel all the Son of David rule. Across the blue sea shall his sceptre be stretched; the white cliffs of Britain already own him; the gems of the Southern Sea glitter for him; even Iceland's heart is warm with his love; Madagascar leaps to receive him; and if there be isles of the equatorial seas whose spices have as yet not been presented to him, even there shall he receive a revenue of glory.—*Spurgeon.*

In my conversations with Marshman, the Baptist missionary, our hearts sometimes expanded with delight and joy at the prospect of seeing all these nations of the East receive the doctrine of the Cross.—*Henry Martyn.*

LETTERS FROM THE FIELD.

JAPAN.

FOUNDATIONS LAID.

HAKONE, August 8, 1887.

MRS. L. M. NAYLOR:—With the allowance made last year by the Board for additional buildings, and the gifts of individuals for furnishing, we have now a comfortable and commodious building for fifty pupils. We could readily double the number of pupils had we accommodations, and the time and strength to teach them. For the present we do not desire to enlarge the work, for we have all the work now we can possibly do without another assistant, and, knowing the urgent calls that are being made upon the Board for means and workers from every direction, we feel that it would not be right to speak of undertaking more at present. The larger proportion of our pupils are day scholars; we had only eleven boarders last year. In this respect we greatly desire a change. Though we have not at present rooms to accommodate nearly all the school as boarders, yet we could accommodate more than we now have.

CONSTANT SUPERVISION DESIRABLE.

We feel sure our influence is greater over those we have constantly with us, and we sometimes indulge a hope that we may make our school a boarding-school only, at some future time. Just now the patrons are not willing to pay out so much for their daughters' education; but popular opinion is changing so rapidly in Japan regarding the education of women that it will not be long until even here in the interior the daughters will be given equal privileges with the sons, we hope. It is to me a constant source of wonder to see the eagerness with which all classes in Japan are reaching out for an education in foreign things. There really seems no limit to the things we are invited to teach them. It does indeed require wisdom and tact to so manage our work that the one great lesson we were sent here to teach them is not overlooked by them in their eagerness for other things.

It seems, however, that this very thirst for the English language and western modes of living has been the means which God has chosen to bring the young people of the land under Christian influence and teaching. Our mission schools are everywhere

popular and crowded to their utmost capacity on account of their superior advantages in English. The most bigoted Buddhists are willing to expose their children to the influences of a religion they hate in order to give them educational advantages.

THE BIBLE A TEXT-BOOK.

Since the Bible has been introduced into our schools as a regular text-book by consent of the government, we are free to give all the religious instruction we choose. Such a concession on the part of a heathen government certainly should call forth our profoundest gratitude to him who ruleth the hearts of men. During the past year the first recitation for the day was from the Book of books. We have two earnest Christian Japanese teachers who are qualified to teach the Bible, and they with Miss Hesser each took charge of a class. I regret very much to state that as yet I have not sufficient knowledge of the language to share in this privilege. On Wednesday afternoon one of our native pastors came to the school and gave a Scripture lesson of half an hour's length. We, of course, required all the pupils to remain for this. Our Sabbath-school was voluntary, but there were very few absences during the year. Near the close of the year we introduced a new feature in the Sabbath-school which had before been confined exclusively to the pupils, by asking them to bring their little sisters and brothers. A large infant class was at once started, and a brighter, more interesting group of earnest-faced little ones would be hard to find anywhere. I sincerely trust that the seeds of truth may early take root in these young hearts. On Sabbath afternoon most all our pupils attend service at the church. We observe the sacred "twilight hour of prayer" with our boarders between the hours of five and six, and I have often been deeply touched by the earnestness of their prayers. Eleven of our dear girls have during the year made a public profession of their faith in Christ, others have been deeply interested, but, afraid of the threats of parents and friends, they have hesitated to make an open profession.

The actual Buddhism of India is as degraded and degrading as can well be imagined.—*Sir Richard Temple.*

ISLAND OF HAINAN, CHINA.

MEDICINE AND GOSPEL.

KIUNGCHOW, August 17, 1887.

REV. FRANK P. GILMAN:—Since I last wrote everything has been going on very favorably for us here. The examinations are closed, during which we were in the city all the time without inconvenience, while Dr. McCandless treated daily scores of people from all parts of the island. He received during the months of May and June alone more than three thousand visits from out-patients. During all that time we distributed books and tracts at the dispensary, and while Mr. Jeremiassen was here he held daily services with those who came for treatment, receiving always the most respectful attention. We hope that the seed thus cast on the waters may show its fruit in our time.

Our stations have all been prospering, and at Nodoa and Nantung we have small schools for Christian children. Mr. Jeremiassen has opened two additional chapels. They are among the Mian Loïs aborigines of the mainland, who came to this island two or three generations ago, and understood Cantonese. The people themselves build the chapels, and we send to them one preacher to supply their two chapels.

REINFORCEMENTS NEEDED.

Our circumstances are so favorable and the outlook is so promising that we feel that we ought to ask the Board to send us additional missionaries, at least one minister and one single lady missionary. The principal reasons we would urge for the appointment of the minister are: 1. The size, openness and promise of our field; 2. The need of assistance in view of the building operations which must soon begin here; 3. The need of school and literary work, because we are working in a new dialect, and must to a large extent train our own native assistants.

A single lady is needed here to work among the women and to give all her time to a girls' school and the training of Bible-women. We now feel well enough established here to believe it is time a lady should be sent out.

SYRIA.

A SYRIAN PRESBYTERY.

SHEMLAN, September 10, 1887.

MRS. W. K. EDDY:—The meeting this year was held at Deir Mimas, commencing Saturday even-

ing, September 3. That first evening, on the arrival of the delegates supper was served to them all at the rooms of the mission. Three teachers, all of them former pupils of Sidon Seminary, prepared the supper, which is reported to have been a great success. Afterward the delegates separated to the homes, where they were very hospitably entertained. A meeting was held in the evening, at the close of which presbytery was organized with Mr. Eddy as moderator.

Sabbath morning a sunrise meeting for church members was conducted by Mr. Ford. Later in the morning a special service was held for the children in order that they might be dismissed to make room for the adults. The children's text was Luke 11:42. At the service for adults the church was packed in every quarter by a congregation of over two hundred, not a child being present. The retiring moderator of the presbytery, Rev. G. A. Ford, preached from Mark 13:34. In the afternoon the Lord's Supper was celebrated, when one young married woman and four girls were received into full communion, one of them receiving baptism. Every one of the five is a daughter of church members, the parents of the one who received baptism having united with the church since she was grown. In the evening another full congregation listened to a sermon from the native pastor of the Hasbuya church.

STIMULATING BENEVOLENCE.

The native helper at Sidon is spending the summer at Ibl, only a short distance from the place of meeting. He did not come to Deir Mimas until Monday, having spent Sunday in laboring with the Ibl congregation on the subject of their contributions, which had amounted to almost nothing during the year. The result of his effort was the raising of nearly three hundred piastres (\$12). The missionaries look upon this as a very encouraging sign of the growing moral influence of the presbytery.

There are points on which it seems very difficult to bring even the most enlightened and advanced of the native Christians and helpers to consent to self-sacrifice. The portion of our field where the schools have so long been closed by order of government has been necessarily left for a considerable time with very little work. It is a remote region and one which sadly needs missionary work. The work of the two Sidon missionaries has been so increased by the temporary ex-

tension of their field that their visits will of necessity be few, and they feel the importance of establishing an evangelist in that region to labor for the spiritual good of the people, though at present schools cannot be opened.

PETTY PERSECUTION.

It was only after long discussion that the brethren were brought to feel that this religious work was worth the sacrifice it would cost for one to venture into such a region in face of the liability to endure petty persecution from the government officials. One member presented the following objection: "I see a pastor go to a village, and he ties his horse to a mulberry tree in front of a house, and a soldier impresses that horse for the government. The pastor says, 'I am a pastor,' but he is not recognized as such, and his animal is taken from him, or the pastor may be impressed himself and insulted. We should never send a pastor who will not be recognized by the government." He was answered by the missionary that, if such an insult should occur, even if the owner should be impressed and put to death, he should expect ten volunteers from the presbytery at once to come forward to take his place.

It was finally decided to consult the mission about the ordination of an evangelist for that region.

The statistics of the various churches showed encouraging growth in various ways.

In eight days thirteen public meetings were held in the Deir Mimas church, in addition to the business sessions of the presbytery.

PERSIA.

DYING TESTIMONY.

OROOMIAH, August 5, 1887.

REV. J. H. SHEDD, D.D.:—The examinations of the high schools, female seminary and college occupied over two weeks. The exercises of the seminary closed June 29. Certificates were given to thirteen young women for completing their course of study. This is one of the largest classes the school has ever sent out. There would have been fourteen, but a few weeks before their graduation one of them was taken to her Saviour. She died in the triumph of faith, and sent to her classmates a very touching letter of dying testimony. At the last hour, as the thirteen were standing to receive their certificates, Banosha's place was vacant. A girl stepped into her place,

and read the letter she wrote from her dying bed. At this reading the tears flowed freely, and without doubt these dear girls will remember to their dying day that hour and that letter. May it be to them in all changes of life an inspiring memory and a stimulus to be faithful and to meet the sister who has gone before!

SATISFACTORY EXAMINATIONS.

The college examinations closed July 13. One young man received a certificate from Dr. Cochran on completing three and a half years of study in medicine. He is the fourth pupil of Drs. Holmes and Cochran who has been educated in medicine and sent out as a Christian physician. Four others are in course of preparation. The examinations in all the classes were thorough and full, and the review of the term closed marks it as one of the most successful we have ever passed.

ALUMNI ASSOCIATION.

The alumni association holds its meetings annually following the close of the college. A goodly number were present, and listened to a general address and also to special addresses on the spiritual, intellectual and temporal condition of their people. Following the lead of last year, there were spirited discussions, especially on the educational and physical condition of their people. These meetings are a sort of free parliament for discussing topics that do not come up in the *knooshyas* (presbyteries). Plans were started to collect a library, if at all possible, of existing manuscripts in ancient Syriac, and to begin a museum of antique relics to illustrate past times of this region; also to improve the language by securing uniform spelling and introduction of needed words. The section having in charge introduction of trades reported progress since the effort was begun a year ago. A subscription of seventy toman was raised to continue the work, and the best methods were discussed.

POST-PRANDIAL RESPONSES.

At the evening feast of the alumni there were responses to a dozen or more of sentiments. Some of these responses were eloquent, and some touched many tender chords, and old teachers were remembered with admiration and affection. The whole occasion was full of interest. In this reunion the mingling and reknitting of old attachments is perhaps the highest enjoyment of such occasions. The vacation is for seven weeks. The fall term of college begins August 30.

STATION NOTES.

TEHERAN, August 11, 1887.

REV. S. LAWRENCE WARD:—On June 22 the girls' school made an informal exhibition of its work before relatives of the pupils, the station and the American minister. Our near neighbor the Turkish ambassador was also present and expressed gratification.

The event which has most affected the station is the departure of Miss Sarah Bassett from our work for the present. Her experience and special aptitude for certain parts of the work will make the filling of her place a very difficult matter should she fail to return. Having accompanied Miss Bassett to Rescht and then put her in charge of an old friend of our mission, Lieutenant-Colonel Smith of the Indian Government Telegraph Service, and thus avoiding the expense of time and money needful to see her on board the Black Sea steamer, I returned to Teheran. Colonel Smith will see her as far as Constantinople.

RESCHT.

At Rescht, as you know, we have some work. Our helpers there are Kasha Reuben, a Nestorian from the Oroomiah college, and Yusef, the Armenian teacher. The church is made up of evangelical Armenians from Shamoku in Russia, Hamadan, etc. The Kasha has not been long at work—less than a year; has made good progress in Persian and Armenian, and impressed me favorably. I hope the church now provided with such a pastor will grow in grace and in numbers. Our school is small, and it is a question if we shall sustain it, as some of its best boys will come to Teheran in the fall. There is considerable openness for work among the Moslems, and the visit of colporteurs just ahead of us had caused a pleasant ripple in the community. The Armenian colony in Rescht is scattered all through the city, and so is difficult to gather into meetings. I think we must take some steps to obtain permanent quarters, so that the Protestant part may gather around us.

THE BOYS' SCHOOL.

Since last writing Garabit Hazopian has returned from Robert College, where he had finished all but the last year of his course. We have from President Washburn a very satisfactory note in commendation of him. He now becomes the head teacher of the boys' school, and we hope to open this autumn a small boarding-school which shall so commend itself as to become in time a large

school, of wide influence, especially in training helpers for our work.

NESTORIAN AND ARMENIAN MISSIONARIES.

TABRIZ, August 26, 1887.

MISS MARY JEWETT:—I want to tell you of four young missionaries who met in our parlor one evening last fall, two Nestorians and two Armenians—two earnest, consecrated, intelligent young men with their equally-devoted young wives. The Nestorian young man, Ronel, is an ordained preacher, trained and set apart for the Lord's work by the Oroomiah mission. His wife, Haltoon, is one of the first girls honorably dismissed from the girls' school at Tabriz. After she was graduated she taught for some time in this same school, and in the meantime was betrothed to this young preacher. They were married at his house in Geog Tapa, and started off with zeal and enthusiasm on their four-weeks journey to Rescht to labor there for the Master's kingdom, counting it all joy that they were found worthy to be sent thus far from their homes to be engaged in this blessed work. How their faces beamed as they talked! How joyfully we bade them Godspeed as they went on their way! They are there now, entirely separated from their own people, having not even a Christian friend with whom to advise, or to whom to go in time of trouble or sorrow. They are working in that to them foreign land, faithfully and enthusiastically, and from time to time reports come from them of opportunities found and of work done for Christ. Are not they truly missionaries? And are they not worthy of our respect and deserving of our prayers?

HARPOOT GRADUATES.

The other couple live in Tabriz. They came here from Harpoot, Turkey. They are graduates from the college and the female seminary there, and they do credit to the wise and careful training they have received from the missionary teachers there. Communication between Harpoot and Tabriz being so poor, they were a full month in making their trip from there here. Then they must become acclimated, accustom themselves to the different customs of the people and the different idioms of their language. It is now nearly a year since their arrival, and our first impressions of their consecration, earnestness and true Christian character are but deepened by further acquaintance. Vahan is the honored teacher of the boys'

school. By his simple, unassuming piety and steady Christian walk and conversation he is having a felt influence upon the young men under his care. He has also been chosen as one of the elders of the church, and is respected by all who know him. Anna is a worthy example of a true Christian wife, and shows to the people what a neat and attractive Christian home is. She also takes an active part in work among the women and in the Sabbath-school. We feel that we are greatly favored in the acquisition of these two young missionaries to help us in our work here.

THE LAKE SHORE.

I have just returned from a short tour to the lake shore. There were the usual experiences, pleasant and unpleasant, of the journey of one hundred miles going and coming. While there we dwelt in a tent pitched in a Persian garden; the grass all around us, beautifully variegated with wild flowers, the running water, the trees with fruit, the glimpse of the blue lake near by and the mountains far off, the fresh air and the quiet retirement presented a pleasing contrast to the heat and barrenness of the plains, and were very restful indeed. While there I had opportunities of speaking to the women in the adjoining and in neighboring villages. The women of that region are all Mohammedans. They are very ignorant and degraded, so ignorant that they know not that they are ignorant, so degraded that they accept their degradation as something unavoidable and unchangeable. The story I had to tell them was so new and strange that, even when put in the simplest language, it was still almost incomprehensible to them.

Miss Bassett, of Teheran, writes:

The Armenians are such a satisfied race. An earthquake or something equally startling is needed to shake them up. They say, "Why, of course we are Christians; we love Christ." One upon whom the duty of prayer was being urged replied, "Of course I pray; every one does," and all the time one knew that she had no knowledge of what true prayer was, and felt sure she never prayed. They are a difficult people to reach, and need God's spirit to convict them of sin. Often when you are talking to them they will take your words right out of your mouth and preach them back to you. They trust in their good works, and yet so few of them have anything we would consider good works.

They do not know the very first steps of a Christian life. Poor things, how they do need our prayers that they may be enlightened by the spirit of God!

CHILI.

The following concludes the account of, the missionary tour given in the last number by the Rev. J. M. Allis of Santiago:

A CORDIAL WELCOME.

The next place visited was San Carlos, a town of seven or eight thousand people. This place had not been visited before, and it was quite uncertain what would be the reception. But it was found that the people were a degree more noble than some in Linares, for they were not only ready to have meetings, but also aided in the distribution of hand-bills. The bills were distributed at 5 P.M. and the meeting began at 7.30. Notwithstanding the short notice, there was a large gathering to hear the truth. A social club showed much interest. The governor of the department loaned the chairs which were used in the government offices, some seventy-five. They asked that one of the missionaries might come at least each month. There was a great rush for the tracts when they were handed out. The people are hungry for information on the subject. They want to know what Protestantism is, and read carefully whatever printing matter is sent out. A gentleman from San Javier, who is a captain in the army, offered to the missionaries a room and their lodging and food free if they would visit that place. It is planned to accept the invitation as soon as possible.

The next place visited was Parral. This is a place of about eight thousand people. The feeling was exceedingly favorable. The editor of the local paper spoke freely and favorably of the coming of these missionaries. Press advertisements were inserted free. The editor invited some of the visitors to breakfast. Some were invited by an apothecary to lunch. Here too the ground is ready for the good seed.

NO OPEN DOOR.

At Talca there was absolutely no chance of securing a place for the meetings. Two days were spent in seeking a place, but it was not possible to find any one willing to rent a vacant store or *salon* for such meetings. The archbishop has just been a guest in the city, and has stirred up the faithful so that those who might have been indifferent dared not rent their places lest they should lose business.

In these Chili cities there are no halls to be rented for evening entertainments. There is nothing in the way of lectures or public entertainments except the theatre. In Talca the intendente, who has the renting of the theatre, was out of town. In Curico the same difficulty existed. There were vacant stores or rooms, but the owners or agents were out of town, and it was not possible this time to accomplish anything. But these places will not be given up. We shall soon again be in Curico, and will try some other plan in Talca. We are sure that, if we had a few public services in Talca, there would be a response that would be encouraging.

In Rancagua the theatre was engaged at half rates, and there were held several precious meetings. There are several spiritualists in this city. They were ready for discussion, but the examination of the matters at issue was deferred to private interviews. One of the missionaries held a three-hours talk with one of the woman representatives of this *ism*, and another missionary spent some time with another. Several persons were proposed as members of the Santiago church, and the nephew of one has expressed a desire to study for the ministry. This place will soon again be visited. It presents many hopeful aspects. We need men to go continually from place to place, and we ought to multiply our tract work.

A HINT TO MINISTERS.

In lamenting the position of German Protestantism, and especially of German universities, in the foreign missionary enterprise, Professor Christlieb speaks with admiration of the missionary spirit in American institutions of learning. He accounts for the lack of foreign missionary zeal in his native land, however, in a way which may well challenge attention even on this side of the Atlantic. He says: "How inactive a large part of our ministers show themselves! Whence the great difference of interest in missions, often in one and the same province? I answer, chiefly from the difference of the position taken by the clergy in this matter. As they are in deeds of love, so are their congregations. If the shepherd himself does not live in the present history of missions, if he robs himself of this great faith-strengthen-

ing, spiritual refreshment, and upon his lonely watch does not pause and listen to the strokes of the distant hammer in the building up of God's kingdom; if he only glances rapidly through the mission reports, to see if he can get material for the missionary meeting, and if these meetings are more a burden to him than a real delight, a matter of the heart,—and the congregation has a fine discernment for this difference,—if he cares simply for the work of home missions because this finds greater favor with the lukewarm part of the congregation; if he preaches only on missions in Epiphany, without noticing them in his other Sunday sermons, though missionary thoughts run through the whole New Testament; if he expects to maintain the right degree of missionary interest in his congregation by an official report which few read, or by the missionary anniversary which is celebrated now and then by the church,—it will become more and more difficult for him to hold the interest gained, not to speak of helping the development to keep pace with the needs of the society to which his congregation belongs. Then circumstances like those to-day follow: the work extends, the wants and demands of the societies increase, but their receipts barely keep up to the old standard, nay, here and there diminish, and the deficits become permanent. Of course, most of the extensive development of the missionary spirit depends upon the position taken by the minister himself."

One cannot measure the success of a missionary by the number of converts he has made, and it does not seem to me likely that Christianity will for some time to come spread in India chiefly by direct conversions.—*Max Muller to Dr. Norman McLeod.*

We have made our annual collection, and, as you suggested, have gone to *every member* of our congregations with most gratifying results. Hardly any refused to contribute, though many of the people are so poor that we scarcely expected to get much from them. Next year, when they know more about it, we hope to get even more.—*Woman's Work of Irish Presbyterian Church.*

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

RECEIPTS FOR HOME MISSIONS, OCTOBER, 1887.

ATLANTIC.—*Ontario*—St. Pauls, 1. *East Florida*—Starke, 7; St. Andrews, 5. 13 00
BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 24 50; Brown Memorial (Mrs. E. T. Bainbridge, 25), 108 12; Lonaconing, 12. *New Castle*—Delaware City, 16; Fort Deposit, 20; Red Clay Creek, 14. *Washington City*—Washington 1st, 51 99. 245 61
COLORADO.—*Boulder*—Valmont, 1 05. *Pueblo*—Pueblo, 23 96; Trinidad 2d W. M. S., 5 30. *Santa Fe*—El Rito, 2; Las Vegas Ladies' Aid Soc., 7 50; Mora, 2. 47 81
COLUMBIA.—*Idaho*—Minnie Falls, 3; Walla Walla, 15; Weston, 2. *Oregon*—Knappa, 12. *Puget Sound*—Ellensburg, 20; San Juan, 10; Toledo, 2. 64 00
DAKOTA.—*Aberdeen*—Big Stone City, 5 30; Gary, 4; Holland, 2; Raymond, 5; Wilmot, 4 60. *Central Dakota*—Roswell, 2 50; Miner, 3 80. *Dakota*—Mayasan, 3. *Southern Dakota*—Parker and station, 18. 47 20
ILLINOIS.—*Alton*—Butler, 2 44; Zion Ger., 11. *Bloomington*—Cooksville, 7; Mackinac, 4 86; Normal, 66 74; Pontiac, 6 26. *Chicago*—Chicago 2d, 800; Gardner, 6; Lake Forest 1st, 504 33; Lakeview, 20; Libertyville, 6; Oak Park, 10; Rev. S. Conybeare, 2. *Freeport*—Marengo, 76 40; Willow Creek sab-sch., 9; Woodstock, 11 50. *Olivia*—Waltham, 5. *Peoria*—Delavan, 16 48; Prospect, 25 30. *Rock River*—Penuel, 10. *Shawnee*—Salem Ger., 20. *Springfield*—Jacksonville State St., 134 01; Springfield 2d, 108 48. 1362 28
INDIAN TERRITORY.—*Choctaw*—San Bois, 2 25; Double Springs, 1 25. 3 50
INDIANA.—*Crawfordsville*—Terhune, 2. *Fort Wayne*—Goshen, 10. *New Albany*—Bedford, 4; Graham, 3. 19 00
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 189 25. *Council Bluffs*—Brooks, 1 80; Nowaday, 1 20; Norwich, 4 22; Sheandoah sab-sch., 6; Yorktown, 5. *Des Moines*—Indianola sab-sch., 5; Lucas, 4 50. *Dubuque*—Bethel, 10; Epworth, 7; Farley, 9 27; Haxleton (sab-sch., 2), 5 50; Oelwein, 4; Sherrill's Mound, 4. *Fort Dodge*—Ashton, 6; Glidden, 8 50. *Iowa*—Burlington 1st, 9 98; Keokuk Westminster, 19 82; Kosuth 1st, 7 75; St. Peter's Evangelical, 7; West Point, 6 25. *Iowa City*—Keota, 9; Ladora, 3; Washington, 8 65; West Liberty, 33 50. *Waterloo*—Nevada Central, 7. 877 19
KANSAS.—*Emporia*—Agricola, 2 05; Council Grove, 22 61; Hunnewell, 10 06; Maxson, 3 55; Melvern, 5; Mt. Vernon, 3 50; Oxford, 7 32; Pleasant Unity, 1 30; Winfield sab-sch., 15; Rev. M. A. Rankin, 5. *Larned*—Avila, 2; Spearville, 15 60. *Neosho*—Fort Scott, 44 09; Humboldt, 21. *Osborne*—Bow Creek, 7; Phillipsburg, 11. *Solomon*—Concordia, 36; Mankato, 20; Mulberry French, 5; Vesper, 2. *Topeka*—Adrian, 3. 242 08
MICHIGAN.—*Detroit*—Brighton, 5; Detroit 1st, 77 11; Westminster, 20 23; Milan, 6; Plymouth 1st, 5. *Grand Rapids*—Harbor Springs, 42 53. *Lansing*—Battle Creek, 50; Lansing Franklin St., 14; Parma, 2 81. *Monroe*—Coldwater, 56 38. *Saginaw*—Maple Ridge, 5; Midland City, 27 56; Saginaw City, Rev. A. F. Brusk's Bible Class, 13 81. 324 98
MINNESOTA.—*Mankato*—Balaton, 6; St. James, 10; Win-dom, 13. *St. Paul*—St. Paul House of Hope, 156 11; Still-water, 13 50. *Winona*—Frank Hill Ger., 6 50; Fremont, 8. 213 11
MISSOURI.—*Oeage*—Clinton, 13 18; Nevada, 2 50. *Palmira*—Sullivan 1st, 4. *Platte*—Lincoln, 2; Oak Grove, 1; Park-ville, 20 55. *St. Louis*—Cote Brillante, 20; Kirkwood, 20; St. Louis 1st Ger., 15. 98 23
NEBRASKA.—*Hastings*—Hanover Ger., 10; Harmony, 2; Orleans, 2; Oxford, 3. *Nebraska City*—Hickman Ger., 7 50; Liberty, 5. *Nebraska*—Emerson, 15 76; Millerboro, 2; Wil-lardale, 3 50. *Omaha*—Bellevue, 36 50; Omaha West Ham-ilton St., 3 50; Waterloo, 6. 96 78
NEW JERSEY.—*Elizabeth*—Clarkton, 48 85; Plainfield 1st, 20 71. *Jersey City*—Jersey City Clarkmont, 10; Paterson Broadway Ger., 5 02; Rutherford Park, 21 87; Tenafly, 30. *Monmouth*—Farmingdale, 20; Hightstown, 101 10. *Morris and Orange*—East Orange 1st, 15 95; Mendham 1st, 83 35; South Orange, 100; Bethel, 24 40; Schooley's Mountain, 12 58; South Orange, 42 78. *Newark*—Lyon's Farm, 62 75; Mont-clair, 45; Newark 2d, 23 77; Calvary, 12 60. *New Brunswick*—Dayton, 23 67; Princeton 1st, 114 02; Stockton, 12 18; Trenton Prospect St., 179 48. *Newton*—Bloomburg, 18 49; Danville, 14; Greenwich, 10; Oxford 2d, 1. *West Jersey*—Bridgeton 2d sab-sch., 25 78; Cedarville 1st, 11 56. 1095 36
NEW YORK.—*Albany*—Albany State St., 126 65; Prince-town, 12 20. *Binghamton*—East Maine, 3. *Boston*—Wind-

ham, 1. *Brooklyn*—Brooklyn 1st, 350; Lafayette Ave., 2312 84; Memorial, 196 70; Trinity sab-sch., 41 07. *Buffalo*—Buffalo Central, 51 56; North, 66 27. *Cayuga*—Auburn Westminster, a friend, 10. *Champlain*—Chazy, 14 82. *Chemung*—Elmira Lake St., 13; Watkins 1st, 16 60. *Columbia*—Val-tie, 50. *Genesee*—Leroy 1st sab-sch., 24 85; Warsaw, 89 52. *Geneva*—Geneva 1st (sab-sch., 100), 140 30; Naples (sab-sch., 5), 81 69; Phelps, a member, 80. *Hudson*—Good Will sab-sch., 12 50; Haverstraw Central, 25; Middletown 2d, 27 51; Montgomery, 101; Washingtonville 1st, 50. *Long Island*—Setauket, M. C. C., 2 03. *Lynn*—Junius, 6. *Nassau*—Jamaica, 62 74; Melville sab-sch., 3 50. *New York*—New York Mt. Washington, 800; Scotch Immanuel sab-sch., 30; Spring St. Youth's Miss. Assn., 25. *Niagara*—Lockport 1st sab-sch. Miss. Soc., 50. *North River*—Amenia Station, Wassaic Branch, 4 04; Little Britain, 17; Marlborough, 32 88; Rondout, 135. *Rochester*—Caledonia, 37 60; Ogden 1st, 17 70; Pittsford (sab-sch., 10), 40; Sparta 2d, 23 50. *St. Lawrence*—Gouverneur, 153. *Steuben*—Bath, 60. *Syracuse*—Fayetteville, 25 26; Oneida Lake, 5; Ridgeville, 5; Skaneateles, 25. *Troy*—Brunswick, 22 25; Waterford (sab-sch., 25), 48 62. *Utica*—Oneida, 51 73; Utica 1st, 199 89; Bethany, 73 73; Verona, 24 23; Westernville (sab-sch., 10), 50. *Wastechester*—Green-burg, 286 07; New Rochelle, 378 54; Peekskill 1st sab-sch., 30; Rye, 166 13. 6255 62
NORTH DAKOTA.—*Bismarck*—Steele, 2; Sterling, 2. *Fargo*—Rev. Q. L. Young, tithes, 5 34. *Pembina*—Bathgate, 5; Grand Forks, 10; Hamilton, 3; Gilby, 10; Mekinok, 20; Mt. View, 8; West Park, 5; Glaston, 2; Elora, 3. 75 34
OHIO.—*Athens*—Beach Grove, 4; Logan (sab-sch., 4 35), 61 64; Warren, 11. *Bellefontaine*—Bellefontaine, 13 82. *Cincinnati*—Bethel sab-sch., 6; Harrison, 4. *Cleveland*—Cleveland Wilson Ave., 14 10. *Columbus*—Lower Liberty, 10. *Lima*—Ada sab-sch., 50; Kalida, 7. *Mahoning*—Canton, 48 04; Ellsworth, 71; New Lisbon (sab-sch., 18 74), 28 74; Warren, 51 36; Youngstown 1st, Miss Jane Caldwell, 2. *Marion*—Delhi, 10; Plagah, Mrs. R. K. Boyd, 5; Radnor and Thompson, 5; West Berlin sab-sch., 12. *St. Clairsville*—Bellair 1st, 48; Rock Hill, 5. *Steubenville*—Bacon Ridge, 11 75; Del Roy, 15 50; Yellow Creek, 8. *Zanesville*—Chan-derlerville, 9 30; Duncan's Falls, 9; Utica, 18. 540 25
PACIFIC.—*Los Angeles*—Banning, 4; Del Mar, 3 50; Mur-rietta, 1 40; Saticoy, 3; Rev. F. D. Seward, 25. *San Fran-cisco*—Danville, 12. *San Jose*—Cambria, 5 20; Cayucas L. M. S., 20; San Jose, Alex. Duff Miss. Soc., 50. 124 10
PENNSYLVANIA.—*Blairsville*—Latrobe (sab-sch., 4), 60; Murrysville, 10; Pine Run, 15. *Butler*—Grove City, 48 97; Harlansburgh, 18; Scrub Grass sab-sch., 24 93; Sunbury, 25. *Carlisle*—Harrisburg Pine St., 291 53; Lower Marsh Creek, 81; Waynesboro, 18 08. *Chester*—Dilworthtown, 3 79; Honeybrook, 184 80; Wayne sab-sch., 50; West Grove, 2 60. *Clarion*—Emilonton, 5 23; Oil City Second, 4. *Erie*—Belle Valley, 7 25; Pleasant Hill sab-sch., 3. *Huntingdon*—Beu-lah, 7 27; Buffalo Run, 1 65; Houtzdale, 11 23; Mann's Choice, 3. *Kittanning*—Elderton, 14 72; Brader's Grove, 16; Washington, 15. *Lackawanna*—Honesdale 1st sab-sch., 15 03; Liberty, 3 25; Monroeton, 27 18; Scott, 15; Troy, 51 64. *Lewish*—Allentown 1st, 25; Slatington, 10; Stroudsburg sab-sch., 10 10. *Northumberland*—Williamsport 2d, 120 80. *Phil-adelphia*—Philadelphia 2d, 150; 3d, 61; 1st African, 5; Beth-amy, Jubilee Fund, 15; Chambers, 18 84. *Philadelphia North*—Conshohocken, 8 50; Frankford, 41 76; Jenkintown Grace, 4 05; Norristown 1st, 105 55; Collection at Union Service of Presbyterian Chn., Germantown, Pa., 65 75. *Pittsburg*—Bethany, 45; Knoxville, 4 15; Lebanon, 25; McDonald, 29; Sharon, 38 17. *Redstone*—Dunlap's Creek, 11. *Shenango*—Clarksville sab-sch., 17 83; Newport, 15; Rich Hill, 35 18; Sharon, 20; Slippery Rock, 15; Unity, 45. *Washington*—Washington 1st, 44 45; West Alexander, 124 25. *Westminster*—York Westminster, 5. *West Virginia*—Kingswood (sab-sch., 5), 9; Mannington, 3; Newberry, 3; Point Pleasant, 5; Terra Alta, 16; Winfield, 8 82. 2141 47
WISCONSIN.—*Chippewa*—Hudson sab-sch., 35. *Milwaukee*—Alto Holland, 6. 41 00
Woman's Executive Committee of Home Mis-sions.....\$19,000 00

Total received from churches October, 1887.....\$32,427 82
Less amount refunded.....15 00
\$32,412 82

LEGACIES.

Legacy of James McQueen, dec'd, late of Crawford Co., Pa., add'l, 200; Alletta Whitlock, dec'd, late of Hamilton Co., Ohio, 700; Joseph Sutphen, dec'd, late of Sweden, N. Y., 372 25; Eliza M. Brinsmade, d. c'd, late of Troy, N. Y., 200; Balance of legacy of Henrietta A. Lenox, dec'd, late of New York, 2500; Mrs. Eliza Gillette Huntington, dec'd, late of Westerville ch., N. Y., 100; Rev. James Rodgers, dec'd, late of Hammond, N. Y., 40; James K. Hagerty, dec'd, late of Clarence, Iowa, 400.....

4,512 25

MISCELLANEOUS.

Rev. William Irving, D.D., New York, 100; Kenwood Evangelical Church, Chicago, Ill., 201 13; Miss Harriet J. Rogers, Southampton, N. Y., 25; Mrs. H. E. Parsons, Ashtabula, Ohio, 100; "A. lady," 5; "Mrs. H.," 250; Earl L. Stinson, Coahoma, N. Y., 17; "C.," Ark., 12; From Miss N.

A. Wilson, Belleville, Pa., 20; Thank offering for health restored, 40; A friend of Home Missions, 25; Rev. T. Williston, Ashland, N. Y., 2; G. W. Isaacks, New York City, 10; Part of missionary's one-tenth, 7; Rev. J. F. Garvin, Chili, S. A., 5; Mrs. Nancy F. Blayney, West Alexander, Pa., 5; E. P. Pattison, Philadelphia, Pa., 1; Mrs. Chester Pierce, North Aurora, Ill., 2; Mrs. S. A. Hoyt, California, 4 75; Interest on Permanent Fund, 1240; John C. Green Fund, 540; Bowe's Legacy, 50.....

2,661 88

Total received for Home Missions, October, 1887..... \$29,586 96
Total received for Home Missions from April 1, 1887..... 281,247 74
Total for seven months of 1886-87..... 168,842 72

O. D. EATON, Treasurer,
(P. O. Box 1938) 280 Broadway, New York.

RECEIPTS FOR SUSTENTATION, OCTOBER, 1887.

BALTIMORE.—*Baltimore*—Bethel, 4 50. *New Castle*—Elkton, 21. *Washington City*—Washington 1st, 4 01. 29 51
COLORADO.—*Boulder*—Valmont, 4 cts. *Pueblo*—Mesa, 40; Pueblo 1st, 3 47. 43 51
ILLINOIS.—*Bloomington*—Hoopeston, 8. *Chicago*—Hyde Park, 10. 18 00
INDIANA.—*Crawfordsville*—Rockville, 2 25. *Fort Wayne*—Fort Wayne 2d, 18; 3d, 7 25. 27 50
IOWA.—*Iowa*—Keokuk Westminster, 66 cts.; Burlington 1st, 33 cts. *Iowa City*—Washington, 12 cts.; Keota, 30 cts. 1 41
KANSAS.—*Solomon*—Concordia, 18 00
KENTUCKY.—*Louisville*—Louisville Central, 25 00
MICHIGAN.—*Detroit*—Detroit Westminster, 34 cts. *Lansing*—Parma, 7 cts. *Monroe*—Ralsin, 8. *Saginaw*—Lapeer, 3. 11 41
MINNESOTA.—*St. Paul*—House of Hope, 64 18
MISSOURI.—*Osgo*—Nevada, 4 50
NEBRASKA.—*Nebraska City*—Lincoln 1st, 14 50
NEW JERSEY.—*Jersey City*—Claremont, 5. *Newark*—Newark Calvary, 42 cts. 5 42

NORTH DAKOTA.—*Fargo*—Rev. Q. L. Young, "tithes," 18 cts. *Pembina*—Mekinok, 7. 7 18
OHIO.—*Columbus*—Mt. Sterling, 4 49. *Portsmouth*—Portsmouth 2d, 32 76. *St. Clairsville*—Mt. Pleasant, 7 71; Cambridge, 6. 50 96
PACIFIC.—*Los Angeles*—San Buenaventura, 8 00
PENNSYLVANIA.—*Butler*—Harrisburg, 2; Amity, 2; Grove City, 1 63. *Clarion*—Oil City 2d, 1 82. *Huntingdon*—Huntsdale, 1; Buffalo Run, 5 cts.; Beulah, 1. *Lackawanna*—Archbald, 2. *Northumberland*—Williamsport 2d, 3 66. *Philadelphia Central*—Kensington 1st, 31 27. *Schenango*—Rich Hill sab-sch., 2. 55 43

Total received from churches, October, 1887..... \$384 49

LEGACIES.

Legacy of Eliza M. Brinsmade, dec'd, late of Troy, N. Y. 50 00

Total received for Sustentation, October, 1887..... \$434 49

O. D. EATON, Treasurer,
(P. O. Box 1938) 280 Broadway, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, OCTOBER, 1887.

Albany—Charlton, 15. *Binghamton*—Smithville Flats, 11 90. *Boston*—Quincy, 5. *Brooklyn*—Edgewater 1st, 87 50; Duryea, 17. *Cayuga*—Cayuga, 15; Ithaca, 88 47; Owasco, 10 50. *Champlain*—Chazy, 7 80. *Hudson*—Middletown 2d, 92 cts. *Ipswich*—East Palmyra, 10 30. *Nassau*—Roslyn, 4 50. *New York*—New York 4th, 69 61. *North River*—Pine Plains, 5; Little Britain, 3. *Osego*—Guilford Centre, 7. *Rochester*—

Ogden 1st, 59 cts. *St. Lawrence*—Hammond, add'l, 1 50; Carthage, 15. *Steuben*—Rushford, 7 37; Bath, 25. *Troy*—Waterford, 35 78. *Westchester*—Bedford, 5. 388 74

O. D. EATON, Treasurer,
(P. O. Box 1938) 280 Broadway, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, OCTOBER, 1887.

BALTIMORE.—*New Castle*—Elkton, 7; Wilmington Central, add'l, 10; Hanover St., 18 17. *Washington City*—Washington 1st, 6 17; New York Ave., Youth's Missy Soc., 90. 131 34
COLORADO.—*Boulder*—Valmont, 21 cts. *Pueblo*—Pueblo, 5 80. 6 01
ILLINOIS.—*Alton*—Zion Ger., 4. *Bloomington*—Clinton, 13 50; Danville, 8 30. *Chicago*—Fullerton Ave., 60 94; Joliet 1st, 10. *Peoria*—Knoxville, 16 04. *Schuyler*—Burton Memorial, 2; Salem Ger., 5. *Springfield*—Springfield 2d, 13 55. 133 38
INDIANA.—*Crawfordsville*—Rockville, 4 10. *Logansport*—Logansport Broadway, 5. *Muncie*—Hartford City, 3. 12 10
IOWA.—*Des Moines*—Charlton, 8 95. *Dubuque*—Independence 1st, 25. *Iowa*—Burlington 1st, 2; Keokuk Westminster, 8 96. *Iowa City*—Daveport 1st, 20; Keota, 1 80; Washington, 73 cts. 57 44
KANSAS.—*Solomon*—Belleville, 2; Mulberry French, 1. 3 00
MICHIGAN.—*Detroit*—Detroit Westminster, 2 05. *Lansing*—Parma, 46 cts. 2 51
MINNESOTA.—*St. Paul*—Hope, 54 63
NEW JERSEY.—*Elizabeth*—Plainfield 1st, 4 14. *Jersey City*—Bergen 1st, Missy Asso., 25; Claremont, 5. *Morris and Orange*—Myersville Ger., 2; Orange Central, 200; South Orange, 10 88. *Newark*—Newark Calvary, 2 52. *New Brunswick*—Dayton, 6 56; Kirkpatrick Memorial, 4; Trenton 1st, 2. 281 10
NEW YORK.—*Albany*—State St., 25 33. *Boston*—Quincy, 2. *Brooklyn*—Brooklyn Memorial, 38. *Hudson*—Palisades, 25 25; Bridgebury, 1. *New York*—Brick ch. Chapel, 5. *North River*—Fine Plains, 5. *Osego*—Oneonta, 7. *Rochester*—Ogden,

8 54; Wheatland, 4. *Steuben*—Bath, 37. *Troy*—Lansing Olivet, 13 95; Waterford, 10 30. *Utica*—Verona, 5 50. 182 87
OHIO.—*Cincinnati*—Venice, 7. *Mahoning*—New Lisbon, 10; Warren, 7 27; Youngstown 1st, 41 92. *Maumee*—Bowling Green, 18 26. *St. Clairsville*—Buffalo, 7 24. *Zanesville*—Coshocton, 14; Newark 1st, 12. 117 69
PACIFIC.—*Los Angeles*—Orange, 8 49
PENNSYLVANIA.—*Allegheny*—Hillside, 8 61. *Butler*—Grove City, 9 79. *Carlisle*—Waynesboro, 15 66. *Clarion*—Oil City 2d, 8. *Huntingdon*—Beulah, 3; Buffalo Run, 33 cts.; Huntsdale, 2 37. *Kilbuck*—Washington, 10. *Lackawanna*—Orwell, 2. *Northumberland*—Williamsport 1st, 8; Williamsport 2d, 2 95. *Philadelphia*—Philadelphia 3d, 25 25. *Philadelphia Central*—Bethlehem, 16; Hebron Memorial, 4 87. *Philadelphia North*—Bridleburg, 2. *Pittsburgh*—Bethany, 6; Lebanon, 10; North Branch, 1; Pittsburgh 7th, 3. *Washington*—Claysville, 16 65; Mt. Olivet, 3 86. *Westminster*—Marietta, 8 50, sab-sch., 1 50. *West Virginia*—Morgantown, 4. 168 34
WISCONSIN.—*Milwaukee*—Milwaukee Holland, 6 00

Part of missionary's one-tenth, 7; Rev. J. F. Garvin, Chili, S. A., 2 50; "C.," Ark., 3; Rev. Q. L. Young, "tithes," 1 07..... 13 57
Total receipts for October, 1887..... \$1158 33
Previous receipts for current year..... 8815 38
Total from 1st May..... \$9976 71

C. M. CHARNLEY, Treasurer,
241 South Water Street, Chicago, Ill.

RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1887.

BALTIMORE.—*Baltimore*—Hagerstown sab-sch., 10; The Grove, 11 63. *New Castle*—Pencader sab-sch., 11. *Washington City*—Washington 1st, 4 93; Washington North, 2 68.

COLORADO.—*Boulder*—Valmont, 10 cts. *Pueblo*—Pueblo, 6 95.

COLUMBIA.—*Puget Sound*—Ellensburg, 10 00.

ILLINOIS.—*Alton*—Raymond sab-sch., 1 70. *Bloomington*—Gibson City, 3; Philo sab-sch., 4. *Carro*—Enfield sab-sch., 10. *Chicago*—Chicago 6th, 37 69; Hyde Park 1st, 160 92. *Freeport*—Belvidere, 15. *Mattoon*—Neoga, 5; Oakland sab-sch., 3; Vandalla, 6. *Peoria*—Peoria 1st, 2; Peoria Westminster sab-sch., 5. *Rock River*—Hamlet, 5; Perryton, 4. *Schuyler*—Perry, 5; Salem Ger., 3. *Springfield*—Springfield 2d, 16 17.

INDIANA.—*Crawfordsville*—Covington 1st sab-sch., 3; Rockville, 4 20; Rockville sab-sch., 12 51. *Logansport*—Logansport Broadway, 75 cts. *Muncie*—Peru sab-sch., 2 44. *Vincennes*—Petersburg, 2; Terre Haute Moffat St., 3. *White Water*—Harmony, 4 50; Mt. Carmel, 4.

IOWA.—*Cedar Rapids*—Marion sab-sch., 17. *Council Bluffs*—Shenandoah sab-sch., 6. *Des Moines*—Allerton, 3. *Fort Dodge*—Wheatland Ger., 2. *Iowa*—Birmingham sab-sch., 7 10; Burlington 1st, 1; Keokuk Westminster, 1 99. *Iowa City*—Keota, 90 cts.; Washington, 36 cts.; West Liberty, 5; West Liberty sab-sch., 10.

KANSAS.—*Emporia*—Big Creek, 8 16; Burlington, 6 75. *Neosho*—Baxter Springs, 4 20. *Solomon*—Mulberry French, 1. *Topeka*—Wyandotte, 16.

KENTUCKY.—*Ebenezer*—Ludlow sab-sch., 1. *Louisville*—Louisville 4th, 9; Louisville Central, 15; Louisville Olivet, 3; Louisville Olivet sab-sch., 9; Louisville Walnut St. sab-sch., 30.

MICHIGAN.—*Detroit*—Detroit Calvary sab-sch., 4 32; Detroit Westminster, 1 02; Unadilla sab-sch., 3. *Grand Rapids*—Cadillac sab-sch., 7 50. *Lansing*—Parma, 23 cts. *Monroe*—Blissfield sab-sch., 8; Cold Water, 1 59. *Saginaw*—East Saginaw, 3 58; Lapeer, 7; Midland City, 2; Saginaw, 4 42.

MINNESOTA.—*St. Paul*—Minneapolis 1st sab-sch., 15 07; Minneapolis Bethlehem, 7; St. Paul Dayton Ave., 30 38.

MISSOURI.—*Platte*—Mound City, 10 65; St. Joseph Westminster, 20.

NEBRASKA.—*Nebraska City*—Hickman Ger., 6 50.

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 65 58; Elizabeth 1st Murray Misa Asso., 50; Plainfield 1st, 3 07. *Jersey City*—Jersey City Claremont, 6. *Monmouth*—Asbury Park sab-sch., 15; Farmingdale, 3; Hightstown, 27 55; South Ambory sab-sch., 4. *Morris and Orange*—Morristown South St. sab-sch., 25; South Orange, 7 18. *Newark*—Montclair, 52 69; Newark 2d, 6 23; Newark 2d Ger. sab-sch., 10; Newark 3d, 25; Newark 3d sab-sch., 40; Newark Calvary, 1 26; Newark Roseville sab-sch., 50. *New Brunswick*—Dayton, 2 78; Flemington sab-sch., 20; Flemington ch., 40 47; Lambertville sab-sch., 15; Princeton 1st, 24 32; Trenton 1st, 33; Trenton Prospect St., 42 53; Trenton Prospect St., a friend, 19 70. *Newton*—Musconetcong Valley sab-sch., 2 09; North Hardiston, 15. *West Jersey*—Blackwood, 10.

NEW YORK.—*Albany*—Albany State St., 12 66; Ballston Spa, 13 25. *Boston*—East Boston sab-sch., 12; Quincy, 2. *Brooklyn*—Brooklyn Memorial, 19; Brooklyn Mt. Olivet, 8 90. *Buffalo*—Buffalo North, 30. *Cayuga*—Auburn 2d sab-sch., 25; Genoa 1st sab-sch., 7 58. *Champlain*—Champlain sab-sch., 4 75; Peru, 5; Port Henry sab-sch., 10. *Chemung*—Havana sab-sch., 7. *Hudson*—Middletown 2d, 2 75. *Long Island*—Cutchogue sab-sch., 11 71; East Hampton sab-sch., 8. *Lyons*—Sodus sab-sch., 4 10. *North River*—Marlborough sab-sch., 6 82. *Rochester*—Genesee 1st sab-sch., 25; Ogden, 1 77; Victor, 4. *St. Lawrence*—Morristown sab-sch., 1 34. *Syracuse*—Oswego 1st, 15 80. *Troy*—Waterford, 23 44. *Utica*—Kirkland, 5; Kirkland sab-sch., 7; Oneida, 12 32; Utica 1st, 22 03; Vernon, 3 30. *Westchester*—Darien sab-sch., 10; New Rochelle, 34 74; Southeast Centre, 6.

OHIO.—*Athens*—McConnellsville, 6. *Bellefontaine*—Bellefontaine, 1 39. *Chillicothe*—Chillicothe 3d sab-sch., 10. *Cincinnati*—Cincinnati 7th, 28 66; Cincinnati Mt. Auburn sab-

sch., 27 24; Loveland, 6 19. *Cleveland*—Kingsville sab-sch., 2 42; Orwell sab-sch., 2. *Dayton*—Dayton Memorial, 7 87; Eaton sab-sch., 4 91; Troy sab-sch., 3 54. *Huron*—Norwalk sab-sch., 5. *Lima*—Columbus Grove, 3. *Mahoning*—Warren, 3 65; Youngstown 1st, 21 29. *Marion*—Berlin, 1. *St. Clairsville*—Barnesville, 10 54. *Steubenville*—Bacon Ridge, 1 75; East Springfield, 5; Yellow Creek, 4. *Zanesville*—Clark, 5; Clark sab-sch., 10.

PACIFIC.—*Benicia*—San Rafael, 17 15; San Rafael sab-sch., 12 83. *Los Angeles*—Grand View, 25. *San Francisco*—San Francisco 1st, to constitute J. A. R. Williams a life member, 80.

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger. sab-sch., 5. *Blairsville*—Johnstown, 22; Johnstown sab-sch., 17; Murrysville, 10. *Butler*—Grove City, 4 90. *Carlisle*—Chambersburg Falling Spring, 35; Waynesboro', 15 80. *Clarion*—Oil City 2d, 2. *Erie*—Conneautville, 3 32; Greenville, 16. *Huntingdon*—Buffalo Run, 17 cts.; Houtzdale, 1 18; Lost Creek sab-sch., 4 30; McVeytown sab-sch., 3; Millersburg sab-sch., 5 63. *Kittanning*—Washington, 5. *Lackawanna*—Providence sab-sch., 15. *Northumberland*—Milton, 17 93; Shamokin, 4 54; Williamsport 1st, 15; Williamsport 2d, 5 80. *Philadelphia*—Philadelphia Church of Peace, 5; Philadelphia Grace sab-sch., 9 43. *Philadelphia Central*—Philadelphia Bethlehem, 10; Philadelphia Olivet, 45 09; Philadelphia Trinity sab-sch., 15. *Philadelphia North*—Frankford, 17 20; Hermon sab-sch., 22 46; Jenkintown Grace, 17. *Pittsburgh*—Bethany, 3; Homestead sab-sch., 8 12; Knoxville, 4; McDonald sab-sch., 6 42; North Branch, 1; Pittsburgh 1st, 10; Pittsburgh East Liberty, 34. *Shenango*—Rich Hill, 3 25. *Washington*—East Buffalo, 12 50; Washington 1st, 11 56; Wellsburg sab-sch., 10 62. *Westminster*—Cedar Grove, 5; Union, 9.

TENNESSEE.—*Union*—Knoxville 4th ch., 6 43.

UTAH.—*Montana*—Bethany sab-sch., 2 13. *Utah*—Spring City sab-sch., 2.

WISCONSIN.—*Chippewa*—Hudson sab-sch., 15. *La Crosse*—Mauston Ger. sab-sch., 3 62. *Lake Superior*—Marquette sab-sch., 40. *Madison*—Portage sab-sch., 5 38. *Milwaukee*—Milwaukee Immanuel, 50.

Churches, October, 1887..... \$1620 57
Sabbath-schools, October, 1887..... 814 06

Total from churches and sab-sch's, October, 1887..... \$2434 63

MISCELLANEOUS.

Rev. B. Frame, Chicago, Ill., 5; A. W. and daughter (special), 6 50; J. C. Harris, Philadelphia, 100; Rev. J. C. Willert, Summerville, Oregon, 2 78; Walker & Walker, Detroit, Mich., 10; L. S. Carswell, Baltimore, Md., 50; T. P. Handy, Cleveland, Ohio, 50; Rev. J. Pitkin, Mt. Vernon, Ohio, 2; D. Holliday, Baltimore, Md., 100; Mrs. Foster, Foster City, Mich., 5; S. F. Moore, Deer Lodge, Montana, 6 60; "Special," E. W. Barnes, New York city, 50; Charles Thom, Nevada, Mo., 8; Part of missionary's "tenth," 7; Rev. J. F. Garvin, Chili, S. A., 2 50; "C. Ark," 1; Thank offering for health restored, 10; Rev. Q. L. Young, Dakota, 53 cts..... 411 91

SPECIAL.

T. A. S. and daughter, 15; Plainfield, N. J., to help buy a horse and wagon for Sabbath-school missionary..... 20 00

Total receipts for October, 1887..... 2866 54

LEGACIES.

Received, by Trustees of the Board, legacy of Elizabeth Dayton, dec'd, of Basking Ridge, N. J., 1000; Eliza M. Brinsmade, Rensselaer Co., N. Y., 50..... 1050 00

\$3916 54

C. T. McMULLIN, Treasurer.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, OCTOBER, 1887.

ATLANTIC.—*Knox*—Ebenezer, 1 25.

BALTIMORE.—*Washington City*—Washington 1st, 10 18.

COLORADO.—*Boulder*—Cheyenne, 20; Valmont, 28 cts.

CONNECTICUT.—*Poncha Springs* (Including sab-sch., 2 12), 6 12. *Pueblo*—Pueblo, 9 16. *Santa Fe*—El Rito, 2.

DAKOTA.—*Aberdeen*—Holland 1st, 2 75.

ILLINOIS.—*Alton*—Zion Ger., 4. *Bloomington*—Bloomington 2d, 50. *Carro*—Centralia, 5 66; Nashville, 10. *Chicago*—Chicago 2d, 126 20; Chicago 6th, 119 16. *Freeport*—Foreston Ger., 5; Marango, 39 80. *Mattoon*—Grandview, 5; Hebron,

5 50; Oakland, 3 25. *Ottawa*—Aurora, 3 50. *Peoria*—Peoria 1st, 2. *Rock River*—Hamlet, 5. *Schuyler*—Bardolph, 2 50; Quincy 1st, 25; Salem Ger., 5. *Springfield*—North Sangamon, 12; Springfield 2d, 13 55.

INDIANA.—*Crawfordsville*—Rockville, 8 75. *Logansport*—Logansport Broadway, 7. *Muncie*—Hartford, 5. *Vincennes*—Petersburg, 2. *White Water*—Harmony, 5; Mt. Carmel, 4; Rushville, 13 35.

IOWA.—*Cedar Rapids*—Blairtown, 12 50; Mt. Vernon, 18; Pleasant Hill, 3 50; Vinton, 18 90. *Council Bluffs*—Aud-

bon, 4 19; Clarinda, 13 18. *Des Moines*—Charlton, 3 60; Indianola, 5; Leighton, 3; Winterset, 25. *Dubuque*—Sherrill's Mound Ger., 8. *Fort Dodge*—Sanborn, 12. *Iowa*—Burlington 1st, 2 66; Keokuk Westminster, 5 28. *Iowa City*—Atalissa, 2; Deep River, 3; Keota, 2 40; Ladora, 2 50; Washington, 97 cts.; West Liberty, 10. 160 68

KANSAS.—*Solomon*—Mulberry French, 1. *Topeka*—Oakloosa, 5; Wakarusa, 3 50; Wyandotte, 18 31. 27 81
MICHIGAN.—*Detroit*—Detroit Westminster (including sab-sch.), 23, 35 72. *Kalamazoo*—Niles, 26 57. *Lansing*—Parma, 62 cts. *Saginaw*—Cass City, 4; Lapeer, 7; Tawas, 10 79. 84 70

MINNESOTA.—*Mankato*—Beaver Creek, 5 44. *St. Paul*—Minneapolis Shiloh, 8 17; St. Paul House of Hope, 66 79; Winsted, 2 50. *Winona*—Lake City, 22 65. 106 55
MISSOURI.—*Orange*—Butler, 8. *Palmyra*—Glasgow, 1 50; Salisbury, 8. *Platte*—Lincoln, 2; St. Joseph Westminster, 20. 84 50

NEBRASKA.—*Hastings*—Hanover Ger., 5. *Kearney*—Buffalo Grove Ger., 3 50; Ord City, 6. *Nebraska City*—Plattsmouth Ger. (including sab-sch.), 2, 8. *Nebraska*—Emerson, 5 80. *Omaha*—Blair, 7 16; Omaha 1st Ger., 7. 42 46

NEW JERSEY.—*Elizabeth*—Plainfield 1st, 5 53. *Jersey City*—Jersey City Bergen 1st sab-sch. Miss. Asso., 25; Jersey City Claremont, 5; Paterson Broadway Ger., 5 01; Rutherford, 21 02. *Monmouth*—Asbury Park, 5. *Morris* and *Orange*—Madison, 151 64; South Orange, 13 99. *Newark*—Newark 1st, 89 06; Newark 2d, 10 89; Newark Calvary, 3 86. *New Brunswick*—Dayton, 7 40; Trenton 1st, 5; Trenton Prospect St., 43 68. *Newton*—Belvidere 1st, 25. 417 08

NEW YORK.—*Albany*—Albany State St., 33 77. *Binghamton*—Niuech, 18 10. *Boston*—Portland, 6. *Brooklyn*—Brooklyn Memorial, 50 75. *Buffalo*—Buffalo Central, 25 79. *Columbia*—Jewett, 15 70. *Genoa*—Genoa, 32 60; Genoa Castle, 10. *Hudson*—Middletown 2d, 7 34. *Nassau*—Huntington 1st, 31 21; Huntington 2d, 19. *New York*—New York 4th, 69 61; New York 5th Ave., 50; New York Scotch Miss. Asso., Immanuel sab-sch., 15. *Niagara*—Lyndonville, 7. *North River*—Little Britain, 6. *Oneida*—Cherry Valley, 26 97. *Rochester*—Moscow, 3; Ogden, 4 72. *Syracuse*—Onondaga Valley, 3; Oswego 1st, 80 12; Skaneateles, 7 14. *Troy*—Waterford, 10 30. *Utica*—Oneida, 17 24; Utica 1st, 47 72; Verona, 6 56. *Westchester*—New Rochelle, 76 48; Southeast Centre, 10 50. 1396 74

NORTH DAKOTA.—*Fargo*—Buffalo, 5; Wheatland, 6 11 00
OHIO.—*Athens*—New Matamoras, 7. *Bellefontaine*—Bellefontaine 1st, 3 69. *Cincinnati*—Cincinnati 5th, 14; Cincinnati Central, 38 65; Loveland, 9 42; Montgomery, 10 60. *Cleveland*—Willoughby, 15. *Columbus*—Mt. Sterling, 3 51. *Dayton*—Dayton Memorial, 18 27. *Mahoning*—Canton, 17 29; Warren, 9 70; Youngstown 1st, 53 42. *Marion*—Berlin, 1. *Portsmouth*—Manchester, 7. *St. Clairsville*—Barnesville, 8 44; Kirkwood, 17 51. *Steubenville*—Bacon Ridge, 7 50; East Springfield, 4 04. *Zanesville*—Unity, 3 76. 249 80

PACIFIC.—*Los Angeles*—Pasadena, 61 56; San Diego, 10; Santa Monica, 13; Tustin, 20. *San Jose*—Centerville, 4 75. 109 31

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 74 28; Allegheny McClure Ave., 6 50. *Blairsville*—Murrysville, 20; Pleasant Grove, 5; Verona, 8. *Butler*—Buffalo, 6; Grove City, 13 06; Westminster, 5. *Carlisle*—Bloomfield, 9 22; Waynesboro', 16 81. *Chester*—West Chester 1st, add'l, 19 26. *Clinton*—New Rehoboth, 5; Oil City 2d, 5. *Erie*—Conneautville, 8 44; Greenville (incl. sab-sch.), 6 71, 30. *Huntingdon*—Beulah, 8; Buffalo Run, 44 cts.; Houtzdale, 3 16; Irwona, 3 50. *Kittanning*—East Union, 1 64; Washington, 6. *Lack-*

awanna—Tunkhannock, 12 76; Wilkesbarre 1st, 53 99. *Northumberland*—Milton, 15 40; Shamokin 1st, 3 31; Williamsport 1st, 15; Williamsport 2d, 30 17. *Philadelphia*—Philadelphia 3d, 50; Philadelphia Calvary, 31 04. *Philadelphia Central*—Philadelphia Central, 52 46; Philadelphia Olivet, 43 48; Philadelphia Temple, 31. *Philadelphia North*—Bridenburg, 10; Frankford, 12 28; Germantown 1st, 302 19; Germantown 2d, 94 88. *Pittsburgh*—Bethany, 8; Bethel, 44 50; Lebanon, 26; North Branch, 1; Sharon, 14. *Redstone*—Long Run, 21 50. *Washington*—Pigeon Creek, 10 45; Upper Buffalo, 23 48; Washington 1st, 27 75; West Liberty, 8 26. *Wellsboro*—Allegheny, 1. *Westminster*—Cedar Grove, 5; Little Britain, 4 50; Peques, 8. 1204 60
TENNESSEE.—*Union*—New Market, 6 06
TEXAS.—*Austin*—Austin 1st, 35 75
UTAH.—*Montana*—Miles City, 10 06
WISCONSIN.—*Madison*—Fancy Creek, 6 26

Total church collections..... \$2,661 37

OTHER CONTRIBUTIONS.

"C. Ark." 4; Thank-offering for health restored, 10; Rev. Q. L. Young (tithes), 1 42; "A friend," Cincinnati, O., 3; Part of a missionary's tenth, 7; Rev. J. F. Garvin, Chili, S. A., 2 50; Rev. E. J. Hill, Englewood, Ill., 3; Miss Jennie De Lammeter, Brooklyn, Mich., 5; Rev. R. Frame, Chicago, Ill., 5..... 40 92

\$3,702 29

LEGACIES.

Estate of Eliza M. Brinsmade, Troy, N. Y., 50; Estate of Elizabeth Dayton, Basking Ridge, N. J., for the Permanent Fund, 1000..... 1,050 00

MISCELLANEOUS.

Interest on investments, 347 50; Partial loss recovered from insurance company, 950; Plans and specifications, 28 50; Premiums of insurance, 237 65..... 1,578 65

SPECIAL DONATIONS.

West Jersey—Vineland, N. J., 87 50; *Boston*—East Boston, Mass., 112; South Boston, Mass., 50 70; *Lackawanna*—Wilkesbarre 1st, Pa., 53 89; *Westminster*—Marletta, Pa. (including sab-sch., 3), 17; Through O. D. Eaton, Treas., 708 02..... 1,024 11

Total..... \$7,355 05

Church collections and other contributions for seven months, April–October, 1887..... \$28,936 84
1886..... 25,932 68

MAKER FUND.

Installments of loans, 150; Premiums of insurance, 21..... 171 00

WILSON MEMORIAL FUND.

Westchester—New Rochelle, N. Y., 10; *Morris and Orange*—Madison, N. J., 1; "A friend," Newton, N. J., 50..... 61 00

\$232 00

P. O. Box 2010. ADAM CAMPBELL, Treasurer,
23 Centre Street, New York.

RECEIPTS FOR MINISTERIAL RELIEF, OCTOBER, 1887.

BALTIMORE.—*Baltimore*—Frederick City, 18 25; Taneytown, 27 41; The Grove, 12. *New Castle*—Chesapeake City, 10; Drawyers, 8; Elkton, 25; Port Penn, 4 36; Wilmington Central sab-sch., 10 89; Wilmington West, 165. *Eto de Janeiro*—Bahia, 4 54; Borda da Matia, 5; Cachoeira, 2 27; Caldas, 22 70; Campanha, 2 88; Faxina, 1 13; Machaado, 4 54. *Washington City*—Alexandria 1st, 30 75; Washington 1st, 15 67; Washington 4th, 150; Washington Western, 41 50. 561 89

COLORADO.—*Boulder*—Longmont Central, 27; Valmont, 32 cts. *Denver*—Denver Capitol Ave., 23; Golden, 2 90; Idaho Springs, 10. *Pueblo*—Monte Vista, 6; Pueblo 1st, 11 58. *Sanita Fe*—Albuquerque 1st, 40. 119 80

COLUMBIA.—*Oregon*—Salem, 7. *Puget Sound*—Olympia 1st, 14. 21 00

DAKOTA.—*Central Dakota*—Blunt, 3; Miller, 4 45. 7 45

ILLINOIS.—*Alton*—Baldwin, 3 75; Greenville, 9 55; Plum Creek, 2 25; Staunton, 5; Zion Ger., 4. *Bloomington*—Champaign 1st, 72 75; Clinton, 23 50; Gibson City, 10 89; Gilman, 4; Jersey, 5 26; Piper City, 6 24. *Calro*—Calro 1st, 15; Fairfield, 15; Golconda, 8; Mt. Vernon, 10 35. *Chicago*—Austin, 4 05; Chicago 5th, 52; Chicago 8th, 141 80; Chicago Covenant, add'l, 30; Chicago 41st St., 100 89; Chicago Westminster, 40; Hyde Park 1st, 87 28; Kankakee 1st, 19 59;

Manteno, 25 50; Woodlawn Park, 88 64. *Freeport*—Harvard, 8; Rockford Westminster (sab-sch., 2 18), 11 40. *Mattoon*—Beckwith Prairie, 2 80; Bethel, 7; Neoga, 5 20; Palestine, 1 80; Robinson, 2 50; Taylorville, 21; West Okaw, 7 85. *Ottawa*—Aurora 1st, 10 65. *Peoria*—Delavan, 10 10; French Grove, 5 50; Peoria 1st, 1; Peoria 2d, 126 90; Yates City, 9 78. *Rock River*—Hamlet, 6; Kewanee, 8 50; Perryton, 4; Rock Island Broadway, 21 15. *Springfield*—Brooklyn, 4 25; Carthage 1st, 35; Ebenezer, 16; Huntville, 4 85; Mt. Sterling 1st, 39 80; Salem Ger., 7. *Springfield*—Farmington, 8; Springfield 2d, 10 17. 1172 64

INDIANA.—*Crawfordsville*—Bethany, 14 80; Beulah, 5; Crawfordsville 1st, 5; Newtown, 13 08; Rockville, 14 20; Spring Grove, 5. *Fort Wayne*—Bluffton, 10; Kendallville, 13 50. *Indianapolis*—Bethany, 2 00; Franklin 1st, 35 50; Indianapolis 2d sab-sch., 45; Southport, 5. *Logansport*—Crown Point, 11; Lake Prairie, 6; Logansport Broadway, 3. *Muncie*—Winchester 1st, 3. *New Albany*—Hanover, 10 45; Jeffersonville 1st, 29 28; Sharon Hill, 4 75; Smyrna, 2 01. *Vincennes*—Evansville Walnut St., 58 50; Petersburg, 3; Terre Haute Central, 80; Terre Haute Moffat St., 4; Upper Indiana, 4 10; Vincennes (sab-sch., 10 51), 19 51. *White Water*—Ebenezer, 7; New Castle, 7 50; Princeton, 15. 366 76

IOWA.—*Council Bluffs*—Clarinda, 15 46; Corning, 5; Emerson, 15 50. *Des Moines*—Centerville 1st, 10 65; Dexter, 4; Newton 1st, 16; Promise City, 3 52; Seymour, 4 50. *Dubuque*—Waukon Ger., 20. *Fort Dodge*—Emmanuel Ger., 2; Jefferson, 7 50. *Iowa*—Birmingham, 2; Burlington 1st, 27 64; Keokuk Westminster, 17 06; Libertyville, 2; Martinsburg, 18 74; Morning Sun 1st, 22 40; Oakland, 7 60; Shunam, 4. *Iowa City*—Eldridge, 1 75; Fairview, 2 50; Hermon, 2; Keota, 2 70; Nolo, 1; Summit, 5 05; Tipton, 4 51; Washington, 7 59; West Branch, 5; West Liberty, 10. *Waterloo*—Ackley, 25; Clarksville, 5; Dysart, 4. 281 57

KANSAS.—*Emporia*—Elmendorf, 4; Hartford, 2; Marion 1st, 30 40; Waverly, 15 52; Winfield (sab-sch.), 15, 37. *Highland*—Hiawatha, 20; Washington, 11 80. *Larned*—Burton, 8 67; Garden City 1st, 7; Hartland, 6 25; McPherson, 51. *Neosho*—Baxter Springs, 5 87; Fairview, 1 60; Geneva, 7 45; Girard, 15; La Cygne, 3; Liberty, 1 69; Louisburg, 2 15; Moran, 5 50; Neosho Falls, 1 50; Pleasanton, 4; Yates Centre, 4. *Osborne*—Osborne, 12. *Solomon*—Cheever, 3 01; Ellsworth, 8; Mulberry French, 5; Willowdale, 1 16; Wilson 1st, 6. *Topeka*—Industry, 2 29; Sharon, 2 14; Wakarusa, 2 75. 287 75

KENTUCKY.—*Louisville*—Louisville 4th, 8; Louisville Olivet, 5; Owensboro 1st, 43; Pewee Valley, 13. 69 00
MICHIGAN.—*Detroit*—Detroit 1st, 81 41; Detroit Jefferson Ave., 170; Detroit Westminster, 71 83. *Grand Rapids*—Big Rapids Westminster, 18 10. *Kalamazoo*—Buchanan 1st, 5; Schoolcraft, 5. *Lansing*—Parma, 69 cts. *Monroe*—Tecumseh, 64. 418 06

MINNESOTA.—*St. Paul*—Howard, 6 50; Minneapolis 1st, 96; Minneapolis Andrew, 257 70; Minneapolis Franklin Ave., add'l, 2; Minneapolis Shiloh, 6 96; Oak Grove, 3 65; St. Paul Central, 178 50; Stillwater 1st, 4 25; Willmar, 2. *Winona*—Lake City, 25 25. 582 81

MISSOURI.—*Osage*—Raymore, 18 75. *Osark*—Bollivar, 4 50. *Palmyra*—Brookfield, 18 20; Edina, 10 30; New Providence, 5. *Platte*—Amesbury, 6; Leathrop, 3 60; Maryville 1st, 32. *Parkville*, 19 02; St. Joseph Westminster, 33. 140 37

NEBRASKA.—*Omaha*—Hardy, 2. *Nebraska*—Buffalo Grove Ger., 4; Central City, 5; Ord City, 7. *Nebraska City*—Auburn 1st, 5 35; Hickman Ger., 6. *Omaha*—Omaha 2d, add'l, 10; Omaha Ambler Place, 2; Omaha Castellar 84, 7; Omaha South, 1; Omaha Southworth, 25. 74 35

NEW JERSEY.—*Elizabeth*—Cranford (sab-sch.), 4 41; 31 50; Elizabeth Madison Ave., 18; Lanington (sab-sch.), 10 72; 67; Plainfield 1st, 6 22. *Jersey City*—Jersey City Claremont, 5; Rutherford, 19 53. *Monmouth*—Beverly, 30 29; Infant class of Elberon Memorial, 4; Farmingdale, 20; Manasquan, 24 15; Manchester, 12; Mt. Holly, 27 83; South Amboy, 2. *Morris and Orange*—Mendham 2d, 100; Orange 1st, 120; Orange 1st Ger., 10; South Orange, 42 23. *Newark*—Caldwell, 24; Newark 1st, 54; Newark 2d, 6 23; Newark Calvary, 5 28; Newark Park, 115; Newark Woodside, 12. *New Brunswick*—Dayton, 8 33; Ewing, 20 18; Trenton 2d, 33 03; Trenton 3d, 100; Trenton Prospect St., 42 95. *Newton*—Belvidere 2d, 21 20; Oxford 1st, 10. *West Jersey*—Bridgeton West, 80 55; Cedarville 1st, 7 58. 1089 33

NEW YORK.—*Albany*—Albany 6th, 1; Albany State St., 37 99; Ballston Centre, 7 95; Broadbald, 1 82. *Binghamton*—Cannonsburg, 7 50; McGrawville, 9 96. *Boston*—Portland, 6; Roxbury, 15; Windham, 5 56; Worcester, 12. *Brooklyn*—Brooklyn 1st, add'l, 43 30; Brooklyn 5th Ger., 10 52; Brooklyn Duryea, 80; Brooklyn Greene Ave., 12 18; Brooklyn Memorial, 57 10. *Buffalo*—Buffalo North, 76 60; Olean, 17. *Cayuga*—Ithaca 1st, 293 51; Oswego, 10 50; Weedsport 1st, 30. *Champlain*—Peru, 3. *Chemung*—Big Flats, 23; Havana, 11; Watkins 1st, 6 60. *Columbia*—Valatie, per C. F. D., 50. *Genesee*—Castile, 220 32. *Genesee*—Phelps, 14 31; West Fayette, 3. *Hudson*—Chester, 31; Haverstraw 1st, 21 53; Hopewell, 8 50; Liberty, 9; Middletown 2d, 8 25; Otisville, 6; Stony Point, 12. *Long Island*—Amagansett, 10; Moriches, 10; Setauket, 22. *New York*—New York 4th Ave., add'l, 100; New York Harlem, 77; New York Mt. Washington, 100. *Niagara*—Holley 1st, 15. *North River*—Ansonia South, Wassaic Branch, 4 04. *Rochester*—Brookport, 25 85; Genesee 1st, 11; Lima, 20 33; Ogden 1st, 5 31; Sparta 1st, 20; Sparta 2d, 15 90; Sweden 1st, 12 25; Victor 1st, 12; Wheatland 1st, 4. *St. Lawrence*—Cape Vincent, 7; Waddington, 11 50. *Stevens*—Jasper 1st, 6. *Syracuse*—Liverpool, 4; Oneida Lake, 2; Onondaga Valley, 2 50; Syracuse Park, 36 12. *Troy*—Lansingburgh Olivet, add'l, 2; Troy 9th, 50; Waterford, 13 30; Whitehall, 22 40. *Utica*—Booneville, 10 26; Oneida, 24 63; Oriskany, 8 05; Rome 1st, 27 21; Utica 1st, 91 77; Verona, 13 24. *Westchester*—Hartford 1st, 30; New Rochelle, 116 25; Patterson, 5; South East Centre, 10; South Salem, 14; Thompsonville, 30 34; West Farms sab-sch., No. 1, 16. 2181 25

NORTH DAKOTA.—*Fargo*—Blanchard, 4 50; Hunter, 1 50. *Pennington*—Mekinok, 7. 13 00

OHIO.—*Athens*—Athens, 7. *Bellefontaine*—Bellefontaine 1st, 4 15; Crestline 1st, 11 28. *Chillicothe*—French (incl. 2 from sab-sch.), 5; Salem (South), 17 65. *Cincinnati*—Bethel sab-sch., 2; Cincinnati 7th, 60; Cincinnati Cumminsville, 20 62; Sharonville, 4; Springdale, 20 08; Wyoming sab-sch.,

11 25. *Cleveland*—Ashtabula 1st, 12 79. *Columbus*—Bethel, 2 10; Bremen, 3; Columbus 5th Ave., 8; Lancaster 1st, 13 25; Lithopolis (30 cts. from sab-sch.), 6; London, 8 25. *Dayton*—Dayton 4th, 33; Dayton 3d St., 288; New Carlisle, add'l, 1; New Jersey, 13 75; Piqua, 41 50; South Charleston, 15; Troy, 8 50; Xenia, 15. *Huron*—Fremont 1st, 45; Huron, 5 21; Norwalk 1st, 29 44; Republic, 1 90; Sandusky 1st, 28. *Lima*—Columbus Grove, 15; Sidney (10 from sab-sch.), 50 39; Turtle Creek, 5. *Mahoning*—Canton 1st, 17 29; Poland, 8; Warren, 10 90; Youngstown 1st, Miss Caldwell, 2. *Marion*—Berlin, 2 50. *Maumee*—Montpelier, 2; Toledo 3d, 7 19. *Portsmouth*—Manchester, 15. *St. Clairsville*—Barnesville, 10 70; Bellaire 2d, 35; Cambridge, 5; Mt. Pleasant, 19 60; Rock Hill, 4 70. *Steubenville*—Bacon Ridge, 6 25; Beech Spring, 8; Carrollton, 16; Corinth, 7; East Liverpool, 12 12; East Springfield, 3 80; Irondale, 6; Long's Run, 5 15; Monroeville, 5; New Cumberland, 2 50; New Harrisburg, 11; Yellow Creek, 9. *Wooster*—Apple Creek, 10 50; Canal Fulton, 10; Perrysville, 5 08; Savannah, 7 17; Shelby, 7. *Zanesville*—Mt. Pleasant, 6 75; Newark 1st, 20; Unity, 6 54; Zanesville 1st, 21 25. 1123 05

PACIFIC.—*Bentley*—Healdsburg, 12 80; San Rafael and sab-sch., 75. *Los Angeles*—Beaumont, 6; Carpinteria, 7 75; Colton, 14; Grand View, 100; Pasadena, 50 98; San Bernardino, 30; San Diego 1st, 40; Santa Paula, 8; Tustin, 6. *Sacramento*—Grayson, 10. *San Francisco*—San Francisco 1st, 78 65; West Berkeley, 50. *San Jose*—Pleasant Valley, 3 75. 491 83

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 114 53; Allegheny McClure Ave., 105 50; Emsworth, 31 38; Evans City, 3. *Blakelyville*—Beulah, 36; Harrison City, 7; Ligonier, 13; Murrysville, 15; New Salem, 15 50. *Builer*—Allegheny, 1; Buffalo, 7; Grove City, 14 69; Mt. Nebo, 4 02; Prospect, 3 80; Westminster, 5. *Carlisle*—Bloomfield, 16 85; Mechanicsburg, 17 67. *Chester*—Bryn Mawr, 15 85; Coatesville, 57 30; Oxford, 47. *East*—Trinity (Berwyn), 25. *Clarion*—Beech Woods, 22; Clarion, 22 35; Oil City 2d, 4; Shiloh, 3 16. *Erie*—Conneautville, 9 24; Frankstown, add'l, 5; Harbor Creek, 5; Kerr's Hill (68 cts. from sab-sch.), 6 09; Oil City 1st, 27 78; Wattsburg, 3 56. *Huntingdon*—Alexandria, 38; Altoona 1st, 42 50; Altoona 2d, 38 84; Beulah, 4; Buffalo Run, 49 cts.; Houtzdale, 3 55; Huntingdon, 55 60; Mann's Choice, 4; Mifflintown, 43 70; Mt. Union, 13; Penfield, 4; Phillipsburg, 25 25; Shade Gap, 9 32; Spruce Creek, 98 27; West Kishacoquillas, 11 55. *Kittanning*—East Union, 1 74; Kittanning 1st, 70; Strader's Grove, 8 93; Worthington, 13. *Lackawanna*—Carbondale 1st, 70 24; Honesdale 1st, 35 20; Orwell, 4 06; Towanda 1st, 74 91. *Lehigh*—Audenreid, 42; Easton Brainerd, 181 35; Mahanoy City 1st, 30; Middle Smithfield, 8 31; Mountain, 14. *Northumberland*—Beech Creek, 6; Buffalo, 14 60; Lewisburg, 56 75; Mahoning, 86 10; New Berlin, 10 05; Raven Creek, 1; Robersport, 3 65; Shamokin 1st, 5 29; Washington, 43; Williamsport 1st, 30; Williamsport 2d, 3 90. *Philadelphia*—Philadelphia 1st African, 2 50; Philadelphia South, 31 84; Philadelphia Tabernacle (44 77 from sab-sch.), 206 77; Philadelphia Walnut St., 908 15. *Philadelphia Central*—Philadelphia Bethesda, 50 39; Philadelphia Corinthian Ave. Ger., 2; Philadelphia Gaston, 30; Philadelphia Kensington 1st, 26 43; Philadelphia Olivet, 25; Philadelphia Oxford, 141 55; Philadelphia Temple, 31. *Philadelphia North*—Frankford, 17 20; Germantown 2d, 163 58; Newtown, 61 58. *Pittsburgh*—Bethany, 9; Crafton, 15; Forest Grove, 18; Knoxville, 6 08; Lebanon, 15; Miller's Run, 4 17; Mt. Pleasant, 10; North Branch, 1; Pittsburgh 7th, 19; Pittsburgh East Liberty, Earnest Workers, 100; Swissvale, 121 69; Wilkingsburg, 60. *Redstone*—Connellsville 1st, 11; McKeesport 1st, 57 61; Rehoboth, 31 50. *Shenango*—Pulaski, 8 84. *Washington*—Mt. Prospect, 9 77; Pigeon Creek, 4 25; Washington 1st, 23 10; Waynesburg, 8 25; Wellsburg, 16; West Union, 13 50. *Westminster*—Cedar Grove, 6; Centre (incl. 2 71 from sab-sch.), 15 32; Chestnut Level, 19 27; Columbia, 30 55; Peques, 11; Union, 20; York 1st, 250 04. 4628 72

UTAH.—*Montana*—Bozeman, 15 30. *Utah*—Springville, 5 70. *Wood River*—Boise City, 15. 86 00

WISCONSIN.—*Chippewa*—Hudson 1st, 40. *Lake Superior*—Florence, 12; Ishpeming, 28 45. *Madison*—Baraboo, 17 75; Marion Ger., 5; Platteville Ger., 5 80. *Milwaukee*—Alto Holland, 2; Beaver Dam 1st, 21; Cambridge, 21; Milwaukee Holland, 6; Milwaukee Immanuel, 250; Stone Bank, 3 50; Waukesha, 16 55. *Winnebago*—Appleton Memorial, 20; Fort Howard, 8; Neenah, 34 92; Oxford, 4. 470 97

From the churches.....\$14,090 72

FROM INDIVIDUALS.

Mrs. M. T. H., N. J., 50; Mrs. M. P. Thompson, Pa., 5; Guest money at Perth Amboy, 82 75; "Anon.", Nev., 50 cts.; "From a friend", 8; "C. R. G.", Pa., 5; R. B. Shannon, Ia., 10 50; J. E. Sawyer, N. Y., 30; Anonymous, Pa., 50; "O. H. S.", N. Y., 8; Rev. John Pitkin, O., 2; Hattie Arneke, Pa., 18; "A friend", N. J., 2; Earl L. Stinson, N. Y., 20; M. E. Bowen, Cal., 10; Rev. R. Frame, Ill., 5;

Mrs. E. S. Wells, N. Y., 2; Rev. R. Taylor, N. J., 25; C. W. Alling, N. J., 40; Mrs. M. A. Allen, Ind., 2; R. M. Olyphant, N. Y., 100; "Friend of the cause," 2; Mr. and Mrs. H. P. Faris, 20; "C. Ark," 5; "Thank-offering for health restored," 20; Rev. Q. L. Young, "tithes," 1 60; Part of missionary's one-tenth, 10; Rev. J. S. Garvin, Chili, S. A., 2 50; Rev. E. Wachter, Siam, 2 50; Rev. J. B. Kolb, Brazil, S. A., 4 54.....	530 89
From Interest on Permanent Fund.....	351 25
Latta Fund (Synod of Ohio).....	83 84
For current use.....	\$15,056 20

PERMANENT FUND.

(Interest only used.)

Donation from Troy 9th ch., Presbytery of Troy, N. Y., 50; Legacy of Miss Eliza M. Brinsmade, late of Troy, N. Y., 50; Legacy of Mrs. Belle Lyman, late of 1st ch., Paris, Ky., 100; Legacy of Mrs. Elizabeth Dayton, late of Basking Ridge, N. J., 1000.....	1,200 00
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Total receipts in October.....	\$16,256 20
Total receipts for current use since April 1, 1887,.....	\$1,846 00

W. W. HERBERTON, Treasurer.

RECEIPTS FOR EDUCATION, OCTOBER, 1887.

ATLANTIC.—Fairfield—Calvary, 2 25 BALTIMORE.—Baltimore—Churchville, 19; Lonsaconing, 3; Taneytown, 17 25. New Castle—Chesapeake City, 10; Dover, 19; Elkton, 7 22; New Castle 1st (sab-sch., 15 42), 65 42. Washington City—Washington 1st, 7 47; Washington North, 2 08. 151 07 COLORADO.—Boulder—Valmont, 17 cts. Denver—Denver 23d Ave., 13 05. Pueblo—Pueblo 1st, 5 82; Table Rock, 6. 25 04 COLUMBIA.—Puget Sound—Ellensburg, 10; Tacoma (sab-sch., 4), 19 10; Toledo, 1. 80 10 DAKOTA.—Central Dakota—Beulah, 1; Madison, 5. Southern Dakota—Canton, 3 52; Parker, 5. 14 52 ILLINOIS.—Alton—Jerseyville 1st, 14; Litchfield sab-sch., 5; Zion Ger., 4. Bloomington—Danville, 11 15; Monticello, 3 56. Cairo—Carnal 1st, 16 20; Mt. Vernon, 3 38. Chicago—Chicago Westminster, 19; Highland Park, 34; Peotone, 14 48. Freeport—Belvidere, 15. Madison—Vandalia, 5. Ottawa—Earville, 4 15. Peoria—Peoria 1st, 15 32. Rock River—Hamlet, 5 70; Morrison, 37. Rock Island Broadway, 19 96. Schuyler—Rushville, 36 32. Springfield—Greenview, 3; Irish Grove, 5; Springfield 2d, 20 34; Sweet Water, 3. 295 04 INDIANA.—Crawfordsville—Rockville, 4 90. Fort Wayne—Decatur 1st, 2 75. Indianapolis—Acton, 2; Hopewell, 16 06. Logansport—Logansport Broadway, 7; Mt. Zion, 2 85; Rochester, 8. Muncie—Muncie, sp., 25. New Albany—Bedford, 8. Vincennes—Bruceville, 1 40; Evansville Grace, 11 70; Salem, 3 70; West Salem, 4 90. White Water—Greensburg, 25 70; Richmond 1st, 12 25. 131 21 IOWA.—Council Bluffs—Audubon, 3 17; Clarinda, 19 74; Mt. Airy, 6. Des Moines—Dallas Centre, 5 75; Grimes, 14 25. Dubuque—Hopkinton, 7; Independence 1st, 25; Sherrill's Mound, 5; Waukon Ger., 25. Fort Dodge—Wheatland Ger., 5. Iowa—Burlington 1st, 1 66; Keokuk Westminster, 18 99. Iowa City—Crawfordsville, 2 30; Keota, 1 50; Tipton, 5 92; Washington, 10 61; West Liberty, 5. Waterloo—Grundy Centre (sab-sch., 1 15), 6; La Porte City, 5; Morrison, 2. 174 89 KANSAS.—Emporia—White City, 4; Wichita Mission, 12 25. Larned—Sterling 1st, 10. Neosho—Fairview, 80 cts.; Parsons 1st, 27 06. Solomon—Mulberry French, 1; Salina, 26 57; Wilson 1st, 4. Topeka—Wamego, 3; Wyandotte, 26 58. 115 25 MICHIGAN.—Detroit—Detroit Westminster, 19 93; Millford, 100; Plymouth 1st, 4. Grand Rapids—Cadillac, 6 30. Lansing—Farmus, 39 cts. Monroe—Coldwater, 4 45; Monroe 1st, 24. Saginaw—Vassar, 7 30. 166 37 MINNESOTA.—St. Paul—Minneapolis Shiloh, 5 55; St. Paul House of Hope, 200 88. 206 43 MISSOURI.—Osage—Nevada, 4; Sedalia 1st sab-sch., 2. Ozark—Carthage, 14 60. Platte—Lathrop, 4 40. St. Louis—St. Louis 1st Ger., 15. 40 00 NEBRASKA.—Hastings—Beaver City, 2. Omaha—Fremont 1st, 22; Omaha 1st Ger., 5. 29 00 NEW JERSEY.—Elizabeth—Cranford (sab-sch., 7), 26; Elizabeth Westminster, 229; Plainfield 1st, 3 45. Jersey City—Arlington, 15; Jersey City Claremont, 5; Passaic, 19 88; Rutherford 1st, 11 90. Monmouth—Asbury Park 1st, 14 42; Farmingdale, 20; Hightstown, 45; Tennent, 6 22. Morris and Orange—Chatham, 40 60; South Orange, 6 09; Succasunna, 13 63. Newark—Lyons Farms, 17 45; Newark 2d, 8 81; Newark Calvary, 2 10; Newark Woodside, 12. New Brunswick—Dayton, 4 63; Lambertville, 50; Pennington 1st, 23 50; Titusville, 8; Trenton Prospect St., 89 77. Newton—Belvidere 2d, 21 64; Danville, 13 18; North Hardiston, 20. West Jersey—Blackwoodton, 20; Bridgeton 2d, 16; Camden 1st, 20; Haddonfield sab-sch., sp. sch., 27 50. 815 72 NEW YORK.—Albany—Albany State St., 21 11; Ballston Centre, 5 36; Carlisle, 4; Gloversville, 22; New Scotland, 7. Binghamton—McGrawville, 11 81; Smithville Flats, 6; Waverly, 40. Boston—Newburyport 1st, 27 34; Roxbury, 9. Brooklyn—Brooklyn 1st, 151 90; Brooklyn Lafayette Ave., 554 61; Brooklyn Memorial, 31 75; Brooklyn S. 3d St., E. D., 42 37; Edgewater 1st, 37 99. Buffalo—Buffalo Central, 25 79; Buffalo East, 6; Buffalo North, 30; Franklinville, 7; Silver Creek (Dr. J. C. Cheeseman), 10, 17. Cayuga—Auburn Westminster, 14 50; Dryden, 5 50. Champlain—Champlain 1st,	
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7 25. Chemung—Hector, 10 25; Mecklenburg, 5 50. Columbia—Durham 1st, 5 50. Genesee—Leroy, 33; North Bergen, 3 50. Hudson—Florida, 19 20; Middletown 2d, 4 59; Palisades, 26; Stony Point, 10; Unionville, 4. Long Island—Moriches, 12. Nassau—Hempstead Christ ch., 57 63; Islip, 27. New York—New York 4th, 66 93; New York 7th, 7 36; New York Adams Memorial, 3; New York Harlem, 42 48; New York Washington Heights, 27. North River—North America, Wassaic Branch, 4 04; Newburg 1st, 31 66; Pleasant Valley, 7 78. Otsego—Middlefield Centre, 4 50; Oneonta 1st, 15 40. Rochester—Caledonia, 7 44; Chili, 13 50; Ogden 1st, 2 98. St. Lawrence—Morristown, 4; Potsdam, 8. Steuben—Canisteo, 5 67; Jasper, 5 50. Syracuse—Onondaga Lake, 1 75; Oswego 1st, Mrs. Mary Case and mother, 3. Troy—Troy Oakwood Ave., 8 77; Troy 2d St., 169 46; Troy Woodside, 52 36; Waterford, 54 17. Ulster—Knoxboro, 7 12; Oneida, 24 63; Utica 1st, 44 05; Verona, 5 50. Westchester—Bridgeport 1st, 36; Gilead, 18; New Rochelle, 34 78; Patterson, 4 50; Peekskill 1st, 44 38; Southeast Centre, 20. 2033 18 NORTH DAKOTA.—Rango—Blanchard, 2; Hunter, 1 50. Pembina—Larimore, 2 85; McKinok, 7. 13 33 OHIO.—Athens—Warren, 5. Bellefontaine—Bellefontaine 1st, 2 30; Barseilles, 8. Chillihothe—French, 8; Piagah, 5. Cincinnati—Bethel, 6; Cincinnati 1st, 20; Cincinnati 3d, 20; Cincinnati Cumminsville, 13 26; College Hill, 24 30. Cleveland—Guilford, 8. Columbus—Columbus 5th Ave., 8; London, 10; Lower Liberty (Plain City), 3. Dayton—Dayton 1st, 58 65; Dayton Memorial, 15 25; South Charleston, 9; Springfield 1st, 42. Mahoning—Alliance Westminster, 5; Canton 1st, 17 29; Poland, 5; Warren, 6 06. Marion—Jerome, 3; Liberty, 2; Marion 1st, 20; Mt. Gilead, 9 40; Ostrander, 11; Providence, 1; Trenton, 8. Maumee—Toledo 1st, 10 44. Portsmouth—Mt. Leigh, 7 60. St. Clairsville—Cambridge, 10; Mt. Pleasant, 10 63; Rock Hill, 6 50. Steubenville—Bacon Ridge, 9 40; Beech Spring, 9; East Springfield, 3 56; Irondale, 3; Yellow Creek, 4. Wooder—Ashland, 9 36; Doylestown, 5 25; Marshallville, 2. Zanesville—Dresden, 11 53; Madison, 16 22; Newark 1st, 13; West Carlisle, 5. 480 00 PACIFIC.—Los Angeles—Grand View, 25. San Jose—San Jose 1st, 115. 140 00 PENNSYLVANIA.—Allegheny—Allegheny McClure Ave., 26 60; Allegheny Providence, 41 75; Bakerstown, 6; Bellevue, 2 27; Evans City, 3; Fairmount, 8; Freedom, 6; Leetsdale, 56 54; Rochester, 3; West Bellevue, 8. Blairsville—Bradford, 15; Greensburg, 28 39; Ligonier, 25; Murrysville, 15. Butler—Grove City, 8 16. Carlisle—Mercersburg, 10 62; Monaghan, 8; Shippensburg, 17 85; Silver Spring, 5. Chester—Marple, 10 25; Wayne (sab-sch., 25), 32 81. Clarion—Mt. Tabor, 1 63; Oil City 2d, 5; Ridgway, 5; Wilcox, 3. Erie—Cambridge, 8; Erie Chestnut St., 11; Girard, 8 41; Gravel Run, 7; Hadley, 3; Miles Grove Branch, 8 13; Springfield, 5 50. Huntingdon—Beulah, 3; Buffalo Run, 28 cts.; Curwensville, 7 25; Houtdale, 1 97; Hublersburg, 3; Lick Run, 3; Lost Creek sab-sch., 6 30; Mann's Choice, 3; Milesburg, 7; Mt. Union, add'l, 1; Petersburgh, 5. Kittanning—Boiling Spring, 5; Clinton, 2 45; East Union, 2 40; Indiana (sab-sch., 34 15), 39 15; Washington, 18. Lackawanna—Herrick, 8; South Wilkesbarre chap, 5; Wyalsburg 1st, 6. Lehigh—Easton Brainerd, 48 52; Sington, 5; South Easton, 3. Northumberland—Lewisburg, 28 75; Lycoming, 20; Millburg, 5; Shamokin 1st, 4 72; Williamsport 1st, 20; Williamsport 2d, 17 12. Philadelphia—Philadelphia 3d, add'l, 8 66; Philadelphia 9th, 90; Philadelphia 10th sab-sch., 20 61; Philadelphia Calvary, 140 87; Philadelphia Clinton St. Immanuel, 16 66; Philadelphia Southwestern, 28 75; Philadelphia West Spruce St., 220; Philadelphia Woodland, 30 97. Philadelphia Central—Philadelphia Olivet sab-sch., 35. Philadelphia North—Eridesburg, 10; Frankford, 17 20; Germantown Market Sq., 47 58. Adamsburg—Bethany, 5; Centre, 18 49; Knoxville, 13 50; Lebanon, 13; McKees Creek, 15; Middletown, 10; Mine, 7; Mountours, 14; North Branch, 18; Oakdale, 18; Pittsburgh 4th, 23 66; Racoon, 36; Sharon, 14. Redbank—Sewickly, 7. Shenango—Little Beaver, 2 49; New Brighton 1st, 24 21. Washington—Pigeon Creek, 13 36; Washington 1st, 27 75. Wellsboro—Allegheny, 1; Beecher Island, 3; Farmington,	
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4. *Westminster*—Cedar Grove, 5; Slate Ridge (sab-ech., 4), 14; Union, 9; York 1st, 80 75.
 TENNESSEE.—*Kingston*—Huntsville, 3 40. *Union*—Hopewell, 2; New Market, 8.
 WISCONSIN.—*La Crosse*—North La Crosse, 4. *Lake Superior*—Isperming, 12 40; Negaunee, 19 74. *Madison*—Reedsburg, 15. *Milwaukee*—Milwaukee Holland, 3. *Winnebago*—Appleton Memorial, 13; Oxford, 3.

Receipts from churches in October, 1887.....\$6,582 33
 Receipts from sab-echs. in October, 1887.....187 11
 \$6,719 44

LEGACIES.

Estate of Eliza M. Brinsmade, 50; Estate of Rev. James Rodger, Hammond, N. Y., 40.....90 00

REFUNDED.

"Prof. E. R. S.".....50 00

RECEIPTS FOR FREEDMEN, OCTOBER, 1887.

ATLANTIC.—*Knox*—Columbus 2d, 3 00
 BALTIMORE.—*Baltimore*—Lonsaconing, 3. *Washington City*—Washington City, 6 16.
 CATAWBA.—*Catawba*—2 00
 COLORADO.—*Boulder*—Valmont, 17 cts. *Pueblo*—Pueblo 1st, 5 82.
 COLUMBIA.—*Oregon*—Portland 1st, 2. *Puget Sound*—Toledo, 1. 3 00
 ILLINOIS.—*Alton*—Sparta 1st, 29 62; Zion Ger., 4. *Bloomington*—Danville 1st, 9 15; Gibson City, 12 26; Gilman, 4. *Chicago*—Chicago Westminster, 35 23. *Freeport*—Foreston Ger., 15; Hanover, 5. *Olauca*—Plato 1st, 5. *Peoria*—Peoria 1st, 16 73. *Rock River*—Milan, 6 50. *Schuyler*—Camp Point, 12. *Springfield*—Springfield 2d, 17 55.
 INDIAN TERRITORY.—*Choctaw*—Forest (col.), 1; Wheelock, 2. 3 00
 INDIANA.—*Fort Wayne*—Warsaw, 9 50. *Indianapolis*—Indianapolis 12th, 4 50. 14 00
 IOWA.—*Cedar Rapids*—Lyons, 3. *Council Bluffs*—Audubon, 5 15. *Des Moines*—Promise City, 2; Seymour, 2 87. *Dubuque*—Waukon Ger., 20; Nugent, 2 70. *Fort Dodge*—Sac City 1st, 5 60. *Iowa*—Burlington 1st, 1 66; Keokuk Westminster, 3 29. *Iowa City*—Keota, 1 50; Washington, 61 cts.; West Liberty, 5. *Waterloo*—Cedar Falls, 10. 68 38
 KANSAS.—*Larned*—Larned, 5. *Solomon*—Mulberry French, 1; Poheta sab-ech., 2 50. *Topeka*—Wyandotte 1st, 25 72. 34 22
 KENTUCKY.—*Ebenezer*—Lexington 2d, 240 40. *Louisville*—Louisville Central, 59 20. 299 60
 MICHIGAN.—*Detroit*—Detroit 1st, 48 88; Detroit Westminster, 24 17. *Grand Rapids*—Grand Rapids Westminster, 20 37. *Lansing*—Parma, 39 cts. 93 81
 MINNESOTA.—*Red River*—Euclid sab-ech., 7 13. *St. Paul*—St. Paul 9th, Y. P. M. C., 22 50. 29 63
 MISSOURI.—*St. Louis*—St. Louis Washington Ave., 100 00
 NEBRASKA.—*Nebraska City*—Hickman Ger., 8; Lincoln 1st, 73 96. *Norara*—Emerson, 5. 86 96
 NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 18 62; Plainfield 1st, 3 45. *Jersey City*—Jersey City 1st (Heights) and sab-ech., 35; Jersey City Claremont, 5; Rutherford 1st, 18 60. *Monmouth*—Cream Ridge, 2; Tom's River, 18 64. *Morris and Orange*—Morristown South St., 114 94; Orange 2d, 105 83; Orange Central, 200; South Orange, 12 30. *Newark*—Newark 2d, 6 23; Newark Calvary, 2 10. *New Brunswick*—Dayton, 4 63; Milford, 15; Trenton Prospect St., 43 54. *Newton*—Branchville, 11 25; Harmony, 25 75; Newton, 287 46; North Hardiston, 15. *West Jersey*—Atlantic City, 23 24. 978 98
 NEW YORK.—*Albany*—Albany State St., 21 11. *Brooklyn*—Brooklyn Memorial, 31 75. *Chrysa*—Ithaca, 119 91. *Champlain*—Port Henry sab-ech., 19. *Columbia*—Durham 1st, 10 60. *Geneva*—Bethany Centre, 8. *Geneva*—Geneva 1st, 30 66. *Hudson*—Middletown 1st, 4 59; Unionville, 3. *New*

INTEREST ON PERMANENT FUND.

Six months' interest on Beebe mortgage.....89 75

MISCELLANEOUS.

George T. Gould, special scholarship, 27 50; Special scholarships, 50; 50; On account Beebe mortgage, 600; Mrs. Charles Pierce, 2; "G. L." 150; Rev. John Pitkin, 5; E. H. Todd, 1; Cash, 40; From a friend, 1; Part of missionary one-tenth, 7; Rev. J. F. Garvin, Chhli. S. A., 2 50; Rev. E. Wachter, Biam, 3; "C. Ark." 2; "Thank offering for health restored," 10; Rev. Q. L. Young, tithes, 89 cts.....951 89

Total receipts in October, 1887.....\$7,851 08
 Total receipts from April 15, 1887.....26,211 82

JACOB WILSON, Treasurer,
 1334 Chestnut St., Philadelphia, Pa.

York—New York 4th Ave., 115; New York 5th Ave. (C. R. Agnew), 30; New York 7th, 8 28; New York Phillips, 97 85. *North River*—Cornwall, 18 04; Smithfield, 12 30. *Osego*—Gilbertville, 16. *Rochester*—Mt. Hor, 20; Ogden 1st, 2 96; Rochester Brick, Cheerful Workers, 100; Victor 1st, 7. *Syracuse*—Mexico, 23 75; Otisco, 8. *Troy*—Waterford, 13 30. *Utica*—Rome 1st, 14 38; Utica 1st, 58 78; Verona, 6. *Westchester*—Stanford 1st, 45 10. 840 20
 OHIO.—*Athens*—Amesville, 9 50. *Bellefontaine*—Bellefontaine, 2 30. *Dayton*—Dayton Memorial, 18; Springfield 1st, 54 85. *Huron*—Norwalk 1st, 10. *Mahoning*—Canton 1st, 17 29; Kinsman, 20 04; Warren, 6 06. *Steubenville*—Corinth, 7; Yellow Creek, 9. *Zanesville*—Brownsville, Children's Band, 10; Granville 1st, 37 25; Zanesville 2d, 22 68. 223 97
 PENNSYLVANIA.—*Allegheny*—Allegheny North, sab-ech. Miss. Asso., 45. *Blairsville*—Latrobe, 15. *Butler*—Grove City, 8 16; Scrub Grass, 40; Sunbury, W. M. Soc., 23 50. *Carlisle*—Upper Valley, 6 75. *Chester*—Wayne, 5. *Clarion*—Mill Creek, 1 60; Mt. Tabor, 2 55; Oil City 2d, 5. *Erie*—Erie 1st, 92 13; Northeast, 33 10. *Huntingdon*—Beulah, 4; Buffalo Run, 27 cts.; Hollidaysburgh, 51 47, sab-ech., 4 57—56 04; Houtzdale, 1 97; Mt. Union, 14. *Kittanning*—Elder's Ridge, 23; Washington, 8. *Lackawanna*—Canton, 6. *Northumberland*—Williamsport 1st, 15; Williamsport 2d, 5 85. *Philadelphia*—Philadelphia Bethany sab-ech., 17 11; Philadelphia Mariner's, 7 20. *Philadelphia Central*—Philadelphia Temple, 40. *Philadelphia North*—Bridensburg, 15; Neshaminy Warminster, 5. *Pittsburgh*—Bethany, 6; Knoxville, 4 01; Lebanon, 25. *Redstone*—McKeesport 1st, 66 82. *Shenango*—New Wilmington, 14 75. *Washington*—Pigeon Creek, 8 35; Washington 1st, 18 49; Wheeling 1st, 36 24. *Westminster*—Lebanon Christ ch., 75 87. 747 48
 UTAH.—*Wood River*—Boise City, 3 00
 WISCONSIN.—*Lake Superior*—Marquette 1st, 68 18. *Madison*—Lodi, 4 80. *Winnebago*—Fond du Lac 1st, 2. 74 98
 Women's Executive Committee.....931 82

MISCELLANEOUS.

Choctaw Public School Fund, 200; Mrs. M. Caruthers, Beulah ch., Blairsville Pres., 20; Mr. J. H. Dulles, Princeton, N. J., 5; A friend, Perth Amboy, N. J., 2; J. B. Davidson, Newville, Pa., 10; Estate of Eliza Brinsmade, 50; E. De Witt, Elyria, O., 10; "J. M. F." Jersey City, N. J., 5; "A friend," Fort Wayne, 5; "C. Ark." 6; Miss N. A. Wilson, 8; Thank-offering for health restored, 10; Legacy of Elizabeth Slayton, decd., 1000; Rev. Q. L. Young, "tithes," 89 cts.; A past missionary's one-tenth, 7; Rev. J. F. Garvin, 2 50.....1841 39

Total receipts in October, 1887.....\$6061 59

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, OCTOBER, 1887.

ATLANTIC.—*for Africa*, 6.—*Catawba*—Emmanuel, 1 50; St. James, 1 50; St. Paula, 1. 10 00
 BALTIMORE.—*New Castle*—Delaware City, 20; Milford sab-ech., 23 53; Wilmington Olivet sab-ech., 10; Wilmington Rodney St., 110. *Washington City*—Washington 1st, 39 45. 202 98
 COLORADO.—*Boulder*—Brush, 10 75; Fort Morgan, 7 09; Valmont, 1 16. *Pueblo*—Pueblo, 38 28. *Santa Fe*—El Rito, 2. 59 28
 COLUMBIA.—*Puget Sound*—Toledo, 1 00
 DAKOTA.—*Central Dakota*—Beulah, 2 85
 ILLINOIS.—*Alton*—Zion Ger., 11. *Ostro*—Alto Pass, 5. *Chicago*—Chicago 3d, 16 75; Chicago 6th, 551 18. *Mattson*—Pleasant Prairie, 16 35. *Peoria*—Dunlap, 34 80. *Schuyler*—

Monmouth, 75; Salem Ger., 20. *Springfield*—Decatur sab-ech., for China, 50; Springfield 2d, 120 96. 700 74
 INDIANA.—*Fort Wayne*—Auburn, 5; Goshen, 2 50; Waterloo, 3. *New Albany*—Oak Grove, 1; Otisco, 3. 14 50
 IOWA.—*Council Bluffs*—Shenandoah sab-ech., 6. *Des Moines*—Winteret sab-ech., 18 25. *Dubuque*—Dubuque 2d sab-ech., 40; Independence 1st, 116; Sherrill's Mound Ger., 7; Waukon Ger., 25. *Fort Dodge*—Hattie Creek, 11 80; Glidden, 3 70. *Iowa*—Burlington 1st, 10 97; Keokuk Westminster, 21 80; Keota, 9 90; St. Peter's Evangelical, 10. *Iowa City*—Deep River, 4; Washington, 4 01; West Liberty, 86, sab-ech., 7 97. 832 10
 KANSAS.—*Emporia*—Council Grove, 5 49, sab-ech., 8 44; Florence, 2 55; Wichita Dodge Ave. sab-ech., 3 70. *Larned*—

Leesburgh, 2 05. *Noeko*—Fairview, 2 65. *Solomon*—Mulberry trench, 2. *Tyoka*—Morganville, 5; Perry sab-ech., 2 40.

MICHIGAN.—*Detroit*—Detroit Westminster, 29 46; Plymouth 1st, 5; Pontiac, G. W. Blount, for China, 25. *Grand Rapids*—Cadillac, 7 60. *Lansing*—Battle Creek, 80; Parma, 2 54. *Monroe*—Coldwater, 16 45, sab-ech., 4 68. 120 43

MINNESOTA.—*Marquette*—St. James, 7. *Red River*—Sabin, 4. *St. Paul*—Minneapolis 1st, 11 50; Minneapolis Andrew, 37 88; St. Paul House of Hope, 79 31, sab-ech., 13 51; St. Paul Goodrich Ave., 50; Stillwater City, 31 15. 224 30

MISSOURI.—*Oswego*—Jefferson City, 31 40; Kansas City 1st sab-ech., 31; Nevada, 2. *Platte*—Maryville, 32 50. *St. Louis*—Cote Brilliante, 37 60; Poplar Bluff, 2; St. Louis 1st Ger., 19; Sturgeon Market sab-ech., 11. 166 40

NEBRASKA.—*Hastings*—Hanover Ger., 5. *Kearney*—Buffalo Grove Ger., 10. *Nebraska City*—Hickman Ger., 12; Hopewell, 8 44; Tekama, 5; John Wallace, 15. *Nobara*—Norden, 4. *Omaha*—Omaha Westminster, 5 96; Omaha 1st Ger., 10. 75 40

NEW JERSEY.—*Elizabeth*—Clinton, 59 18; Cranford, 8 78; Plainfield 1st, 22 78; Plainfield Crescent Ave., for papal Europe, 365. *Jersey City*—Jersey City Claremont, 10; Paterson Broadway Ger., 9 07; Paterson Westminster, 36 86; Rutherford Park, 57 11. *Monmouth*—Cranbury 2d, 28; Farmingdale, 50; Sayreville Ger., 2 18. *Morris and Orange*—East Orange 1st, 238 25; Orange 1st sab-ech., 100; Orange Ger. sab-ech., 6; South Orange, 85 51; Summit Central, 518 27. *Newark*—Caldwell, 68; Montclair, a friend, 50; Newark Calvary, 18 86. *New Brunswick*—Amwell 2d, 20; Dayton, 30 53; Trenton Prospect St., 174 43; Mt. Airy sab-ech., 4 30. *Newton*—Belvidere 2d, 27 53; Greenwich, 20; Hope, 4; Oxford 2d, 1; Yellow Frame, 32 82. *West Jersey*—Bridgeton 2d sab-ech., 25 77; Camden 1st, 127; Cedarville 1st, 17; Fairfield, 18. 2275 23

NEW YORK.—*Albany*—Albany State St., 139 31; Galway, 20 50; Hamilton Union, 25. *Brooklyn*—Brooklyn 1st, 50; Brooklyn Lafayette Ave., 59 21; Brooklyn Memorial, 209 40; Brooklyn S. 3d St., E. D., 32 65; Edgewater 1st, 24 92; West New Brighton Calvary sab-ech., 40. *Buffalo*—Buffalo Central, for Miss Warner, 75; Buffalo North, 98 28. *Cayuga*—Auburn Westminster, a friend, 10. *Champlain*—Moore's, 4 75. *Columbia*—Valatie, Elder C. F. Davis, 60. *Genesee*—Leroy sab-ech., 24 65; Warsaw, 194 50; Wyoming, 14 16. *Genesee*—Penn Yan sab-ech., 35 87; Seneca Falls, 114. *Hudson*—Good Will sab-ech., 12 50; Hamptonburg sab-ech., 10; Haverstraw Central, 23; Liberty, 23; Middletown 2d, 50 26; Palisades, 38 89, for a Japan scholar, 43 88; Unionville, 47; Washingtonville, 50. *Long Island*—Bridgehampton, 40. *Lyons*—Sodus Centre sab-ech., 8 20. *Nassau*—A pastor, 5. *New York*—New York Adams Memorial, 11; New York Harlem, 25; New York Mt. Washington, 300, for Indiana, 300; New York Scotch Immanuel sab-ech., 30; New York Spring St. Youth's Miss. Asso., 25; Knox, 15 22. *Niagara*—Lockport 1st sab-ech. Miss. Soc., for China, 50. *North River*—Amenia South, Wassaic Branch, 4 04; Little Britain, 18; Malden, 5; Newburg 1st, 145, sab-ech., 38; Newburg Calvary, 11 67. *Rochester*—Gates, 20; Orden, 19 47; Rochester 3d, 474 77, for orphanage, 27 41. *St. Lawrence*—Cape Vincent sab-ech., for Persia, 20. *Steuben*—Addison, 51 01. *Syracuse*—Fayetteville, 21 78; Oneida Lake, 2; Otisco Youth's Miss. Soc., 34 25; Skaneateles, 23 55. *Troy*—North Granville, 21 76; Salem, 111; Waterford, 41 22. *Utica*—Oneida, 54 19; Utica 1st, 146 84; Verona, 32 83. *Westchester*—Peekskill 1st, 27 58, sab-ech., 30; South Salem, 50; Yonkers 1st, Ministering Chl League, 15. 3787 78

NORTH DAKOTA.—*Fargo*—Rev. Q. L. Young, tithes, 5 88. *Pembina*—Bathgate, 7; Grand Forks, 10, Miss. Soc., for Mexico, 20; Hamilton, 5; Glendon, 3. 50 88

OHIO.—*Athens*—Warren, 12 40. *Bellefontaine*—Bellefontaine, 15 20; Belle Centre, 12; Huntsville, 5. *Cincinnati*—Bethel sab-ech., 6; Cincinnati 2d, 21 30; Cincinnati 7th, 40; Cincinnati Poplar St., 25 86; Bethany chapel, 7 59; Harrison, 4. *Dayton*—Dayton Memorial, 20, A. E. Soc., 9 25. *Huron*—Huron sab-ech., 19 48. *Mahoning*—Canton, 48 04; Clarkson, 5; Warren, 55; Youngstown 1st, 36 30. *Marton*—York, A. McNeal, 10. *Portsmouth*—Portsmouth 2d, 92 52. *St. Clairsville*—Bellair 1st, 49; Rock Hill, 5. *Steubenville*—Bethesda sab-ech., 12; New Eagerstown sab-ech., 10; Yellow Creek, 8. *Woods*—Plymouth, 5, sab-ech., 5—10. *Zanesville*—Homer, 7 11. 545 55

PACIFIC.—*Los Angeles*—San Diego, 10; San Geronimo, 5; Leland Park, 6. *Sacramento*—Vacaville, 6. *San Francisco*—San Pablo, 8 30, sab-ech., 2 80; North Temezal, 20. 58 10

PENNSYLVANIA.—*Blairsville*—Unity sab-ech., penny coll., 12 16. *Butler*—Grove City, 53 87; Plain Grove, 28. *Carlisle*—Harrisburg Pine St., 365 96; Harrisburg Seventh St., 2 27; Waynesboro', 33 29. *Chester*—Wayne sab-ech., 75. *Clarion*—Emilton, 6; Mill Creek, 4; Mt. Tabor, 6; Oil City Second, 4; Clarion Y. L. Aux. Miss. Soc., for Siam, 30. *Huntingdon*—Beulah, 7; Buffalo Run, 1 82; Clearfield, 44 08, sab-

ech., 9; Fruit Hill, 15 29; Houtsdale, 13 03; Man's Choice, 4. *Kittanning*—Spring, 12. *Lackawanna*—Carbondale, for American Indians, 5. *Lehigh*—Allentown, 25; Easton Brainerd, 35 97. *Northumberland*—Williamsport 1st, 100; Williamsport 2d, 27 60. *Philadelphia*—Philadelphia 2d, 400. *Ladies' Aux. Soc.*, for Siam, 200; Philadelphia 1st African, 2 50. *Philadelphia Central*—Philadelphia Central, for China, 362 85; Philadelphia Gaston, 14 65. *Philadelphia North*—Bridgesburg, 15; Frankford, 41 76; Jenkintown Grace, 28; Manayunk, for China, 10. *Pittsburgh*—Bethany, 43; Birmingham, 6; Centre Ladies' F. M. Soc., 24 25; Knoxville, 2 71; Lebanon, 50; Mingo, 8; Allegheny North sab-ech. Missy. Soc. for sup. Julia Green, Africa, 75, for Chili, 40, for Chinese sch., San Francisco, Cal., 40; Mt. Washington, 7 81; Oakdale, 114; Sharon, 47 78; Long Island, 15, sab-ech., 16; Middletown, 24. *Rodastone*—Laurel Hill, 84 32; Long Run, 21; McKeesport 1st sab-ech., 25. *Shenango*—Little Beaver, 4 05; Rich Hill sab-ech., 9; Sharon, 28 31. *Washington*—Clayville, 138 15; Cross Creek, 53; Lower Ten Mile, 10 86; Washington 1st, 65 48; Wheeling 1st, sab-ech., Harvest Home Offering, 45. *Wellboro*—Allegheny, 1. *Westminster*—Hopewell, 10 31; Westminster, 5. 3060 12

WISCONSIN.—*Lake Superior*—Marquette, 251 30. *Milwaukee*—Beaver Dam 1st, 14; Cedar Grove, Woman's Missy. Soc., 10. 275 30

WOMAN'S BOARDS.

Woman's Board of Missions, Southwest, 865 65; Woman's Board of Foreign Missions, New York, 389 79; Woman's Foreign Missionary Society, Philadelphia, 2031 68; Woman's Board of Missions, Northwest, 4200. \$10,989 19

MISCELLANEOUS.

H. T. Walker, Beloit, Kan., for Japan, 100; J. W. Barnes, Perth Amboy, N. J., 19 06; "Part of a missionary's one tenth," 7; Rev. James F. Garvin, Chili, 5; Union Services, Germantown chm., Pa., 66 76; Students of McCormick Theological Seminary, Chicago, Ill., 5; "E. W.," 50; Elder and wife, Kansas, 4 38; Friend, for boys' high school, Zahleh, Syria, 28; Siden ch., 13 66; Abela ch., 8 98; Tripoli, 5 02; Syria, Mrs. N. L. Elgelow, Racine, for Orphanage, India, 10; A family contribution, 7; E. H. Post and wife, 5; Two boys, 50 cts.; St. Andrews, B. Fla., a friend, for Indian Orphanage, 1; Two servants of Christ, 2; East Orange, 3; Mrs. O. Woodworth, Trenton, N. J., 5; Cash, 1; For orphanage in India, 1; From Independence, Mo., 15; Mrs. M. T. H., 100; Foreign Missy. Soc. McCormick Theological Seminary, Chicago, 20; A friend, 5; Mrs. Nancy F. Blayney, West Alexander, Pa., 5; J. M. Andiance, New York city, 15; D. B. Fitzgerald, Baltimore, Md., 2; T. L. Milligan, Philadelphia, for Chelco, China, 8 50; From G. S. Hemerway, Springfield, Ill., 30; E. B. McClanahan, Jr., St. Paul, Minn., for Japan, 10; For sup. Siamese girl Lucy in Petchaburi sch., Siam, 30; A lover of the Lord, 10; Rev. T. Williston, Ashland, N. Y., 2; William R. White, Missy. Fund, Philadelphia, for China, 197 44; "A friend of missions," 25; Rev. T. Williston, Ashland, N. Y., 1; Rev. Samuel Ward, Delphos, Kan., 2; James Greenlee, Argyle, Ill., 9; John Sinclair, N. Y., for China, 1000; "D. B. H.," 10; "C. Ark.," 19; Miss N. A. Wilson, Belleville, Pa., 20; Thank offering for health restored, 40; Rev. A. G. Forbes, Minto, Dak., 25. 1,939 64

Total receipts from churches, Sabbath-schools and miscellaneous sources. \$24,835 41

LEGACIES.

Elizabeth E. G. Emerson's Estate, Rochester, N. Y., 19,860; Lapsley Estate, New Albany, Ind., 149 85; Bequest of Mrs. Eliza Gillette Huntington, Delta, N. Y., 100; Bequest of Jas. McQueen, dec'd, Rockdale, Pa., 200; Estate of Elieta Whitlock, Hamilton Co., 700; Legacy of Henrietta Lenox, dec'd, N. Y., 2500; Estate Martha Phillips, dec'd, Portsmouth, O., 75; Legacy Eliza M. Brinsmade, Troy, N. Y., 300; Lapsley Estate, 193 75; Estate Rev. James Bodger, Cammon, N. Y., 40. \$24,006 09

Amount received in October, 1887. \$48,894 01
Total receipts from May 1, 1887. 224,086 45

Box 2009.

WM. RANKIN, Treasurer,
23 Centre Street, New York, N. Y.

